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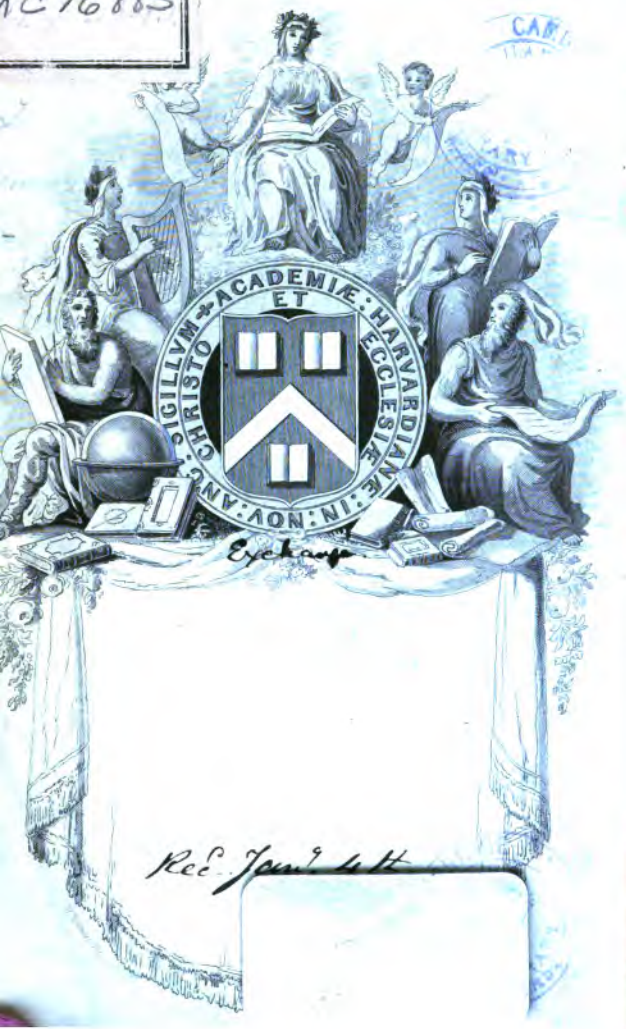

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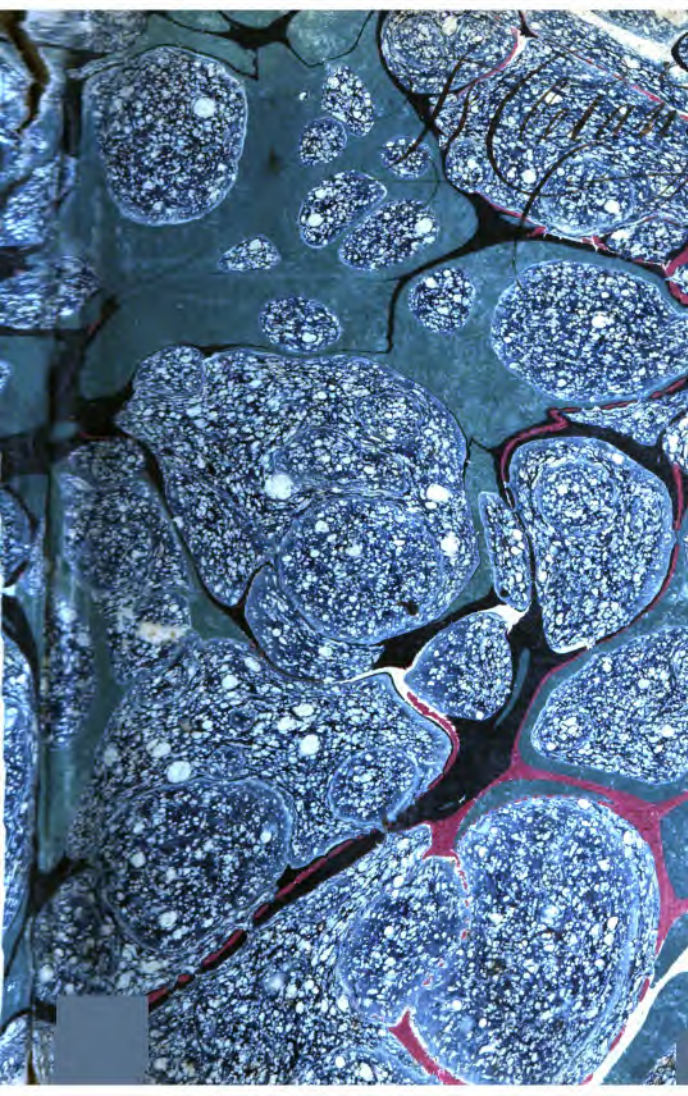

P. Ovidii Nasonis

TRISTIUM

LIBRI QUINQUE,

Cum

Argumentis & Notis

JOHANNIS MINELLI

Anglice redditis.

Quibus in calce adjicitur

Versio prosaica, nempe ipsâmet OVIDII ex metrico in ordinem prosaicum dispositæ

CUJUS AUXILIO

Tyrones, utut artis Grammaticæ adhuc rudes, Marte proprio) Pensa sua Ovidiana, facilè & jucundè que ullo aut sibi ipsis tædio, vel doctori negotio, ad possint.

In usum SCHOLARUM.

Operâ & Studio *N. BAILEY*

LONDINI:

Impensis JER. BATLEY, ad insigne Columbæ in noster-row; & T. COX, juxta Bursam Regalem in Cor

M. DCC. XXVI.

The PREFACE.

AND as to the Method taken in this Book, there is as little occaſion to be large upon that, in as much as it is in the general the ſame I have followed in the *Metamorphoſis*, and obvious at the firſt View.

HERE is the Argument of each Elegy in *Engliſh* ſet before it, and at the lower part of each Page are the Notes of *Minellius* tranſlated into *Engliſh*, referring to each Line according to its Number and Order.

BUT there is this Difference between this Book and that of my *Ovid's Metamorphoſis*, that whereas in that, the Order of Conſtruing is directed by a *Numerical Clavis* or *Figures* anſwering to each Line in the Margin; in this of *Ovid's Triſtia* the ſame end is anſwered by a ſomething eaſier Method; the Text being *verbatim* all the way thrown into a Proſe Order, which is eaſier for the Learners who are commonly more unacquainted with the *Latin* Tongue, than thoſe that learn the *Metamorphoſis*; and perhaps ſometimes unacquainted with Figures.

THIS Proſe Verſion is alſo put at the End of the Book, that the Learner may have recourſe to it in learning his Leſſon, and ſo fit himſelf to conſtrue orderly to the Maſter; but will not have it in his View while he is ſaying his Leſſon.

I am not apprehenſive that any thing more is neceſſary to be ſaid, and ſhall therefore only ſay that as my former Works of this Nature have meet with a kind Acceptance, ſo I hope this alſo will, and likewiſe contribute to the Improvement of Youth, which is the Deſire of yours,

P. Ovidii Nasonis

*TRISTIUM

Liber Primus.

* *Ovid* has given these Books the Title of *Tristium*, from the Matter which they contain; for in them he makes his Complaint chiefly of the Inconveniences and Miseries, that he suffered in his Banishment.

ELEGIA.

The ARGUMENT.

The banished and unhappy Poet, by a very apt Prosopopœia *admonishes his Book, that whereas it was going out of* Scythia *to* Rome, *it should go thither in such a Dress as Exiles wear, and gives it Instructions what it should answer to those that should inquire how he did, and what he was doing, and informs it how it should excuse it self, if its Verses seemed too low for his Genius. And in the last Place he charges it, to shun the Palace, from whence, he says, a Thunder-bolt was thrown at*

PARVE (nec invideo) sine me liber ibis in urbem,
Hei mihi quod domino non licet ire tuo!
Vade, sed incultus, qualem decet exulis esse;
Infelix habitum temporis hujus habe,
Nec te purpureo velent vaccinia succo;
Non est conveniens luctibus ille color,
Nec titulus minio, nec cedro charta notetur;
Candida nec nigra cornua fronte geras.
Nec fragili geminæ poliantur pumice frontes,
Hirsutus passis ut videare comis.

1 *Nec invideo*] I don't hinder thee.

Sine me.] I will send you to *Rome*: where it is not lawful for me to go.

Liber] He means the first of these Books. *Liber* takes its Name of *Libris*, i. e. the Barks of Trees, which before the use of Paper Men us'd to write upon.

Urbem] *Rome* only was called *Urbs* the City, the rest of the Cities were called *Oppida*, i. e. Towns. See the Notes of *Minellius* upon *Florus*, p. 6.

2 *Domino*] To the Poet. To me who am thy Master, so *lib.* 3. *El.* 1. *Erubui Domino cultior esse meo.*

3 *Incultus*] Without any Ornament.

Exulis] Written by a banished Man.

4 *Habitum*] Such a Dress as the Time of this my Exile calls for, that is to say, a mourning Habit.

5 *Purpureo*] Nor do thou wear a purple Dress.

Velent] Let them cover, let them dye.

Vaccinia] Violets of a purple Colour.

6 *Non est*, &c.] The Purple that was used in Triumphs, was not fit for Mourning.

7 *Titulus*] The Beginning, the Index of the Book. *Titulus* is properly the Index of any Book, which in *Greek* is called τίτλος. Hence on Statues or Pictures we call the Letters which shew the Name of the Artist, or him whose Picture it is, or the Time when it was made, *Titulus*: that is also called the *Titulus* of a Book, which shews the Quality of the Work, or the Name of the Author, or the Number of the Books.

Titulus] is deriv'd of *tuendo*, as though *Tutulus*, because it defends the Deed of the Author; so that if any one should pretend to be the Author of another Man's Work, it tells the Name of the true Author.

Minio] With a red Colour, with *Vermilion*.

Cedro] With the Juice or Oil of Cedar, that it may bear age, for the Cedar-Tree never rots, and those things that are daub'd with Cedar Oil are free from Worms. Hence the Phrase *cedro digna loqui* is to speak things worthy of perpetual Memory and Immortality.

8 *Cornua*] The Edges, which stand out on the Outsides of the Volume like Horns.

9 *Fragili*] Which may quickly be broken and worn.

Geminæ] The Beginning and End.

Poliantur] Let be made smooth.

10 *Hirsutus*] He gives a Reason why he would not have his Book polished with a Pumice Stone, that it may look as it were un-

Felices ornent hæc inſtrumenta libellos;
Fortunæ memorem te decet eſſe meæ.
Neve liturarum pudeat; qui viderit illas,
De lacrymis factas ſentiet eſſe meis.
Vade liber, verbiſq; meis loca grata ſaluta;
Contingam certe quo licet illa pede.
Si quis, ut in populo noſtri non immemor illo,
Si quis, qui, quid agam forte requiret, erit:
Vivere me dices, ſalvum tamen eſſe negabis;
Id quoque quod vivam munus habere Dei.
Atq; ita tu tacitus, quærenti plura; legendum.
Ne, quæ non opus eſt, forte loquare cave.
Protinus admonitus repetet mea crimina lector,
Et peragar populi publicus ore reus.

trimmed and uncomb'd, as Perſons do, who have their Hair about their Ears.

11 *Felices*] The Poems of happy Poets, and ſuch as contain happy and cheerful, not ſorrowful Matters.

Hæc, &c.] The Ornaments before mentioned, *Sc.* Hurtle-Berries, Vermilion and Cedar Oil, *&c.*

12 *Fortunæ*] Of my Exile, my undone State and Condition.

13 *Liturarum*] Of the Blots, ſo in another Place: *Quaſcunque aſpicies lacrymæ fecêre lituras. Lituræ* are derived of the Verb *Libro*, i. e. to draw lightly, as much as to ſay to draw a Line. Hence we call that *Litura*, which blots out any Writing or Picture, by ſmearing it over with Ink or any other Liquor.

16 *Pede*] i. e. with my Verſe, as though he had ſaid, although it is not lawful for me my ſelf to go to *Rome*, I will go to it with my Books, which is the only Way I can go thither.

17 *Ut in populo*] As it commonly is in a great number of People, there will be one or other, who will not be unmindful.

19 *Vivere*] You ſhall tell him that I am alive, *&c.*

20 *Dei*] Of *Auguſtus Cæſar*, who was that upon Earth, that *Jupiter* was in Heaven, and to whom divine Honours were paid: He, when he could have put *Ovid* to death, did not do it.

21 *Atque*, &c.] He has an Eye to his Three Books of the *Art of Love.*

Quærenti] To him that asks you more.

23 *Protinus*] When he ſhall ſee thee, he intimates he would not have any mention made of him by reading.

Repetet] He will refreſh the Memory of my Accuſations, and the Cauſes for which *Auguſtus* has condemn'd and baniſhed me. Except to have written amorous Verſes, and Scenes, I can't tell what were *Ovid*'s two Crimes.

Crimina] Rather *Carmina*, my Verſes, *i. e.* my Books of Love.

24 *Peragar*] I ſhall be accuſed and condemn'd; not only by *Cæſar*, but alſo by all Perſons, and ſhall ſuffer another Puniſhment by the People. *Agere reum*, is to accuſe a guilty Perſon, to reckon him among the guilty. *Peragere reum*, is to bring the guilty Perſon to Condemnation (to convict him.)

Publicus] As one that has offend ed againſt the Government

Tu cave defendas, quamvis mordebere dictis:
Causa patrocinio non bona major erit.
Invenies aliquem, qui me suspiret ademptum,
Carmina nec siccis perlegat ista genis.
Et tacitus secum, ne quis malus audiat, optet;
Sit mea, lenito Cæsare, pœna levis.
Nos quoque, quisquis erit, ne sit miser ipse, precamur,
Placatos miseris qui volet esse Deos;
Quæq; volet, rata sint; ablataq; principis ira,
Sedibus in patriis det mihi posse mori.
Ut peragas mandata, liber, culpabere forsan;
Ingeniiq; minor laude ferare mei.
Judicis officium est, ut res, ita tempora rerum
Quærere: quæsito tempore tutus eris.

25 *Mordebere*] Thou shalt be vilifi'd and reproached. *Ter. invidere omnes mihi, mordere clanculum.*

26 *Causa*] A bad Cause will be made worse by thy defending it, *i. e.* it can't be defended, since it is not good.

27 *Aliquem*] To be sure he means those to whom he writes his Books *de Ponto*, whose Constancy towards him he praises.

Suspires] Will grieve at.

28 *Nec siccis*] With weeping Eyes, *i. e.* he will read my *Tristium* with Tears, on the contrary *siccæ genæ* is us'd when no Tears are shed.

29 *Malus*] One who bears me ill Will, an Enemy, an Adversary, who envies me.

30 *Lenito Cæsare*] *Cæsar* being appeas'd.

Pœna] My Banishment more easy, *al. Pœna minor.*

31 *Quisquis*] Who is grieved for my Misfortune.

Ne sit, &c.] That he may be happier than I am. To one that wishes one well, we should wish well again.

32 *Miseris*] Al. *Misero.*

Deos] Princes.

33 *Quæque*] And may it be as he wishes, *ut sit mea, lenito Cæsare,*

35 *Ut peragas*, &c.] While you are performing what I command you. The Poet excuses his Verse, shewing that he could not write Verses well in a mourning State.

36 *Ingeniique*] And it may be you will be said not to be answerable to the Strength of my Genius; but to be inferior to it.

37 *Judicis*] Of a Critic, who will give his Judgment of the Books. Here is a Digression, wherein he excuses his Verses, saying they were written when he was without tranquillity of Mind, and a convenient Place to write in. He makes use of the same Excuse in the Third Book and Last, *Elegy 9. Æquus eris scriptis quorum cognoverit esse Exilium tempus, barbariemque locum.*

Res] The Causes, the Controversies, the Affairs, in seeking of which, the Place is sought for, and also the Time, the Manner, the Occasion.

Tempora] In what Circumstance of Time it was written.

38 *Quæsito*] He that shall consider that thou wert written in Exile, will not say, that thou art below my Genius, and you will be clear of all Blame.

Carmina proveniunt animo deducta sereno:
Nubila sunt subitis tempora nostra malis.
Carmina secessum scribentis & otia quærunt:
Me mare, me venti, me fera jactat hyems.
Carminibus metus omnis abest: ego perditus ensem
Hæsurum jugulo jam puto, jamq; meo.
Hæc quoq; quæ facio, judex mirabitur æquus;
Scriptaq; cum venia qualiacunq; leget.
Da mihi Mæoniden, & tot circumspice casus;
Ingenium tantis excidet omne malis.
Deniq; securus famæ, liber, ire memento,
Nec tibi sit lecto displicuisse pudor.
Non ita se nobis præbet fortuna secundam,
Ut tibi sit ratio laudis habenda tuæ.
Donec eram sospes, tituli tangebar amore,
Quærendiq; mihi nominis ardor erat.
Carmina nunc si non, studiumq; quod obfuit, odi,
Sit satis: ingenio sic fuga parta meo.

39 *Deducta*] Composed with a cheerful, serene Mind, like a clear *Sky*, darkned with no Cloud. A Metaphor taken from Wool, which is drawn out (spun) into a very fine Thread.

40 *Nubila*] Cloudy, and therefore melancholy.

Subitis] Unexpected.

Nostra] In which I write these Verses.

41 *Secessum*] Retirement, Solitude.

Otia] Composedness of Mind, and Freedom from all Labour.

42 *Fera*] The sharp winter Season; for he is believed to have written this Book in his Voyage.

43 *Carminibus*] Verses ought to be free from all Terror.

Perditus] Wretched I, expect every moment when I shall be murthered: for I am continually insulted by the *Scythians*.

44 *Jugulo*] My Throat.

45 *Hæc*, &c.] A Judge who is not prejudiced, will admire these Verses which I now make, and will forgive any Deficiencies in them, be they what they will.

47 *Da mihi Mæoniden*] Suppose me equal to *Homer* himself. He was called *Mæonides* of *Mæonia*, a Province of *Asia* the Less.

Casus] Exile, the Sea, Storms, Fear of Death.

48 *Excidet*] Would fail him, would be torn from its Seat.

49 *Securus*] Without any regard of obtaining Praise, despising Reputation and Fame, don't defend your good Name.

50 *Nec*, &c.] Nor don't be asham'd that every one does not approve you.

51 *Non ita*, &c.] He gives a Reason why his Book should not be ashamed if it displeas'd any Body.

53 *Donec*, &c.] While I was not under this great Affliction of Banishment.

Tangebar] Of Praise and Fame, which is amplified by Titles.

54 *Quærendique*] An Ambition of getting Renown. See Lib. 5. El. 11. *Nominis & famæ quondam fulgore trahebar, Dum tulit antennas aura secunda meas.*

55 *Carmina*, &c.] Let the suf-

I tamen, & pro me tu, cui licet, aſpice Romam;
Di facerent, poſſem nunc meus eſſe liber!
Nec te, quod venias magnam peregrinus in urbem,
Ignotum populo poſſe venire puta.
Ut titulo careas, ipſo noſcere colore;
Diſſimulare velis te licet eſſe meum.
Cum tamen intrato, ne te mea carmina lædant,
Non ſunt, ut quondam plena favoris erant.
Si quis erit, qui te quod ſis meus eſſe legendum
Non putet, e gremio rejiciatq; ſuo:
Inſpice dic titulum; non ſum præceptor amoris:
Quas meruit pœnas, jam dedit illud opus.
Forſitan expectes an in alta palatia miſſum
Scandere te jubeam, Cæſareamq; domum.
Ignoſcant auguſta mihi loca, diiq; locorum:
Venit in hoc illâ fulmen ab arce caput.

ficient that I don't mortally hate Verſes, and that Study, that has been injurious to me; ſeeing that by ſuch a Study and ingenious Verſes I have brought my ſelf into Baniſhment.

Studiumque] His *Art of Love*, for which he was baniſhed by *Auguſtus*.

58 *Dii*] He merrily wiſhes himſelf to be transform'd into his Book.

59 *Nec te*] Nor do thou imagine that thou canſt poſſibly conceal it, that I am the Author.

61 *Ut*] Although.

Titulo] *Ovidii Triſtia*; which it was not without, although it was not painted with Vermilion.

Colore] By its black, mournful Habit, and the Verſe in which thou art written.

63 *Clam*, &c.] Privately, becauſe the City is ſet againſt me.

Carmina] His *Books of Love*.

64 *Non ſunt*] That Favour I uſed to have, is changed with my Fortune.

65 *Meus*] Of *Ovid*, who am uſed to write amorous Verſes.

66 *Gremio*] With his Hands.

67 *Non ſum*] I don't teach the Art of Love.

68 *Jam dedit*] The Author being baniſhed.

69 *Alta*, &c.] For there *Auguſtus Cæſar* dwelt, *Palatium* was one of the Seven Mountains of the City of *Rome*, ſo called of *Palando*; i. e. wandring, becauſe there the Cattle us'd to rove and ſtray. It is frequently us'd for a Royal-Palace.

71 *Auguſta*] Thoſe ſtately Places where *Cæſar* dwells.

Diique, &c.] *Palatine Apollo, Diana, Jupiter, Juno, Minerva*, &c. and alſo *Auguſtus* himſelf, who while he lived had divine Honours paid him.

72 *Venit*] He gives a Reaſon why he does not bid his Book to aſcend the Palace. As though he ſhould ſay *Cæſar's* Anger, and all my Misfortunes came from the *Palatine* Mount. So l. 3. El. 4. *Sævum prætuli fulmen ab arce venit.*

73 *Eſſe*] He praiſes *Auguſtus*, as though he was of a mild and placable Spirit, who was merciful to his Enemies.

Esse quidem memini mitissima sedibus illis,
Numina: sed timeo qui nocuêre deos.
Terretur minimo pennæ stridore columba
Unguibus, accipiter, saucia facta tuis.
Nec procul a stabulis audet discedere, si qua
Excussa est avidi dentibus agna lupi.
Vitaret cœlum Phaëthon, si viveret; & quos
Optârat stulte, tangere nollet equos.
Me quoque, quæ sensi, fateor Jovis arma timere:
Me reor infesto cum tonat, igne peti.
Quicunq; Argolicâ de classe Capharea fugit,
Semper ab Euboicis vela retorquet aquis:
Et mea cymba, semel vastâ percussa procellâ,
Illum, quo læsa est, horret adire locum.
Ergo, cave liber, timidâ circumspice mente:
Et satis a mediâ sit tibi plebe legi.

74. *Deos*] God, an *Enallage* of Number.

75 *Terretur*] He proves by the Example of a Dove and a Lamb, why *Augustus*, who was the most mild temper'd Man alive, was to be feared by him.

Minimo] The least Flight of any Bird.

76 *Saucia*] Snatch'd away, but yet torn by the Talons of the Eagle, of which kind the Hawk is a Species.

78 *Excussa*] Escaped from and hurt.

Avidi] Of an unsatiable.

79 *Vitaret*] That he might not again run the hazard of his Life.

80 *Tangere*] He would not again get up into his Father's Chariot, of which see *Metam.* 2. *Fab.* 1.

81 *Jovis*] The Anger of *Augustus*.

82 *Infesto*] With a Thunderbolt and Punishment.

Tonat] He threatens, is angry.

83 *Quicunque*] Also the *Greeks* that have once escaped from a Tempest at the Mountain *Caphareus*, will always shun those Places; by Examples, he draws this Conclusion, that he is resolv'd always to shun those Places from whence he was struck with a Thunder-bolt.

Argolicâ] From the *Grecian*; for *Argos* is the Metropolis of *Greece*.

Capharea] A Mountain of *Eubœa*, which *Nauplius* the Father of *Palamedes*, set on Fire, as the *Greeks* were returning from *Troy*, and suffering Shipwreck, to take Vengeance for the Death of his Sons; who taking the Fire to be a Sign of a safe Harbour, suffered Shipwreck among the rugged Rocks; whence in another Place: *Argolica caperent fugisse Capharea puppes*,

Teque Senex luctus ignibus alte tuos.

84 *Vela*] Lest they should suffer Shipwreck.

85 *Mea cymba*] He compares his State and Condition to a small Ship, which is easily sunk.

86 *Illum*] i. e. *Cæsar*.

87 *Cave*] That you do not go to him.

88 *Mediâ*] The middle sort of People.

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1854 Jan 4

By exchange of duke
with H. J. Perry

THE

PREFACE.

PREFACE.

HAVING already publiſhed ſeveral *Latin* Authors, (*Cato*, *Phædrus*, and *Ovid*'s *Metamorphoſes*) much in the ſame Form, and with the ſame Deſign with this (*viz.* to render the learning of the *Latin* Tongue as eaſie as I could to Scholars of the loweſt Claſſes, and alſo to ſuch grown Perſons, who tho' deſirous of an Acquaintance with the *Latin* Tongue, yet want Time to attain it in the common Method of Schools,) in the Prefaces to which Books, I have given my Reaſons for proceeding in this Method, it would only be *actum agere* to repeat them. I ſhall therefore forbear here, and rather refer to what is ſaid in them, and eſpecially ſuppoſing that the moſt of the Perſons into whoſe Hands this little Book ſhall happen to come have ſeen either all or ſome of them, they having born more than one Edition.

NOR is there any need to expatiate on the Author of this Book, *Ovid*, he being too well known to Maſters to need any Recommendation. I ſhall only ſay that this Book is moſt unexceptionable as to its being put into the Hands of Youth, of any of his Writings, being a Subject of ſo ſerious a Nature, on account of the Miſeries and Afflictions he ſuffered in his *Exile*, and alſo written at a Time when both his advanc'd Age and Sufferings had taken him down from thoſe wanton and amorous Flights that his Genius in his

His mando dicas, inter mutata referri
Fortunæ vultum corpora posse meæ.
Namq; ea dissimilis subitò est effecta priori,
Flendaq; nunc, aliquo tempore læta fuit.
Plura quidem mandare tibi, si quæris, habebam,
Sed vereor tardæ causa fuisse moræ.
Quod si quæ subeunt tecum liber omnia ferres,
Sarcina laturo magna futurus eras.
Longa via est, propera; nobis habitabitur orbis
Ultimus, a terrâ terra remota meâ.

120 *Inter*, &c.] I may be numbred among the other Transformations of that Work.

122 *Flendaque*] Lamentable

Aliquo] In Times past; for he had said, *Flendaque nunc.*

123 *Mandare*] To give you in charge.

124 *Tarda*] I am afraid I shall be a Hindrance to you.

125 *Si quæ*, &c.] If you should carry along with you all that comes into my Mind, you would be a heavy Burden to him that sh uld take you to carry.

127 *Orbis*] *Scythia* which was the utmost Bound of the *Roman* Empire, whither the Poet was banished.

128 *A Terrâ*] From the City of *Rome*, or his own Country *Sulmo*.

ELEGIA II.

The Poet being going into Banishment by the Command of Augustus, *and being overtaken with a Storm in the middle of the Sea, and ready to be drowned by the Waves, prays to the Gods, that at least they would pardon him, and would not as well as* Cæsar *utterly destroy him. And he proves from many Examples, that it was in the Power of the Gods to do so; then he describes the Storm, and prays the Gods that they would carry him safe to* Tomos.

DI maris & cœli (quid enim nisi vota supersunt?)
Solvere quassatæ parcite membra ratis.
Neve, precor magni subscribite Cæsaris iræ,
Sæpe premente deo fert deus alter opem.

1 *Dii*] *Neptune*, *Glaucus*, *Palæmon*, and *Phorcus*.

Maris] For both were in an Uproar, so below; *Pro superi, viridesque dei, quibus æquora curæ, Utraque jam vestras sistite turbo minas.*

2 *Quassatæ*] Tost'd and shattered with the Storm.

Membra] The Joints.

3 *Neve*] Don't you assent and conspire with *Cæsar* to persecute me, *i. e.* drown me in Complaisance to *Cæsar*, who is angry

Mulciber in Trojam, pro Troja ſtabat Apollo;
Æqua Venus Teucris, Pallas iniqua fuit.
Oderat Æneam proprior Saturnia Turno;
Ille tamen Veneris numine tutus erat.
Sæpe ferox cautum petiit Neptunus Ulyſſem;
Eripuit patruo ſæpe Minerva ſuo.
Et nobis aliquod (quamvis diſtamus ab illis)
Quis vetat, irato, numen adeſſe, Deo?
Verba miſer fruſtra non proficientia perdo:
Ipſa graves ſpargunt ora loquentis aquæ;
Terribiliſque Notus jactat mea verba, preceſq;
Ad quos mittuntur, non finit ire deos.
Ergo iidem venti, ne cauſa lædar in una,
Velaq; neſcio quo votaq; noſtra ferunt.

5 *Mulciber*] *Vulcan*, the God of Fire, ſo called of *Mulcendo*, becauſe Fire *Mulcet*, mollifies, conquers, and tames all Things, *Macrob.* Stat. lib. 6. c. 5.

In Trojam] Againſt the *Trojans*.

Pro Troja] On the ſide of *Troy*, of which he was the Builder, *i. e. Apollo* was on the ſide of the *Trojans*. Hence it was that he guided the Arrow of *Paris* into that part of *Achilles*'s Body, that was vulnerable.

6 *Æqua*] Favourable to the *Trojans*, becauſe of the Judgment of *Paris*.

Iniqua] Angry.

7 *Æneam*] The Son of *Venus* and *Anchiſes*, a *Trojan* General.

Proprior] More favourable.

Saturnia] *Juno* the Daughter of *Saturn*.

8 *Ille*] *Æneas*.

Veneris] By the Protection of his Mother.

9 *Ferox*, &c.] *Neptune* being angry, becauſe *Ulyſſes* had before ſlain his innocent Grandſon *Palamede*; and after that had put out the Eyes of his Son *Polyphemus*, perſecuted him ten Years at Sea, but *Pallas* was always ready to his Aſſiſtance.

Cautum] Cunning, clear-ſighted.

Petiit] He endeavoured to take away the Life of *Ulyſſes*.

10 *Patruo*] From *Neptune* the Brother of *Jupiter*, whoſe Daughter *Pallas* was: for *Wiſdom*, and the Goddeſs of the good Arts is ſaid to have been produced without a Mother out of *Jupiter*'s Brain. Some think ſhe was called *Minerva*, of *Minando*, threatning, as tho' ſhe threaten'd Violence; for her Image uſed to be repreſented formidable with a Shield and Spear; whence ſhe was call'd *Pallas* by the *Greeks*, of τῷ πάλλειν, *i. e.* brandiſhing, becauſe holding a Spear ſhe ſeems to brandiſh it, as it were.

11 *Quamvis*] Although I am not to be compared to thoſe Heroes.

12 *Adeſſe*] To favour, to help.

Deo] *Auguſtus Cæſar*, whom he calls a God as before, *Placato poſſim non miſer eſſe deo.*

13 *Non proficientia*] Becauſe the Tempeſt does not ceaſe.

14 *Graves*, &c.] The ſpiteful Waters ſprinkle my praying Mouth.

15 *Terribiliſque*] The moſt fierce Wind.

17 *Ne cauſa*] That I ſhould not only be puniſhed by Baniſhment, but many Waves.

Me miserum! quanti montes volvuntur aquarum!
Jam jam tacturos sidera summa putes.
Quantæ deducto subsidunt æquore valles!
Jam jam tacturos tartara nigra putes.
Quocunq; aspicio, nihil est nisi pontus & aer;
Fluctibus hic tumidus, nubibus ille minax.
Inter utrumq; fremunt immani murmure venti;
Nescit, cui domino pareat, unda maris.
Nam modo purpureo vires capit Eurus ab Ortu;
Nunc Zephyrus sero vespere missus adest:

both bear down the Ship, and my Prayers.

19 *Montes*] The Waves like Mountains, an *Hyperbole*. See Eleg. 3. *Monte nec inferior, proræ pappigine resurva Insilit & pictos verberat unda deos.* And Eleg. 10.

Inque modum annuli concava surgit aqua.

And so Virg. 1. Æn.

Insequitur tumulo præruptus aquæ mons, & fluctus ad Sidera tollit.

20 *Sidera*] Heaven.

21 *Deducto*] A deep opening between the Waves.

Subsidunt] The Trenches or Openings appear deeper and deeper.

22 *Tartara*] The lowest bottom, for nothing is lower than Hell.

23 *Nihil*] I can't see Land any where.

Pontus] *Mare.* For *Pontus* is properly that Sea which extends from the Lake *Mæotis* to *Tenedos*; by which *Pontus* by way of Eminency we understand the Sea, as the Poet *Homer* uses it.

24 *Hic*] The Sea is lifted up with Waves.

Ille] The Air having gathered Clouds, threatens Rain and Storms.

25 *Utrumque*] The Sea and Air.

Immani] With a great sound and noise, otherwise *Turbine*, i. e. a volubility or rolling of the Winds, nor without a crushing Noise.

26 *Cui*] To which Wind, by which it is govern'd as by a Governour.

27 *Nam*] He describes the four cardinal or principal Winds, which blow from the four cardinal Points of the World, the *East*, the *West*, the *South*, and the *North*, i. e. *Eurus*, *Zephyrus*, *Auster* and *Boreas*, which *Manilius* has comprehended in these Verses.

Asper ab axe ruit Boreas: furit Eurus ab Ortu.
Auster amat medium solum, Zephyrusque cadentem.

Purpureo] From the glittering *East*, because of the purple colour of the Morning, and the Courts full of Roses.

Vires] Blows more violently.

Eurus] From the rising Sun, for this blows from the Equinoctial *East*.

28 *Zephyrus*] *Zephyrus* is contrary to *Eurus*, so called because it brings Life to the standing Corn. In Latin it is called *Favonius* of *favendo* or *fovendo*.

Sera] Blowing from the *West*.

Nunc gelidus ſiccâ Boreas bacchatur ab Arcto;
Nunc Notus adverſâ prælia fronte gerit:
Rector in incerto eſt; nec quid fugiatve, petatve,
Invenit: ambiguis ars ſtupet ipſa malis.
Scilicet occidimus; nec ſpes eſt ulla ſalutis;
Dumq; loquor, vultus obruet unda meos.
Opprimet hanc animam fluctus; fruſtraq; petenti
Ore necaturas accipiemus aquas.
At pia nil aliud quam me dolet exule conjux;
Hoc unum noſtri ſcitq; gemitq; mali.
Neſcit in immenſo jactari corpora ponto;
Neſcit agi ventis, neſcit adeſſe necem.
O bene, quod non ſum mecum conſcendere paſſus;
Ne mihi mors miſero bis patienda foret!
At nunc, ut peream, quoniam caret illa periclo,
Dimidiâ certe parte ſuperſtes ero.

29 *Gelidus*] The cold *North*, ſo called of *Βορέας*, *i. e.* bellowing; becauſe it blows with a violent Blaſt. It is called *Aquilo*, from the Swiftneſs of its Flight like an Eagle.

Bacchatur] It raves and rages like the Bacchanalian Women, from the dry *North*.

Siccâ] Dry, becauſe the Winds that blow from the *North* are dryer than thoſe that blow from the *South*: or becauſe the Bears never ſet nor go down into the Sea, it is called *Arctos*; for *Arctos* in Greek ſignifies a She-Bear, which being in the North has many Names. For *Jupiter* tranſlated *Caliſto* the Daughter of *Lycaon*, who was transform'd into a Bear by *Juno*, together with her Son *Arcas*, among the Stars, and placed them near the Pole, which thence was called *Arcticus*.

30 *Adverſa*] Over againſt and oppoſite to *Boreas*, meeting it, becauſe it came from the *South*.

Gerit] It contends with it for the Dominion.

31 *Rector*] The Maſter of the Ship, the Pilot.

Quid &c.] Which Wind he ſhould ſhun, or what Place he ſhould make towards.

32 *Ambiguis*] The contrary Winds, and oppoſing one another, make the Poet doubtful what to do.

Ars] The Art of Navigation.

35 *Animam*] My Life, *i. e.* I muſt periſh in theſe Waves.

37 *At pia* &c.] My loving Wife grieves that I am ſent into Exile.

38 *Hoc unum*] Only my Baniſhment, for ſhe does not know that I am toſs'd in a Tempeſt.

40 *Necem*] That I am in danger of my Life.

41 *Conſcendere navem*,] to take Shipping, that his Wife would have gone into Exile along with him.

42 *Ne mors*] Leſt Death ſhould have been more grievous being doubled, or leſt ſhe who is part of me alſo ſhould die.

43 *Nunc*] Although I ſhould loſe my Life by Shipwreck, I ſhall ſeem to be alive in ſome ſort, in that my Wife who is one half of me is alive.

Hei mihi! quam celeri micuerunt nubila flammâ!
Quantus ab æthereo personat axe fragor!
Nec levius laterum tabulæ feriuntur ab undis,
Quam grave baliſtæ mœnia pulſat onus.
Qui venit hic fluctus, fluctus ſupereminet omnes:
Poſterior nono eſt, undecimoq; prior.
Non lethum timeo; genus eſt miſerabile lethi:
Demite naufragium mors mihi munus erit.
Eſt aliquid, fatoq; ſuo ferroq; cadentem
In ſolida moriens ponere corpus humo:
Et mandare ſuis aliqua, & ſperare ſepulcrum,
Et non æquoreis piſcibus eſſe cibum.

45 *Quam celeri*] How faſt does it lighten?

46 *Quantus fragor*] How loud is the Thunder?

Axe] All over the Heaven that has its Poles or Axes. Virg. *Axem humero torquet* i.e. bears up the Heaven. The *Axis* is properly a right Line drawn through the Center of the Earth, which is the Diameter of the whole World, *i.e.* dividing it in the middle, about which the World is roll'd and turn'd. The Extremities of the Axis are call'd the Poles of the World, of πολέω to turn; becauſe the whole Machine of the World is turned round upon theſe. An Axis, is that ſmooth piece of Timber, about which the Wheel of a Chariot is turned; ſometimes it is put for the whole Chariot.

47 *Nec levius*] The Planks that are in the Sides of the Ship are ſtricken by the Waves, with no leſs force.

48 *Grave*] The heavy Weights and Stones which are caſt out (ſwing to and fro) by Engines. The *Baliſta* was a ſort of Engine, wherewith the Antients us'd to throw Stones in beſieging of Towns. Sen. *Nec torta clauſas fregerat, Saxa gravi baliſta portas.*

50 *Poſterior*] He means the Wave which the Poet calls *decimum* or *decumanum*, becauſe the Tenth Egg that a Hen lays is commonly the largeſt, among the Antients the largeſt Things were call'd *decumana*, as *porta decumana*, i.e. *maxima*: unleſs you will take it this way, that the Number Ten, may in a Senſe be called the extreme Number, and whatſoever is above that, is made by repeating the Numbers before it over again.

51 *Genus eſt*] Shipwreck.

53 *Eſt aliquid*] It is ſome Alleviation of the Sorrow, and not ſo much to be grieved at, if a Man die a natural Death, or if he fall by the Sword in Battle, ſo that he is but buried in the Ground, or in his own native Country, where he was born and bred, having liv'd all his Life-time among his Friends and Acquaintance, and that his Body be not inter'd in the Water.

54 *Moriens*] Of the dying Man.

55 *Mandare*] To order what they would have done, as Men that are dying do.

Fingite me dignum tali nece: non ego ſolus
Hic vehor; immeritos cur mea pœna trahit
Pro ſuperi, viridesque Dii, quibus æquora cura!
Utraq; jam veſtras ſiſtite turba minas:
Quamq; dedit vitam mitiſſima Cæſaris ira,
Hanc ſinite infelix in loca juſſa feram.
Si, quoniam merui pœnam, me perdere, vultis:
Culpa mea eſt, ipſo judice, morte minor.
Mittere me Stygias ſi jam voluiſſet ad undas
Cæſar, in hoc veſtra non eguiſſet ope.
Eſt illi noſtri non invidioſa cruoris
Copia: quodq; dedit, cum volet, ipſe feret.
Vos modo, quos certe nullo, puto, crimine læſi,
Contenti noſtris jam precor eſſe malis.
Nec tamen, ut cuncti miſerum ſervare velitis,
Quod periit, ſalvum jam caput eſſe poteſt.

57 *Tali nece*] That I ſhould periſh by Shipwreck.

Non ego &c.] The reſt ought to be ſpared that are with me in the ſame Ship. This is a Pity for his Companions, that they being innocent, ſhould periſh with him.

58 *Immeritos*] Why muſt my Companions be Partakers of my Puniſhment.

59 *Pro ſuperi*] Here he repeats his imploring, and argues from the Intention of *Cæſar*, and there ſets forth his Power.

Superi] The Heavenly Gods who have Power over the Winds.

Viridesque] The Gods of the Sea, to which the colour of the Sea is attributed.

60 *Utraque turba*] Gods both of the Heaven and Sea.

Minas] The Thunders, Thunder is the threatning of Heaven; great Winds and Seas are the Threatnings of the Sea Gods. He therefore prays for a clear Sky, and a good Sea.

62 *Miſſa*] Into *Scythia*, al. *Juſſa*.

64 *Culpa*] My Crime, in the Judgment of *Auguſtus* himſelf.

65 *Ad undas*] To the Shades below, they who die are ſaid *ad Stygias undas mitti*.

66 *In hoc* &c.] There was no want of Swords and Executioners, &c. at *Rome*; and more than all this, he has Death and Life in his own Power.

67 *Non invidioſa*] Not hateful to *Auguſtus*, that would not excite his Envy, as it he had ſaid, *Cæſar* can kill me when he pleaſes, which if he does it, will create him no Envy, becauſe of my Crimes; or he will not envy my Living.

Cruoris] The Power of my Death, which is in *Cæſar's* Power.

68 *Quodque*] The Life that *Cæſar* has given me, he can take away when he pleaſes.

69 *Vos modo*] He repeats his Prayer again, and adds a pathetick Correction, that he could not by any Means be ſo freed from his Baniſhment.

70 *Contenti*] Add nothing to thoſe Afflictions that *Cæſar* has laid upon me.

71 *Nec tamen*] Although all of you would carry me where I ſhould be ſafe, and give me Safe-

Ut mare ſubſida*, ventiſq; ferentibus utar,
Ut mihi parcatis, non minus exul ero.
Non ego divitias avidus ſine fine parandi,
Latum mutandis mercibus æquor aro:
Nec peto, quos quondam petii ſtudioſus Athenas,
Oppida non Aſiæ, non mihi viſa prius:
Non ut Alexandri claram delatus in urbem,
Delicias videam, Nile jocoſe, tuas.
Quod facile eſt; opto ventos (quis credere poſſet?)
Sarmatis eſt tellus, quam mea vela petunt.

73 *Ut mare*] Although the Sea ſhould not rage and ſwell, the Winds being laid, and becalme calm.

Ferentibus] Favourable, carrying me into *Scythia*. al. *ſaventibus*.

74 *Ut parcatis*] Although you ſhould ſpare me, and cauſe that I do not periſh by Shipwreck, yet for all that I ſhall not eſcape being a baniſhed Man; *i. e.* I ſhall ſtill be in Exile, which is as bad as Death to me.

76 *Non ego*] The Poet argues from his Innocence, and lays his going to Sea upon Neceſſity, excuſing it from a covetous Deſire, by Antitheſis, and Affection for his native Country: As though he had ſaid; not for Gain, not out of Curioſity, not for Pleaſure; but I wiſh for a good Wind to carry me into my Baniſhment, *nolloc*.

76 *Mutandis* &c.] To exchange my Wares, for Merchants uſed to exchange one Commodity for another

Aro] I ſail. Virg.

Vobis parta quies nullum maris æquor arandum.

77 *Nec peto*] Nor do I go to *Athens* to ſtudy as I uſed to do.

Athenas] A City of *Greece*, between *Macedonia* and *Achaia*. It was at firſt built by *Cecrops*, whence it was called *Cecropia*, and afterwards *Athens* of *Minerva*, whom the *Greeks* call Ἀθηνᾶ; this City was the Inventreſs of all good Arts, the Mother of Philoſophers and Orators, and the Nurſe of Poets.

78 *Non Aſiæ*] Nor do I deſire to go to *Aſia*, to ſee thoſe Towns the firſt Time.

79 *Alexandri*] *Alexandria*, which *Alexander* the Great built in *Egypt*, and called it after his own Name; ſee *Curt. l.* 4. and *Juſtin l.* 11.

80 *Delicias*] Your Jeſts, merry Sights.

Jocoſe] Becauſe of the Plenty both of other Things, and Varieties of Animals, and ſo of thoſe Delicacies which it produces; or elſe, becauſe many merry Things were acted there.

81 *Quod facile*] Which might eaſily be granted me.

Quis] That any Body ſhould wiſh for a Wind to carry him into an uninhabited Land, to live a miſerable Life there, this is a Matter paſt Belief.

82 *Sarmatis*] *Sarmatia* is a Country, part of which is ſituated in *Europe*, and part in *Aſia*.

Obligor ut tangam lævi fera littora Ponti,
Quodq; sit a patriâ jam fuga tarda queror,
Nescio quo videam positos ut in orbe Tomitas,
Exilii facio per mea vota viam.
Si me diligitis, tantos compescite fluctus,
Pronaq; sint nostræ numina vestra rati.
Seu magis odistis, jussæ me advertite terræ:
Supplicii pars est in regione mori.
Ferte (quid hic facio?) rapidi mea corpora venti;
Ausonios fines cur mea vela vident?
Noluit hoc Cæsar; quid, quem fugat ille, tenetis?
Aspiciat vultus Pontica terra meos.
Et jubet, & merui; nec quæ damnaverit ille
Crimina, defendi fasve piumve puto.
Si tamen acta Deos nunquam mortalia fallunt,
A culpa facinus scitis, abesse mea.

83 *Obligor*] It is enjoined me.
Ut tangam] That I inhabit.
Fera] Because of the cruel Nations that dwelt there.

85 *Tomitas*] That I may live the rest of my Life among the Inhabitants of *Tomos*. *Tomos* was a City on the *Getick*-Shore, so called, because *Medea* kill'd her Brother there.

Exilii] I wish and pray that a Way may be opened for me to go into Banishment.

87 *Si me* &c.] He repeats his imploring again, and with a very warm Oration speaks to the Winds, and commands them to snatch him away from the Sight of *Italy*, and carry him into the Place of his Banishment.

88 *Prona*] Favourable.

89 *Magis odistis*] More than *Augustus*.

Jussæ] Carry me into *Scythia*.

90 *Supplicii*] It will be Punishment enough for me to die in *Sarmatia*; that *Augustus* has granted me, although I escape being Shipwreck'd.

92 *Ausonios*] The *Italian* Shore, where the *Ausonians* inhabited.

Mea vela] Why can I behold *Italy* from the Sail-bearing Ship.

93 *Noluit hoc*] That I should behold *Italy*, and yet be detain'd here.

Fugat] He sends away, banishes.

94 *Aspiciat*] Does my Eyes see the Land near to *Pontus*, an *Hypallage*.

95 *Et jubet*] And he would have me go into Banishment.

Et merui] Here is an Acknowledgment and Confession of his Fault, with an Extenuation of it, and a Declaration of his Zeal and Affection for *Cæsar* and his Family.

97 *Acta*] The Deeds of Men.

Fallunt] Deceive, are conceal'd from.

98 *A culpâ*] From my Crime.

Immo ita ſi ſcitis, ſi me meus abſtulit error;
Stultaq; mens nobis, non ſcelerata fuit:
Quid licet e minimis, domui ſi favimus illi;
Si ſatis Auguſti publica juſſa mihi,
Hoc duce ſi duxi felicia ſecula, pro quo
Cæſare thura, piis Cæſaribuſq; dedi.
Si fuit hic animus nobis, ita parcite, divi;
Sin minus, alta cadens obruat unda caput:
Fallor? an incipiunt gravidæ evaneſcere nubes?
Victaq; mutati frangitur ira maris?
Non caſu, ſed vos, ſub conditione vocati;
Fallere quos non eſt, hanc mihi fertis opem.

99 *Error*] The Poet confeſſes his Fault to have been an Error, but not a Wickedneſs, and that he had imprudently done that for which *Cæſar* had baniſhed him. So in *Eleg.* 3.

Cæleſtique viro, quis me deceperit error,
Dicite.

Some imagine that he was baniſhed, becauſe he happened to ſee *Auguſtus* committing Inceſt with his own Daughter *Julia*.

100 *Stultaque*] Imprudent, and unawares.

Scelerata] Not wickedly intended.

101 *Quod licet*] Although I were one of the meaneſt that bare good Will to the Family of *Cæſar*.

102 *Si ſatis* &c.] If I readily obey'd the Commands of *Cæſar*, including me into Baniſhment, as though they had been publick ones.

103 *Hoc duce*] If I have ſaid thoſe were happy Ages, that were lived under him being Emperour.

Proque] For *Cæſar* and his Proſperity.

104 *Cæſaribuſque*] To *Tiberius* and his Sons *Germanicus* and *Druſus*.

105 *Si fuit*] If I had that Zeal and Loyalty of Mind for *Auguſtus*.

Ita parcite] He in the laſt Place ſubjoins a Repetition of his Prayer.

106 *Sin minus*] But if I had not ſuch a zealous and loyal Mind.

107 *Fallor*] He concludes the Elegy by ſignifying, that Help was obtained.

Gravidæ] The Clouds threatning a Tempeſt.

Nubes] *Nubes* takes its Name of *Nubendo*, i. e. covering or hiding the Heaven.

108 *Frangitur*] Is repulſed, broken.

109 *Non Caſu*] O ye Gods! this Storm does not grow more gentle by chance, but upon that Condition, that I pray'd for it for, that if I were zealous and loyal to *Cæſar's* Family.

110 *Fallere* &c.] Which I cannot deceive.

ELEGIA III.

The Poet very mournfully ſets out the Conſternation he was in, after Cæſar *had commanded him to go into Baniſhment, and what he did that Night, which was his laſt Night in the City. He very pitcouſly deſcribes the Tears of his Wife and Houſhold. And at laſt he ſays he went on board of Ship, and that in the* Ionian *Sea ſo great a Storm aroſe, that the Mariners being terrified, they deſpaired of Safety.*

UM ſubit illius triſtiſſima noctis imago,
Quæ mihi ſupremum tempus in urbe fuit.
Cum repeto noctem, qua tot mihi chara reliqui,
Labitur ex oculis tunc quoq; gutta meis.
Jam prope lux aderat, qua me diſcedere Cæſar
Finibus extremæ juſſerat Auſoniæ.
Nec mens, nec ſpatium, fuerat ſatis apta parandi;
Torpuerant longâ pectora noſtra morâ:
Non mihi ſervorum, comites non cura legendi,
Non aptæ profugo veſtis, opiſve fuit.
Non aliter ſtupui, quàm qui Jovis ignibus ictus
Vivit; & eſt vitæ neſcius ipſe ſuæ:

1 *Subit*] Comes into my Mind.
Imago] The Remembrance.
2 *Supremum*] The laſt.
Urbe] *Rome.*
3 *Repeto*] I call to Mind.
Tot] My Country, my Wife, my Houſe, my Friends, my City, *&c.*
4 *Gutta*] A *Tear.*
5 *Jamque*] A Relation in which he begins to reckon up every Thing particularly, that happened that Night when he left the City.
Lux] The Day.
6 *Finibus*] The utmoſt Bounds of *Italy.*
7 *Mens*] Which being in Conſternation, by reaſon of his Afflictions, did not know what he did.
Spatium] Time.
Apta, &c.] Of providing Neceſſaries, he means thoſe Things he names afterwards.
8 *Torpuerant*] Were deprived of Senſe.
11 *Stupui*] I was aſtoniſhed.
Quam] Than one that is Thunderſtruck that lives, but does not know that he is alive.

Ut tamen hanc animo nubem dolor ipſe removit,
Et tandem ſenſus convaluêre mei:
Alloquor extremum mœſtos abiturus amicos,
Qui modo de multis unus & alter erant.
Uxor amans flentem flens acriùs ipſa tenebat;
Imbre per indignas uſq; cadente genas.
Nata procul Libycis aberat diverſa ſub oris;
Nec poterat fati certior eſſe mei.
Quocunq; adſpiceres, luctus gemitúſq; ſonabant;
Formaq; non taciti funeris intus erat.
Fœmina, virq; meo, pueri quoq; funere mœrent:
Inq; domo lacrymas angulus omnis habet.
Si licet exemplis in parvo grandibus uti,
Hæc facies Trojæ, cùm caperetur, erat.
Jamq; quieſcebant voces hominúmq; canúmq;
Lunaq; nocturnos alta regebat equos.

13 *Animo nubem*] The Surprize and Grief, which it took from my Mind, as the Clouds do the Heaven from the Sight. For as the Clouds obſcure the Serenity of the Face of the Skies; ſo Sorrow of Mind as it were obſcures the Light and Chearfulneſs of it.

Removit] Drove away, diſpelled.

16 *Et tandem* &c.] And when at length my Senſes were reſtored, that is, I plucked up my Spirits and my Courage returned.

Unus & alter] Very few, when before I had a great many. Whence *Eleg.* 4.

Vix duo treſve mihi de tot ſupereſtis amici:
Cætera fortuna non mea turba fuit.

Among thoſe who remained his Friends, he reckons *Carus*, *Celſus* and *Maximus*, in his 5th *Eleg.*

17 *Tenebat*] She embraced me Weeping.

18 *Imbre*] Tears like large Showers, flowing continually down her Cheeks, which ought not to have been watered with ſuch a Weeping, becauſe ſhe had done nothing to deſerve that ſhe ſhould ſo afflict her ſelf.

19 *Nata*] His Daughter *Perilla*, who had followed her Husband into *Africa*.

Libycis] In *Libya*, which was a Country of *Africa*.

20 *Nec poterat*] Becauſe of the great diſtance of the Place.

Fati] Of my Baniſhment which happened to me by Fate.

22 *Formaque* &c.] and there was at my Houſe a certain Appearance of a Funeral, in which they were not ſilent, but ſighed greatly, as is common at the Funeral of a Friend.

23 *Funere*] At my Baniſhment, that to me was a Funeral.

26 *Hæc facies*] Such Mourning as was at my Houſe; *i. e.* ſo the *Trojans* lamented when their City was taken.

27 *Jamque* &c.] A Periphraſis of Night.

28 *Lunaque*] The Moon ſhone.

Nocturnos] Who run by Night.

Alta] Riſen above the Horizon.

Hanc ego suspiciens, & ab hâc Capitolia cernens,
Quæ nostro frustrà juncta fuêre lari.
Numina vicinis habitantia sedibus, inquam,
Jamq; oculis nunquam templa videnda meis.
Diq; relinquendi, quos urbs habet alta Quirini:
Este salutati tempus in omne mihi.
Et quanquam serò clypeum post vulnera sumo,
Attamen hanc odiis exonerate fugam;
Cœlestíq; viro, quis me deceperit error,
Dicite; pro culpâ ne scelus esse putet.

29 *Hanc*] The Moon.

Suspiciens] Looking upwards, *Vir.*

—Et fastigia suspicit Urbis.

Adhuc] Otherwise *ad hæc*, i. e. besides.

Capitolia] Beholding the *Capitoline* Mount, so called, because in digging the Foundation of *Jupiter's* Temple, a human Head was found there.

30 *Quæ*] The Capitol.

Frustra] Because they did me no good, whereas the Deities which inhabit there, ought to defend their Neighbours.

Juncta] Adjoined to my House. The *Lares* are properly the Household Gods, which were worshipped in the House, and the Fire-Hearth was consecrated to them; and in as much as the *Lares* or *Penates* were believed to preside over the Houses of private Persons, it came to pass that both these Words were used to signify a House. Hence comes *Lararium*, i. e. a sort of a religious Place where the *Lares* and peculiar Gods were worshipped.

31 *Numina*] *O Jupiter Capitolinus, Juno, Minerva*, &c.

Sedibus] In the neighbouring Temples and Buildings. He bids Farewel both to the Gods and the Places.

32 *Jamque* &c.] He predicts,

At mihi perpetuò patriâ tellure carendum est.
Ni fuerit læsi mollior ira dei.

33 *Quos*] All which *Rome* worships.

Urbs] The City built upon Seven Hills, so *Virg. Æn.*

Albanique Patres atque alta mania Troja.

Quirini] Built by *Quirinus* i. e. *Romulus*. *Romulus* was called *Quirinus*, because he used to carry a Spear; and from him the *Romans* were called *Quirites*.

34 *Este* &c.] Farewel for ever.

35 *Et quanquam*] And altho' I am wise too late, and ought to have pray'd to you before I had received my Wounds or my Condemnation, that you would have been favourable to me, and kept me from falling under this Misfortune.

Clypeum] Your Defence and Guardianship.

36 *Hanc*] This Banishment.

Odiis] Do you cause, that after I am gone, I be not odious in the Sight of *Augustus* and others.

37 *Cœlestique*] To *Augustus*, to whom divine Honours were paid.

Quis] What Imprudence.

Culpa] For Wickedness deserves Hatred, but an Error Pardon.

Ut quæ ſentitis pœnæ quoq; ſentiat auctor
  Placato poſſum non miſer eſſe Deo.
Hac prece adoravi Superos ego ; pluribus uxor,
  Singultu medios impedіente ſonos.
Illa etiam ante Lares ſparſis proſtrata capillis,
  Contigit extinctos ore tremente focos.
Multaque in averſos effudit verba Penates,
  Pro deplorato non valitura viro.
Jamque moræ ſpatium nox præcipitata negabat:
  Verſaque ab axe ſuo Parrhaſis Arctos erat.
Quid facerem? blando patriæ retinebar amore,
  Ultima ſed juſſæ nox erat illa fugæ.
Ah quoties aliquo dixi properante, Quid urges,
  Vel, quò feſtines ire, vel unde, vide.
Ah quoties certam me ſum mentitus habere
  Horam, propoſitæ quæ foret apta viæ!

39 *Sentitis*] You underſtand and know concerning me, *i. e.* that I committed the Error by Imprudence.

Auctor] *Auguſtus* the Author of my Baniſhment, *i.e.* who baniſhed me.

40 *Placato*] *Auguſtus* being appeaſed, I may poſſibly not be miſerable, *i. e.* I may be recalled from my Baniſhment.

41 *Pluribus*] With more Prayers.

42 *Medios*] Half Words, imperfect Words.

43 *Lares*] The Houſhold Gods.

Paſſis] Her Hair hanging about her Shoulders, according to the Faſhion of thoſe that pray'd.

44 *Extinctos foces*] The Altars that did not now burn.

45 *Adverſos*] Where my Enemies were ſet againſt me.

Effudit] Becauſe ſhe obtained nothing, the Houſholds being againſt her.

46 *Deplorato*] For whoſe Sake ſhe was now in Deſpair, and deſerved to be pitied. *Deploratus* ſignifies the ſame as *Deſperatus*, for which there is no Cure to be had.

47 *Præcipitata*] Drawing nigh to an End, ſliding down haſtily, near Morning. It is a Deſcription of Break of Day.

48 *Verſaque*] Look'd towards the *Eaſt*. He deſcribes the Morning, in which *Auriga* is turned Eaſtward.

Ab axe] From her Wheels, by this he ſhews that it was paſt Midnight.

Parrhaſis] *Arcadia* was *Caliſto*, the Daughter of *Lycaon*, King of *Arcadia* or *Parrhaſia*.

Arctos] The greater Bear, which the *Greeks* called *Arctos*, and the *Latins Urſa*.

50 *Juſſæ fugæ*] When I was to depart from the City and *Italy*.

52 *Quo* &c.] Into the furthermoſt part of the World.

Unde] From my own Country, from a moſt pleaſant Place, into a moſt wretched Place; therefore upon neither of theſe Accounts is there any Reaſon to be in haſte.

Ter limen tetigi: ter ſum revocatus: & ipſe
Indulgens animo pes mihi tardus erat.
Sæpe valedicto, rurſus ſum multa locutus,
Et quaſi diſcedens oſcula ſumma dedi.
Sæpe eadem mandata dedi, meque ipſe fefelli,
Reſpiciens oculis pignora cara meis.
Denique quid propero? Scythia eſt, quo mittimur, inquam:
Roma relinquenda eſt: utraque juſta mora eſt.
Uxor in æternum vivo mihi viva negatur:
Et domus, & fidæ dulcia membra domus:
Quoſque ego fraterno dilexi more ſodales:
O mihi Theſeâ pectora juncta fide!
Dum licet, amplectar: nunquam fortaſſe licebit
Ampliùs in lucro eſt, quæ datur hora, mihi.
Nec mora, ſermonis verba imperfecta relinquo,
Amplectens animo proxima quæque meo.

55 Ter limen, &c.] I went away three times and returned again as often, the Ancients thought it was a very bad Omen to hit their Foot againſt the Threſhold, in going in or out, and that whatſoever they were going to do would not prove ſucceſsful.

56 Indulgens] My Foot being unwilling to depart, in Compliance to me was ſlow to depart.

57 Valedicto] To my Friends.

58 Summa] The laſt, the farewel Kiſſes.

59 Meque &c.] Becauſe I did not know that I had given the ſame Commands over and over to my Family.

60 Pignora] My Wife and all my Friends.

61 Denique] See *Dixi*.

Scythia] A Northern Region, now called *Tartarian Moſcovy*, a vaſt deſart Country.

62 Roma] The head of the Earth.

Utraque] That I ſhould neither go to *Scythia*, nor leave *Rome*.

Juſta] For

Quid melius Româ? Scythico quid frigore pejus?
Lib. 1. *De Ponto. Eleg.* 5.

63 Vivo] Which only commonly happens after Death.

64 Domus] My Family.

Dulcia &c.] My Friends, my Domeſticks, my Servants, my Wealth; for all theſe are Members of the Houſe.

65 Fraterno] As if they had been my Brethren.

66 Theſeâ] With a faithful Love, ſuch as was that of *Theſeus* towards *Pirithous*, who went along with him down to the infernal Shades.

67 Amplectar] Supply *vos*.

68 In lucro] Now I ſeem to gain that Time which I tarry with you, for perhaps I ſhall never have the ſame Opportunity again.

69 Imperfecta] Not yet ended.

70 Animo] The Things moſt dear to my Mind.

Dum loquor, & flemus, cœlo nitidiſſimus alto
  Stella gravis nobis Lucifer ortus erat.
Divider haud aliter, quàm ſi mea membra relinquam:
  Et pars abrumpi corpore viſa ſuo eſt.
Sic Priamus doluit tunc, cùm in contraria verſus,
  Ultores habuit proditionis equos.
Tunc verò exoritur clamor, gemituſque meorum:
  Et feriunt mœſtæ pectora nuda manus.
Tunc verò conjux humeris abeuntis inhærens,
  Miſcuit hæc lacrymis triſtia dicta meis:
Non potes avelli: ſimul ah, ſimul ibimus, inquit!
  Te ſequar, & conjux exulis exul ero.
Et mihi facta via eſt: & me capit ultima tellus:
  Accedam profugæ ſarcina parva rati.
Te jubet è patriâ diſcedere Cæſaris ira:
  Me pietas: pietas hæc mihi Cæſar erit.

72 *Gravis*] Troubleſome to me, becauſe of my going into Baniſhment that Day.

Lucifer] *Phoſphorus*, he is ſo called, as tho' bringing Light, when he goes before the Sun, and *Veſperus* when he follows him.

73 *Divider*] I am ſeparated.

74 *Pars* &c.] A Limb to be cut off.

75 *Priamus*] The Son of *Laomedon*, the laſt King of *Troy*.

In contraria] Drawn into a contrary or pernicious Reſolution. For he gave Credit to *Sinon*, that if that Horſe was drawn into the City, *ultro Aſiam magno Pelopeia ad mœnia bello venturam*. But the Matter fell out contrary; for *Troy* was taken by that Horſe.

76 *Ultores equos*] The wooden Horſe that betray'd the *Trojans* to the *Greeks*, did contain in it *Greeks* lying hid in its Belly, which were revenged on *Paris*, who had treacherouſly carried away *Helen*. Some read this Place thus:

Sic doluit Metius tum, cum in contraria verſos,

That the Senſe may agree with that above, and is ſpoken of *Metius Suffetius*, who was torn in pieces with four Horſes at the Command of *Tullius Hoſtilius*, a well known Story in *Livy* and *Florus*.

77 *Tunc*] When I was going away.

81 *Avelli*] To be plucked away from me.

83 *Et mihi* &c.] What Way you go, either by Land or Sea, I can go too, and can endure all the Hardſhips that ſhall happen.

Ultima] A Scythian and Northern Country, which is the utmoſt Bound of the *Roman* Empire.

84 *Profugæ*] Which carries you a Fugitive.

85 *Cæſaris*] *Auguſtus* being angry.

86 *Mepietas*] My Love to you commands me to leave my own Country.

Cæſar] That ſhall be to me inſtead of *Cæſar*, to compel me to go along with you into Baniſhment, as tho' ſhe had ſaid I will go voluntarily, not at the Command of *Cæſar*.

Talia tentabat, sic & tentaverat antè:
Vixque dedit victas utilitate manus.
Egredior (sive illud erat sine funere ferri)
Squallidus immissis hirtâ per ora comis.
Illa dolore amens tenebris narratur obortis
Semianimis mediâ procubuisse domo.
Utque resurrexit, fœdatis pulvere turpi
Crinibus, & gelidâ membra levavit humo;
Se modò, desertos modò deplorasse Penates,
Nomen & erepti sæpè vocasse viri:
Nec gemuisse minùs, quam si natæ-ve, meum-ve
Vidisset structos corpus habere rogos:
Et voluisse mori, & moriendo ponere sensus:
Respectuque tamen non periisse mei.

87 *Talia* &c.] To go along with me.

Sic] As she had attempted before.

88 *Vixque*] When I gave her to understand that her coming to me was unprofitable to me, she parted from me very unwillingly, and took her Hands from about my Neck, for her own and my Conveniency. For *dare manus victas*, is to confess she is overcome.

89 *Egredior*] From my House.

Sive &c.] Or whether or not that Departure of mine, was not rather the carrying out of a living Man to be buried.

Ferri] To be carried out to be buried.

90 *Squallidus*] Slovenly, my Hair not being combed out, a Sign of a Man truly in Sorrow.

Hirta] Over my bearded Face. For during the time of Mourning they neither shaved their Beards, nor cut their Hair.

91 *Tenebris abortis*] This signifies a Swooning. So *Plautus*, *Tenebræ aborientur, genua media succidunt.* He says the same of *Laodamia*, who fell into a Swoon upon her Husband's going to the *Trojan* War, she having heard he should be slain in it.

Lux quoque tecum abit, tenebris exanguis obortis,
Succidno dicor procubuisse genu.

92 *Semianimis*] As though half dead.

93 *Utque*] And after that.

Fœdatis] Having fouled, which was a sign of the greatest Sorrow.

94 *Gelidâ*] Upon the bare cold Ground, not from a Bed.

95 *Desertos*] She is said to have lamented the House that was bereaved of her Husband.

97 *Natæ-ve*] Of her Daughter *Perilla*.

98 *Structos*] Laid upon the Pile to be burnt, for they used to burn the Bodies of the Dead. *Rogus* is a Pile of Wood to burn dead Bodies on.

99 *Ponere*] That she might not be sensible of the great Grief caused by my being banished, which Thing nothing but Death can effect.

100 *Respectuque*] If she be compared with me.

Vivat, & abſentem (quoniam ſic fata tulerunt)
Vivat, & auxilio ſublevet uſque ſuo.
Tingitur Oceano cuſtos Erymanthidos Urſæ,
Æquoreaſque ſuo ſidere turbat aquas:
Nos tamen Ionium non noſtrâ findimus æquor
Sponte, ſed audaces cogimur eſſe metu.
Me miſerum, quantis nigreſcunt æquora ventis,
Eruptaque ex imis fervet arena vadis!
Monte nec inferior proræ puppique recurvæ
Inſilit, & pictos verberat unda Deos.
Pinea texta ſonant: pulſi ſtridore rudentes;
Aggemit & noſtris ipſa carina malis.
Navita confeſſus gelidum pallore timorem,
Jam ſequitur victus, non regit arte, ratem.

101 *Et abſentem*] Let her live, and continually be helpful to me in my Baniſhment, either in ſupplying me with Neceſſaries, or entreating for me.

Quoniam] That I ſhould be ſeparated from her by Baniſhment.

103 *Tingitur*] Was dipped, *i. e.* did ſet.

Cuſtos] *Arctophylax* the Keeper of *Caliſto* of *Arcadia* turned into a Bear; ſhe is called *Erymanthis* of *Arymanthus*, a Mountain of *Arcadia*. The Poet intimates that he ſet Sail in the *Ionian* Sea, at the ſetting of *Arctophylax*, the third of the *Nones* of *March*. See *Faſt.* 3.

104 *Æquoreaſque*] And by his ſetting, raiſed a Storm.

105 *Ionium*] The *Ionian* Sea, which is that part of the *Mediterranean* Sea which is extended beyond the *Straits* of the *Adriatick* Sea, between *Sicily* and *Crete*.

Findimus] Like making a Tract with a Plough, which makes a Furrow in the Ground.

106 *Metu*] *Ceſar*, who cauſes me to take this Voyage.

107 *Nigreſcunt*] The Heaven being hidden by the Clouds, and the Land turned up from the bottom of the Sea.

109 *Proræ*] To the fore-part or head of the Ship.

Puppique] To the hinder-part of the Ship.

110 *Pictos*] Painted in the Ship.

111 *Pinea*] The Planks of Pine-tree, with which the Ship was built, or the Ship made of Planks, *&c.* of Pine-tree Wood, ſo in *Faſt.* 1.

Pinea non ſano ter pede texta ferit,

And *Met.* 14

Fert ecce avitas in pinea Turnus texta faces.

Stridore] So Eleg. 10.

Nunc quoque contentiſtridunt Aquilone rudentes

Rudentes] The Cables.

112 *Aggemit*] Seems to groan on my account.

Carina] The Ship, a part for the whole, *Carina* is properly the Keel.

113 *Gelidum*] Which makes Men cold.

114 *Sequitur*] Whither the Winds call.

Victus] Otherwiſe *victam*.

Utque parùm validus non proficientia rector
Cervicis rigidæ fræna remittit equo:
Sic non quò voluit, sed quò rapit impetus undæ,
Aurigam video vela dediſſe rati.
Quòd niſi mutatas emiſerit Æolus auras,
In loca jam nobis non adeunda ferar.
Nam procul Illyricis lævâ de parte relictis,
Interdicta mihi cernitur Italia.
Deſinat in vetitas, quæſo, contendere terras,
Et mecum magno pareat aura Deo.
Dùm loquor, & cupio pariter, timeoque repelli,
Increpuit quantis viribus unda latus!
Parcite cærulei vos ſaltem numina ponti,
Infeſtamque mihi ſit ſatis eſſe Jovem.
Vos animam ſævæ feſſam ſubducite morti,
Si modò, qui periit, non periiſſe poteſt.

115 *Utque*] And as he that cannot govern an headſtrong Horſe, lets go the Reins, ſo the Mariner lets go the Sails that he cannot manage.

Non proficientia] Not governing the Horſe.

Rector] The Rider.

116 *Rigidæ* &c.] Of an ungovernable.

118 *Aurigam*] The Pilot.

119 *Mutatas*] The former Winds changed: for he had ſailed with a fair Wind from *Rome* to the *Ionian Sea*. Where afterwards a Storm aroſe at the ſetting of *Arctophylax*, and ſo by contrary Winds he was carried back to *Italy*.

Æolus] The King of the Winds, the Son of *Jupiter* and *Sergeſta*, the Daughter of *Trojan Hippota*, whence he is called *Hippotades*.

120 *Non adeunda*] Into *Italy* whither it was not lawful for him to go.

121 *Illyricis*] The People of *Illyria*, now called *Sclavonia*.

Lævâ] This Country was on the left hand of *Ovid*, as he was ſailing by it.

122 *Interdicta*] Forbidden.

123 *Contendere*] To carry me.

124 *Deo*] *Auguſtus* would have me go into *Scythia*, and not return into *Italy*.

125 *Repelli*] From *Italy*.

127 *Numina*] You Gods of the Sea.

128 *Jovem*] *Auguſtus*.

129 *Subducite*] Deliver me from Shipwreck.

130 *Si modo*] If it be poſſible, that I, who am in a manner dead, being baniſhed to *Sarmatia*, cannot have periſhed, *i. e.* if I that am loſt can be ſaved.

ELEGIA IV.

The Poet praiſes the Fidelity of his Friend, in that he did not forſake him in his Adverſity, and declares that very few beſides him out of a great many but did, and at the ſame time he exhorts him to perſevere in his Love towards him, and not to be afraid of Auguſtus, *in that he delighted in ſuch Love, as he proves by Examples: and at laſt he ſays, that he ſuffered more Calamities in his Exile, than* Ulyſſes *himſelf did. For he did at length return into his own Country, but as for himſelf he ſays, there is no hope of his returning, unleſs it ſhould ſo happen that* Cæſar's *Anger ſhould be pacified.*

Mihi poſt ullos nunquam memorande ſodales,
O cui præcipuè ſors mea viſa ſua eſt.
Attonitum qui me (memini) cariſſime primus
Auſus es alloquio ſubſtinuiſſe tuo:
Quid mihi conſilium vivendi mite dediſti:
Cùm foret in miſero pectore mortis amor.
Scis benè cui dicam, poſitis pro nomine ſignis,
Officium nec te fallit amice, tuum.
Hæc mihi ſemper erunt imis infixa medullis:
Perpetuuſque animi debitor hujus ego.

1 *Poſt ullos*] To be put in the firſt Place before all others. See *de Pont.* l. 4.

O mihi non dubios inter memorande ſodales.

2 *Cui* &c.] Whom my Misfortune affected, as though it had been thy own.

3 *Attonitum*] Struck with Aſtoniſhment at hearing my Sentence to be baniſhed.

4 *Suſtinuiſſe*] To comfort.

5 *Mite*] Pleaſing, comfortable.

6 *Cum foret* &c.] When I could [illegible] my heart to have

7 *Poſitis* &c.] The Poet is afraid to mention his Friend's Name, becauſe of *Auguſtus*.

Fallit] Art thou ignorant of it, you know you did me the kind Office as to hinder me from killing my ſelf, and by this you may know, that I mean your ſelf.

9 *Hæc*] Theſe I ſhall always preſerve in my Heart, as my Marrow is in the loweſt part of my Body.

10 *Perpetuuſque*] As long as I ſhould live.

Spiritus & vacuas prius hic tenuandus in auras
Ibit, & in tepido deseret ossa rogo,
Quàm subeant animo meritorum oblivia nostro,
Et longâ pietas excidat ista die.
Dii tibi sint faciles, & opis nullius egentem,
Fortunam præstent, dissimilemque meæ.
Si tamen hæc navis vento ferretur amico,
Ignoraretur forsitan ista fides.
Thesea Pirithous non tam sensisset amicum,
Si non infernas vivus adisset aquas.
Ut foret exemplum veri Phocæus amoris,
Fecerunt Furiæ, tristis Oresta, tuæ.
Si non Euryalus Rutulos cedisset in hostes,
Hyrtacidæ Nisi gloria nulla foret.

11 *Vacuas*] As long as I shall live I shall owe you my Life and Soul.

Tenuandus] Shall be changed into the thin Air, *i. e.* shall first die.

12 *Ossa*] My Body to be burnt after Death.

13 *Quam* &c.] Before I forget your Kindnesses.

14 *Et longâ*] For a long time.

15 *Faciles*] Favourable, gracious.

Opis] And send that you may stand in need of no body's Assistance.

17 *Navis*] This Fortune of mine.

Vento amico] With Favour and Fidelity, *i. e.* if all Things fell out prosperously to me, a Metaphor.

18 *Ista fides*] Your Love towards me.

19 *Thesea*] The Son of *Ægeus*, King of *Athens*, Prince of the *Athenians*. He proves that Fidelity is try'd in Adversity.

20 *Infernas aquas*] The *Stygian* Lake flowing about *Tartarus*. For the Poets feign that *Theseus* and *Pirithous* went down together to Hell to steal *Proserpina*; wherefore

Nec vero Alcidem me sum lætatus euntem.
Accepisse lacu, nec Thesea Pirithoumque.

21 *Phocæus*] *Pylades* the Son of *Phocus*, who went along with *Orestes* the Son of *Agamemnon*, being tormented with Furies after he had slain his Mother, and in danger of his Life, to *Colchos*. *Pont.* 3. *Eleg.* 2.

22 *Furiæ tuæ*] Thy Madness that thou wast seized with on the account of thy Mother *Clytemnestra*.

23 *Euryalus*] He was a *Trojan*, a fast Friend to *Nisus*, who went together with him by Night into the Camp of the *Rutilians*, and made a great Slaughter among them. But as they were attempting to retire at Break of Day, he fell in amongst a Troop of the Enemies, by which *Euryalus* being surrounded, and *Nisus* could not deliver him, he chose rather to expose himself to a certain Death, than forsake his Friend. *Virg. Æn.* 9. *v.* 168, and the following.

Rutilos] He fell into the Hands of the *Rutilians*.

24 *Hyrtacidæ*] Of the Son of *Hyrtacus*.

Scilicet ut fulvum spectatur in ignibus aurum:
Tempore sic duro est inspicienda fides.
Dum juvat, & vultu ridet fortuna sereno,
Indelibatas cuncta sequuntur opes,
At simul intonuit, fugiunt: nec noscitur ulli,
Agminibus comitum qui modò cinctus erat.
Atque hæc exemplis quondam collecta priorum,
Nunc mihi sunt propriis cognita vera malis.
Vix duo tresve mihi de tot superestis amici,
Cætera fortunæ, non mea, turba fuit.
Quò magis ô pauci rebus succurrite lapsis,
Et date naufragio littora tuta meo.
Ne-ve metu falso plurium trepidate timentes.
Hac offendatur ne pietate Deus.
Sæpè fidem adversis etiam laudavit in armis,
Inquè suis amat hanc Cæsar; in hoste probat.

25 *Scilicet* &c.] As Gold is try'd in the Fire, so the Fidelity of a Friend is proved in Adversity, according to the Saying of *Ennius*, *Amicus certus in re incertâ cernitur.*

Spectatur] Is known, is perceived, is proved. *Cic. Non igitur ex singulis vocibus Philosophi spectandi sunt probandi*: whence those that try the value of Money are called, *spectatores pecuniæ.*

26 *Duro*] In an unhappy.

27 *Dum juvat*] While Fortune favours any one, *i.e.* while Things go well. so in *Eleg.* 8.

Donec eris felix multos numerabis amicos.
Tempora si fuerint nubila solus eris.

28 *Indelibatas*] Unhurt, whole, not diminished by any Accident or Fortune.

29 *Simul intonuit*] As soon as Fortune begins to frown on any body. A Metaphor.

Fugiunt] His Friends forsake him.

Ulli] By any body.

30 *Agminibus*] With a whole Multitude of Flatterers, enough to form a Regiment.

31 *Exemplis*] Being sensible of Things by the Examples of others.

32 *Nunc mihi*] Now I know them by my own Experience.

34 *Cætera*] The rest were the Friends of my Fortune, but not of me.

35 *Quo magis*] By so much the rather you two or three that remain my Friends out of so many, help me in my Affliction.

Lapsis] Otherwise *Lassis.*

36 *Naufragio*] Quiet to my Calamities; *i.e.* be ye a Port to me poor Exile, by reconciling *Augustus* to me.

37 *Falso*] With a vain, not true, for you falsely fear *Augustus* in this Matter.

38 *Pietate*] In that you assist your Friend.

39 *Sæpe fidem* &c.] He proves by Examples that his Friends had no need to be afraid of *Augustus.* For in War he used to commend those that kept Faith inviolable with their Enemies. It is an Argument from the less to the greater.

Adversis armis] Of the Enemies.

40 *Inque suis*] The Nations that were subject to him.

Causa mea est melior, qui non contraria fovi
Arma; sed hanc merui simplicitate fugam,
Invigiles igitur nostris pro casibus oro;
Diminui si quà numinis ira potest.
Scire meos casus si quis desiderat omnes,
Plus, quàm quod fieri res finit ipsa, petit.
Tot mala sum passus, quot in æthere sidera lucent;
Parvaque quot siccus corpora pulvis habet.
Multaque credibili tulimus majora, ratamque,
Quamvis acciderint, non habitura fidem.
Pars etiam mecum quædam moriatur oportet:
Meque velim possit dissimulante tegi.
Si vox infragilis, pectus mihi firmius ære,
Pluraque cum linguis pluribus ora forent;
Non tamen id circò complecterer omnia verbis;
Materiâ vires exsuperante meas.
Pro duce Neritio docti mala nostra Poetæ
Scribite: Neritio nam mala plura tuli.

Hanc] *Sc. Fidem.*

Probat] He commends it in an Enemy, if he knows any body that is faithful.

41 *Melior*] Than that of Enemies.

Contraria arma] I have never been concerned in any Conspiracy against *Augustus*, or been a Favourer of it. Read *Suetonius* on *Augustus*.

Simplicitate] By Imprudence.

43 *Invigiles*] Give vigilant Assistance to me an Exile, assist me diligently.

44 *Si qua*] If by any Means.

Numinis] Of *Augustus*.

45 *Meos casus* &c.] All my Misfortunes and Afflictions.

46 *Plus quam* &c.] He requires that which is impossible.

47 *Quot* &c.] That is, infinite Things.

48 *Corpora* &c.] The Sands.

49 *Credibili*] Things greater than can be believed, incredible Things.

50 *Non habitura*] They will not be believed, although they are certain. But he does not make it known what these Things are.

51 *Pars* &c.] Of them.

52 *Meque* &c.] Many of my Afflictions will indeed never be known, and I wish I could so conceal them, that they should never be made publick. For he had said that he had undergone innumerable and incredible Things, but what these Things were he does not declare.

53 *Infragilis*] If I had a strong Voice that could not be broken.

Firmius] That could bear the fatigue of Study.

55 *Complecterer*] I should be able to express and write down my Calamities.

56 *Materia* &c.] The abundance of my Afflictions.

57 *Neritio*] *Ulysses* of Mount *Neritus* of *Ithaca*, *Ulysses*'s Country.

Mala &c.] My Wandrings *Homer* wrote of the Wandrings of *Ulysses*.

58 *Neritio*] I have undergone more Afflictions than *Ulysses* did.

Ille brevi ſpatio multis erravit in annis
  Inter Dulichias Iliacaſque domus:
Nos freta ſideribus totis diſtantia menſos
  Detulit in Geticos Cæſaris ira ſinus.
Ille habuit fidamque manum, ſociosque fideles:
  Me profugum comites deſeruêre mei.
Ille ſuam lætus patriam victorque petebat:
  A Patriâ fugi victus & exul ego.
Nec mihi Dulichium domus eſt, Ithece-ve Same-ve,
  Pœna quibus non eſt grandis abeſſe locis:
Sed quæ de ſeptem totum circumſpicit orbem
  Montibus, imperii Roma Deûmque locus.
Illi corpus erat durum, patiensque laborum:
  Invalidæ vires, ingenuæque mihi.
Ille erat aſſiduè ſævis agitatus in armis:
  Aſſuetus ſtudiis mollibus ipſe fui.

59 *Ille*] *Ulyſſes*. Here follows a demonſtrative Compariſon between the Sufferings of *Ovid*, and thoſe of *Ulyſſes*, in which the Poet very beautifully ſets one againſt the other.

Spatio] Place.

Multis] *Ulyſſes* wandred ten Years, and during that Time underwent various Calamities.

60 *Dulichias*] Between *Dulichium* an Iſland, nigh to *Ithaca* and *Troy*.

61 *Nos*] I *Ovid*.

Sideribus] Situate in another Climate.

Menſos] *Emenſos*, i. e. after I have meaſured or paſs'd over the Sea.

62 *Geticos ſinus*] The Seas of the *Getes*, i. e. into the Country of *Barbarians*, not into his own Country, and to a beloved *Penelope*, and a Son *Telemachus*, as he was carried.

63 *Fidamque manum*] A faithful Guard.

65 *Victor*] Becauſe *Troy* was conquered.

66 *Victus*] Condemned.

67 *Dulichium* &c.] Iſlands of the *Ægean* Sea, under *Ulyſſes*'s own Government: it is called either *Same* or *Samos*.

68 *Pœna* &c.] It is no great Puniſhment nor Trouble to be abſent from thoſe Places, becauſe they are not ſo famous as *Rome*; to be abſent from which is a great trouble to me, and makes my Life a ſort of Death to me.

69 *Sed quæ* &c.] *Sed Roma, locus imperii*, i. e. the Seat of the Emperours, or a place fit for Command, being ſituated in the middle of *Italy*, & *Deorum*, i. e. of the Princes that are a ſort of Gods, *quæ circumſpicit totum orbem de ſeptem montibus, eſt mihi domus*.

Septem &c.] For *Rome* was built upon ſeven Hills, the Names of which were Mount *Palatine*, *Capitoline*, *Quirinal*, *Collian*, *Eſquiline*, *Viminal* and *Aventine*.

72 *Invalidæ vires*] Not uſed to Labour.

Ingenuæque] Such as Freemen or Gentlemen; *al. Ingeniumque*.

73 *Agitatus*] Exerciſed in the *Trojan* War.

74 *Studiis mollibus*] In poetical Studies.

Me Deus oppressit nullo mala nostra levante: 75
Bellatrix illi Diva ferebat opem.
Cúmque minor Jove sit tumidis qui regnat in undis:
Illum Neptuni, me Jovis ira premit.
Adde, quod illius pars maxima ficta laborum est:
Ponitur in nostris fabula nulla malis. 80
Denique quæsitos tetigit tamen ille Penates:
Quæque diu petiit, contigit arva tamen.
At mihi perpetuò patriâ tellure carendum est,
Ni fuerit læsi mollior ira Dei.

studies, and free from all Disturbances.

75 *Deus*] *Augustus*, he gives another reason why he suffered more than *Ulysses*.

Nullo levante] No body making them lighter.

76 *Diva bellatrix*] The Goddess *Minerva*, who was the Companion of *Ulysses*; because he in all his Transactions made use of Prudence, of which *Pallas* is the Goddess.

77 *Tumidis* &c.] i. e. *Neptune*, the God of the Sea.

78 *Jovis ira*] The Displeasure of *Augustus*; who in these Times is compared to the greatest *Jupiter*.

79 *Quod illius* &c.] There are a great many false Things related of him.

81 *Quæsitos Penates*] His own Country which he wandred about seeking many Years.

82 *Diu*] Ten Years.

83 *At mihi*] But I am sent into perpetual Banishment.

84 *Ni fuerit*] Unless *Augustus*, who is offended with me, should take Pity on me.

Dei] Of *Augustus*.

ELEGIA V.

The Poet commends the Fidelity and Industry of his Wife, in that when some Persons enviously aimed to engross his Wealth, she by her wise Management and the Assistance of her Friends, saved all. Wherefore the Poet promises her that she should be made immortal by his Verses.

NEC tantum Clario Lyde dilecta Poetæ,
Nec tantum Coo Battis amata suo est:
Pectoribus quantum tu nostris uxor inhæres,
Digna minùs misero, non meliore, viro.

1 *Clario*] *Antimachus* of *Colophon*. For *Claros* and *Colophon* were near one to the other.

Lyde] The Mistress of *Calima-*

Battis] *Philetus* of *Coos* loved *Battis*.

3 *Quantum* &c.] As much as O Wife, I love thee!

Te me ſuppoſitæ veluti trabe fulta ruina eſt:
Si quid adhuc ego ſum, muneris omne tui eſt.
Tu facis, ut ſpolium non ſim, nec nuper ab illis,
Naufragii tabulas qui petiere mei.
Utque rapax, ſtimulante fame, cupiduſque cruoris
Incuſtoditum capta ovile lupus:
Aut ut edax vultur corpus circumſpicit, ecquod
Sub nullâ poſitum cernere poſſit humo;
Sic mea neſcio quis malè fidus rebus acerbis
In bona venturus, ſi paterere, fuit.
Hunc tua per fortes virtus ſubmovit amicos:
Nulla quibus reddi gratia digna poteſt.
Ergo quàm miſero, tam vero teſte probaris,
Hic aliquod pondus ſi modò teſtis habet.

Non meliore] For I am of the antient and noble Family of the *Naſo*'s, from which an innumerable Company of Knights have deſcended. I am a Poet of a great Genius, and excellent Learning; of whom as your Husband you uſed to boaſt before this Calamity befel me. See *Elleg.* 3. *lib.* 4. *Tempus ubi eſt illud*, &c. *lib.* 2. *Illa noſtra die*, &c.

5 *Tu me* &c.] This is to be underſtood of his Eſtate, that ſome Perſons who coveted other Perſons Goods, would have gotten into their own Hands, but upon which *Ovid* ſupported himſelf in his Exile.

6 *Muneris*] I ought to acknowledge my ſelf indebted to you for that.

7 *Ut ſpolium* &c.] That I am not deſpoiled.

8 *Naufragii* &c.] Who would have taken from me, what of my Eſtate was left me in my Calamity by *Cæſar*, juſt as if they would have robbed a Shipwreck'd Perſon of the broken Boards of the wreck'd Ship.

9 *Stimulante*] Puſhing them on to Rapine.

10 *Incuſtoditum*] Without the Safe-guard of Dogs or Shepherd.

Ovile] A Sheep-fold.

11 *Edax*] Devouring all.

Corpus] A dead Carcaſe.

12 *Sub nullâ* &c.] Unburied, for they ſeek their Food only from dead Carcaſes.

13 *Sic mea* &c.] After the ſame manner perfidious Men would have ſeiz'd upon what I had in the World, if you had not hindred them.

Rebus acerbis] In this my Baniſhment.

14 *Fuit*] *Fuiſſet*, had been.

15 *Hunc*] This perfidious Wretch.

Per fortes] By the Aſſiſtance of faſt Friends.

Submovit] Repulſed, remov'd.

Nulla gratia] As true as it is that I am wretched, ſo true it is that I ſpeak the Truth.

17 *Probaris*] Thou haſt approv'd thy ſelf to be honeſt, good and ſincere.

18 *Hic aliquod* &c.] If you can give Credit to a Witneſs that is a baniſhed Man.

19 *Probitate*]

Nec probitate tuâ prior est aut Hectoris uxor,
Aut comes extincto Laodamia viro.
Tu si Mæonium vatem sortita fuisses,
Penelopes esset fama secunda tuæ.
Sive tibi hoc debes, nullo pia facta magistro,
Cumque novâ mores sunt tibi luce dati.
Femina seu princeps, omnes tibi culta per annos,
Te docet exemplum conjugis esse bonæ:
Assimilemque sui longâ assuetudine fecit:
Grandia si parvis assimilare licet.
Hei mihi, non magnas quòd habent mea carmina vires,
Nostraque sunt meritis ora minora tuis!
Si quid & in nobis vivi fuit antè vigoris,
Extinctum longis excidit omne malis:
Prima locum sanctas Heroidas inter haberes:
Prima bonis animi conspicerêre tui.

19 *Probitate*] Than thy Love to thy Husband.

Hectoris uxor] *Andromache*, who loved her Husband *Hector*, Prince of *Troy*, with an endeared Affection.

20 *Aut Laodamia*] Or *Laodamia*, who embraced her dead Husband *Protesilaus*.

Extincto] *Protesilaus* being slain or dead.

21 *Si Mæonium*] If thou hadst the Poet *Homer* to have set forth thy Praises.

22 *Penelopes*] Of the Wife of *Ulysses*.

Esset fama] Your Fame had been first, and *Penelope's* second, *i. e. Penelope* must have given place to you in Fame and Reputation.

23 *Sive tibi* &c.] Whether you owe this to your own natural Disposition, and Nature has taught you to be faithful to your Husband.

Nullo] Being taught Piety by no body.

24 *Cumque novâ*] With or at the Day of your Nativity, *i. e.* when you were born.

Mores] Your most sacred Disposition.

25 *Femina* &c.] Or whether you have learn'd by the Example of *Livia*, the Wife of *Augustus*, of whom thou hast been an exact Observer, to be a Pattern of a good Wife.

27 *Assimilemque* &c.] The long and familiar Conversation you had with her has form'd a Likeness of Manners in you.

28 *Grandia* &c.] If I may take the Liberty to compare you to her.

29 *Vires*] Elegancies and Efficacy sufficient to express your Virtue.

30 *Ora minora*] My Words, *&c. i. e.* I cannot sufficiently express your Merits with my Mouth and Words.

31 *Vivi*] Of the sprightly.

32 *Extinctum*] It is suffocated, put out by my being banished. A Metaphor taken from Lights.

33 *Sanctas Heroidas*] Among the famous Women, the *Heroines* which we ought to reverence as sacred Persons.

34 *Conspicerere*] You would be conspicuous before them all, who merited the Commendation.

35 *Præconia*]

Quantumcunque tamen præconia noſtra valebunt.
Carminibus vives tempus in omne meis.

35 *Præconia*] Thy Praiſes Sung in my Verſes. 36 *Tempus in omne*] Always.

ELEGIA VI.

The Poet admoniſhes his Friend, that when he look'd upon his Picture engraven in Gold, he ſhould call to mind his Baniſhment; and take off the Garland of Ivy; becauſe that theſe Ornaments do only belong to happy Poets, and bids him inſtead of his Picture engraven in Gold, that he ſhould read his Work of Metamorphoſes divided into Fifteen Books: which, although he was going into Baniſhment, he threw into the Fire, yet he underſtood that there were many Copies of them ſtill extant in Manuſcript. Laſt of all, he orders that Six Verſes ſhould be written in the Front of the Book, by which the Reader ſhould be admoniſhed, that that Book got Abroad into the World uncorrect, by reaſon of the Conſternation he was in.

SI quis habes noſtris ſimiles in imagine vultus,
Deme meis hederas, Bacchica ſerta, comis,
Iſta decent lætos felicia ſigna Poetas.
Temporibus non eſt apta corona meis.

1 *Noſtri*] The Likeneſs of my Face engraven in a Jewel or Ring.

2 *Bacchica*] Crowns of Ivy, which were conſecrated to *Bacchus*. Why the Poet would have the Garland taken from his Head, he tells you in the following Verſe, the Poets were Crown'd with Crowns of Ivy, as though they were conſecrated to *Bacchus*, becauſe they where raptured after the manner of the *Bacchanalians*, and were Topers. *Propertius*.

Ennius Hirſuta cingat ſua dicta coronâ.

Folia ex hederâ porriga Bacche tuâ.

And Vir. *Paſtores hederâ creſcentem ornate Poetam.*

3 *Signa*] Garlands of Ivy, by which the Poets were known.

4 *Temporibus*] For an unhappy Time, in which I am baniſhed, or to my Head, a part for the whole.

5 *Hæc* &c.]

Hæc tibi dissimula, sentis tamen, omnia dici,
In digito qui me fersque refersque tuo:
Effigiemque meam fulvo complexus in auro,
Cara relegati, quæ potes, ora vides.
Quæ quoties spectas, subeat tibi dicere saltem,
Quàm procul à nobis Naso sodalis abest!
Grata tua est pietas: sed carmina major imago
Sunt mea, quæ mando qualiacunque legas:
Carmina mutatas hominum dicentia formas,
Infelix domini quod fuga rupit opus.
Hæc ego discedens, sicut bona multa meorum,
Ipse meâ posui mœstus in igne manu.
Utque cremasse suum fertur sub stipite natum
Thestias, & melior matre fuisse soror;

5 *Hæc* &c.] Don't make it known that I have said all this to you, lest you offend *Augustus*; but you understand well enough that I speak to you.

6 *In digito*] Who carriest about thee, or pullest off a Ring in which is a Jewel that has my Picture engraven on it. See *Macrobius Sat.* l. 7. c. 13.

7 *Effigiemque*] My Face.

8 *Relegati*] Of your banished Friend.

9 *Subeat tibi*] It comes into thy mind.

11 *Carmina*] My Verses do better shew my Genius, than that Gold does my Face.

12 *Qualiacunque*] Whether they be good or bad, pleasing or displeasing.

13 *Mutatas* &c.] Metamorphosis or Transformation.

Hominum] Of Bodies, for he does not write of Men only, but other things that were changed.

14 *Infelix opus*] Which Metamorphosis the unhappy Banishment caused to be left unfinished, in that it hurried him away before he had put the last Hand to it. For the Poet was not then able to correct that Work.

15 *Discedens*] From *Rome*.

Bona multa] Poems, Works.

Meorum] Of my Works.

16 *Posui in igne*] I burned.

17 *Fertur*] It is reported.

Sub stipite] The Brand, in which the Fate of *Meleager* was included. that is to say, *Meleager* was to live so long as that Stump remained.

Natum] Her Son *Meleager*, which she did in revenge of his Brethren, whom *Meleager* had slain. See *Metamorposis* 3. *Fab.* 4.

18 *Thestias*] *Althea*, the Daughter of *Thestius*.

Et melior] And to have loved the Brothers of *Meleager* that were slain, more affectionately than her Son. So *Metam.*

——Pugnat materque sororque.
Et diversa trahunt unum duo nomina pectus.
Incipit esse tamen melior germanâ parente.

Sic ego non meritos mecum peritura libellos
Impoſui rapidis viſcera noſtra rogis.
Vel quòd eram Muſas, ut crimina noſtra, peroſus:
Vel quòd adhuc creſcens, & rude carmen erat.
Quæ quoniam non ſunt penitùs ſublata, ſed exſtant,
Pluribus exemplis ſcripta fuiſſe reor.
Nunc precor ut vivant, & non ignava legentem:
Otia delectent, admoneantque mei.
Non tamen illa legi poterunt patienter ab ullo,
Neſciat his ſummam ſi quis abeſſe manum.
Ablatum mediis opus eſt incudibus illud;
Defuit & ſcriptis ultima lima meis.
Et veniam pro laude peto: laudatus abundè,
Non faſtiditus ſi tibi, lector, ero.
Hos quoque ſex verſus, in primâ fronte libelli,
Si præponendos eſſe putabis, habe:

19 *Peritura*] When I was going into Baniſhment.

20 *Rapidis rogis*] To the Flames that catch and conſume every thing.

Viſcera] My Books, which I had been the Author of, as a Father of Children.

21 *Muſas*] I hated the Verſes of which the *Muſes* were the firſt Authors, as being the Authors of my Misfortunes, or for which I was called in queſtion, *ſc.* becauſe of his Books of the *Art of Love*.

22 *Vel quod*] He adds another reaſon why he committed his Metamorphoſis to the Flames.

Rude] Uncorrected, not poliſhed.

23 *Quæ quoniam*] Becauſe the Work of the Metamorphoſis was not totally deſtroy'd, when I burnt it.

24 *Pluribus*] I believe there were a great many Books tranſcribed from my Copy.

25 *Ut vivant*] That they may remain, and may be read.

Et non ignava otia] The Studies of Letters and of my Writings,

Legentem] The Work of my Metamorphoſis.

26 *Admoneantque*] And let them bring to remembrance my Learning and my Baniſhment.

28 *Summam manum*] The laſt Care, the finiſhing Stroke.

29 *Mediis incudibus*] The Work not being finiſhed and perfected, while it was yet a hammering out, while it was upon the Anvil. A Metaphor taken from Smiths. For a Work is ſaid, *incude media ablatum*, when part of it is done, and part undone. *Incus* is an Iron Inſtrument, upon which Smiths beat their Iron.

30 *Lima*] The Emendation and Poliſhing. *Lima* is properly a Smith's Inſtrument, with which Iron or any thing is filed and made ſmooth.

31 *Veniam* &c.] I don't ask for Praiſe from this Work, but pardon for the Imperfections of it.

Laudatus abunde] That will be Praiſe enough for me, if I am not deſpiſed by you.

33 *Hos quoque*] Take theſe ſix Verſes, and if you pleaſe put them at the Beginning of my Meta-

Orbâ parente ſuo quicunque volumina cernis,
His ſaltem veſtrâ detur in urbe locus.
Quóque magis faveas, non hæc ſunt edita ab illo,
Sed quaſi de domini funere rapta ſui,
Quicquid in his igitur vitii rude carmen habebit,
Emendaturus, ſi licuiſſet, eram.

35 *Orba*] Being bereaved of their Father and Author of the Work, who is ſent into Exile.

Volumina] Books are ſo called of *volvendo*, becauſe in old Time they wrote on the Bark of Trees, and roll'd thoſe Books up that they might be the more conveniently carried. And therefore *Volumen* is properly the part of a Book.

His] Which does not happen to their Author.

In urbe] In *Rome*.

37 *Faveas*] The Work.

38 *De funere*] From the Death and Funeral of the Poet.

39 *Rude carmen*] Unpoliſhed.

40 *Licuiſſet*] By Time and Opportunity. If I had had an Opportunity.

ELEGIA VII.

The Poet complains that he, with whom he had lived familiarly, by the Terror of his Baniſhment had diſcarded his Friendſhip. And then he admoniſhes him to preſerve his Friendſhip to him, that he might have an Opportunity to commend his Fidelity.

IN caput alta ſuum labentur ab æquore retrò
Flumina, converſis Solque recurret equis.
Terra ferret ſtellas: cœlum findetur aratro:
Unda dabit flammas, & dabit ignis aquas:
Omnia naturæ præpoſtera legibus ibunt,
Parſque ſuum mundi nulla tenebit iter.

1 *Caput*] So *Horace*.
Nunc ad aquæ lene caput ſacræ.
Alta] Deep.
Labentur retro] Shall flow back from the Sea, into which they flow. It is an Induction from Impoſſibilities.

2 *Converſis equis*] The Sun ſhall change his Courſe from the *Weſt*

3 *Findetur aratro*] Shall be plowed.

5 *Natura*] Which Nature herſelf has ſet.

Præpoſtera] Contrary, and after a different manner from what they ought.

6 *Pars* &c.] That is, the Elements and Heavens ſhall not re-

Omnia jam fient, fieri quæ posse negabam:
Et nihil est, de quo non sit habenda fides.
Hæc ego vaticinor, quia sum deceptus ab illo,
Laturum misero quem mihi rebar opem.
Tanta-ne te fallax cepêre oblivia nostri?
Afflictumque fuit tantus adire timor?
Ut neque respiceres, nec solarêre jacentem
Dure, nec exsequias prosequerêre meas?
Illud amicitiæ sanctum ac venerabile nomen
Re tibi pro vili, sub pedibusque jacet.
Quid fuit, ingenti prostratum mole sodalem
Visere? & alloquii parte levare tui?
Inque meos, si non lacrymas dimittere, casus,
Pauca tamen ficto verba dolore loqui?
Idque quod ignoti faciunt, valedicere saltem,
Et vocem populi, publicaque ora sequi?
Denique lugubres vultus, nunquamque videndos
Cernere supremo, dum licuitque die?

their ordinary Course that has been assigned them by Nature.

8 *De quo*] Which cannot be believed that they should all possibly happen.

9 *Hæc ego* &c.] I predict that the Course of Nature shall run backwards.

Deceptus] Forsaken.

11 *Tantane*] O Deceiver! are you so unmindful of me.

12 *Afflictum*] Me in Affliction.

13 *Respiceres*] Didst not assist. Ter. *Age me in tuis secundis respice.*

Jacentem] Whom a hard Fortune had afflicted.

14 *Exsequias*] Me going out of the City into Banishment, as tho' I had been carrying to my Grave; for *Exequiæ* are a funeral Office. The Poet frequently compares his going into Banishment with a Burial or funeral Procession.

15 *Sanctum*] Which all held as sacred.

16 *Re*] In no Esteem with you, or of no Account.

17 *Quid fuit*] How small a Matter was it?

Ingenti prostratum] Overwhelm'd with the Greatness of the Affliction, and not being able to raise himself up, as tho' he had been kept down by a great heap.

18 *Parte*] By this he would intimate how small and short a Comfort he deny'd him.

Levare] To comfort, to render my Grief the less.

20 *Ficto*] If you could not do it with a true Sorrow.

22 *Et vocem*] To give me the last Farewel.

Publicaque] The Words of all.

23 *Denique*] Sc. *quid fuit.*

Lugubres] My Countenance deform'd with Mourning.

Nunquamque] Which you would never see more.

24 *Supremo*] The last Day.

25 *Semel*]

Dicendumque semel toto non amplius ævo
Accipere, & parili reddere voce, Vale?
At fecêre alii nullo mihi fœdere juncti,
Et lacrymas animi signa dedêre sui.
Quid, nisi convictu causisque valentibus esses
Temporis & longi junctus amore mihi?
Quid, nisi tot lusus, & tot mea seria nosses?
Tot nossem lusus, seriaque ipse tua?
Quid si duntaxat Romæ mihi cognitus esses?
Ascitus toties in genus omne joci?
Cuncta-ne in æquoreos abierunt irrita ventos?
Cuncta-ne Letheis mersa feruntur aquis?
Non ego te genitum placidâ reor urbe Quirini,
Urbe meo quæ jam non adeunda pede est:
Sed scopulis Ponti, quos hæc habet ora, sinistri,
Inque feris Scythiæ Sarmaticisque jugis:

25 *Semel*] Left by doing it often it should be troublesome to you.

26 *Accipere*] To bid farewel, and to be bid farewel.

27 *At fecêre alii*] An Argument from the less to the greater, because Strangers did perform this Office.

Nullo fœdere] That are under no Obligation of Friendship.

28 *Animi*] Of Grief, with which they were affected because of my leaving the City.

29 *Quid*] Sc. *Faceres, si fuisses.* Here is an Amplification added, from the Circumstance of the Person.

Nisi &c.] Unless you had been my intimate Friend, in that we lived together, and by many Causes, which rendred Friendship the more firm.

31 *Lusus*] Jokes.

Seria] Things said and done seriously.

34 *Ascitus*] Joined to, called out by me.

35 *Cuncta-ne*] Do you make no account of any Thing? And set slight by them all, as those Things that are carried away by the Wind? So in another place:

Irrita cum velis verba tulêre noti.

Letheis &c.] Are they forgotten by you? *Lethe* is a River of Hell, so called of τῆς λήθης of *Forgetfulness*, because whosoever tasted of the Water of it, presently forgot all Things that were past.

36 *Non ego* &c.] An Amplification taken from the Genus, or Origin, or Education and Nature, *per Antitheton.* There is a like Place in the 4th *Æn.* of *Virg.*

Nec tibi diva Parens, Generis nec
Dardanus *Autor*
Perfide: sed duris genuit te cautibus horrens
Caucasus, Hyrcanæve admorunt ubera Tygres.

Urbe] In *Rome* built by *Quirinus*, i. e. by *Romulus*, in which not cruel but good natured Men are born.

38 *Meo pede* &c.] Into which it is not permitted me to come.

39 *Ponti sinistri*] Of the left part of the Sea of *Pontus.* By this he sets out a rough-tempered, cruel Man.

40 *Inque feris*] And in the Mountains of *Scythia* and *Sarmatia*, which are very desart Countries.

Et tua sunt silicis circum præcordia venæ,
Et rigidum ferri semina pectus habet:
Quæque tibi tenero quondam dueenda palato
Plena dedit nutrix ubera tigris erat.
Aut mala nostra minùs, quàm non aliena putasses,
Puritiæque mihi non agerere reus.
Sed quoniam accedit fatalibus hoc quoque damnis,
Ut careant numeris tempora prima suis.
Effice, peccati ne sim memor hujus, & illo
Officium ut laudem, quo queror, ore tuum.

41 *Præcordia*] Those Parts which lie about the Heart, the Wrappers of the Heart.

42 *Rigidum*] You have a most hard and insensible Heart, much like this is *lib.* 3. *Eleg.* 11.

Natus es in scopulis, nutritus lacte ferino,
Et dicam silices pectus habere tuum.

43 *Ducenda*] To be sucked.

44 *Tigris*] Some most cruel Woman, such as the Tigers are.

45 *Aut mala*] Or else you would not have thought my Afflictions less than those of other Persons. That is, thou hadst not regarded them less, thou hadst not made less account of them, than other Peoples, and then thou wouldst not have been accused by me of Cruelty, for not having a Sense of my Affliction.

47 *Quoniam* &c.] Seeing these also are an Addition to other Afflictions and Misfortunes that have been brought upon me by Fate, and therefore inevitable. This is an Exhortation to him to change his mind, and return into the right way.

48 *Ut careant*] As the former Times in which our Friendship was so very strict, want their Order, that thou dost not answer my Kindness as formerly.

49 *Peccati*] Of this Forgetfulness of Friendship.

ELEGIA VIII.

The Poet complains that the common People follow Fortune, and are only a Friend to a Man in Prosperity, but leave him to shift for himself in Adversity, which he says he found by his own Experience. For that before he was banished by Augustus, *he had a great many Friends; and after his Fall he found no body to comfort him and stand his Friend, notwithstanding they might have done it; for* Cæsar *was a Person of so much Humanity, that he commended fast Friendship even in his Enemies: Therefore he says,* O *Reader! that art not an Enemy,* God *send that you may live to your Life's end without any*

Ctur inoffenſæ vitæ tibi tangere metam
Qui legis hoc nobis non inimicus opus.
Atque utinam pro te poſſent mea vota valere,
Quæ pro me duros non tetigêre Deos!
Donec eris felix multos numerabis amicos:
Tempora ſi fuerint nubila, ſolus eris.
Aſpicis ut veniant ad candida tecta columbæ?
Accipiat nullas ſordida turris aves?
Horrea formicæ tendunt ad inania nunquam:
Nullus ad amiſſas ibit amicus opes.
Utque comes radios per Solis euntibus umbra,
Cùm latet hic preſſus nubibus, illa fugit;
Mobile ſic ſequitur Fortunæ lumina vulgus:
Quæ ſimul inductâ nube teguntur, abit.
Hæc, precor, ut poſſint ſemper tibi falſa videri
Sunt tamen eventu vera fatenda meo.
Dum ſtetimus, turbæ quantum ſatis eſſet, habebat
Nota quidem, ſed non ambitioſa, domus.
At ſimul impulſa eſt, omnes timuêre ruinam,
Cautaque communi terga dedêre fugæ:

2 *Opus*] Verſe, Elegy or Book.

3 *Utinam*] I wiſh my Prayers might be heard.

4 *Duros deos*] Have not moved *Auguſtus* my Enemy, and unkind to me and the other Gods.

6 *Nubila*] Covered with ſome Cloud, *i. e.* Evil or Sorrow.

Solus] Deſerted by all, known by no body.

7 *Ut veniant*] How.

Candida] By which he ſets forth the Proſperity of his Friends.

8 *Sordida*] Naſty, *i. e.* the cloudy and adverſe Fortune of a Friend, *i. e.* no Friend will remain conſtant to one who is unfortunate.

9 *Formicæ*] All whoſe Life is ſpent in gathering their Food.

12 *Hic*] The Sun.

Tectus] *i. e.* when the Sun is hidden by Clouds.

Illa] The Shadow diſappears.

13 *Lumina*] Happineſs.

14 *Quæ*] As ſoon as ever Fortune leaves off to favour a Man, the vulgar forſakes him.

15 *Hæc precor*] That the common People follow Fortune.

Ut poſſint] That you may never know it to be true by your own Experience.

16 *Eventu meo*] By my own Example, who have known it to be true in Fact, for I have ſeen my ſelf forſaken in a manner by all my Friends.

17 *Dum ſtetimus*] While Fortune ſmil'd upon me. We are ſaid, *Cadere & jacere*, in Adverſity; and *ſtare*, in Proſperity.

19 *At ſimul impulſa*] As ſoon as it was overturned by *Auguſtus*, i. e. as ſoon as I was baniſhed.

Timuêre] Left my Ruin ſhould overwhelm them.

20 *Cautaque*] Taking care of themſelves, *i. e.* ſhunning Danger.

Communi] Which they all took.

Sæva, nec admiror, metuunt si fulmina, quorum
Ignibus afflari proxima quoque solent.
Sed tamen in duris remanentem rebus amicum
Quamlibet invisо Cæsar in hoste probat.
Nec solet irasci (neque enim moderatior alter)
Cùm quis in adversis, si quid amavit, amat.
De comite Argolico postquam cognovit Orestem,
Narratur Pyladen ipse probasse Thoas.
Quæ fuit Actoridæ cum magno semper Achille,
Laudari solita est Hectoris ore fides.
Quòd pius ad manes Theseus comes iret amico,
Tartareum dicunt indoluisse Deum.
Euryali Nisique fide tibi, Turne, relatâ,
Credibile est lacrymis immaduisse genas.

21 *Fulmina*] Calamity.

23 *In duris remanentem*] Not falling back in Adversity.

Invisо in hoste] Although in an Enemy that he hates very much.

Probat] He approves, he commends.

25 *Nec solet* &c.] He commends *Augustus* for Clemency. See *Lib.* 1. *Eleg.* 3.

Sed piger ad pœnas princeps, ad præmia velox,
Quique dolet quoties cogitur esse ferox.
Qui vincit semper, victis ut parcere possit.
Clausit & æternâ civica bella serâ.
Multa metu pœna, pœnâ qui pauca coercet.
Et jacet invitâ fulmine rara manu.

28 *Pyladen*] Concerning *Pylades*, i. e. after *Thoas* knew *Orestes* and his *Grecian* Companion *Pylades*, he commended his Fidelity. For *Orestes*, that he might free himself from the Madness caused by the Death of his Mother, consulted the Oracle, which answered, that he should go to the Temple of *Diana*, in the Region of *Taurica*, whither when he came, together with his Companion and Guide *Pylades*, King *Thoas* would have sacrificed him as his Custom was. But he did not know which of them was *Orestes*; and upon asking, *Pylades* made answer, that he was *Orestes*; but *Orestes* that he might be slain instead of him, constantly affirmed that he was *Orestes*: upon which *Thoas* so approved of their Fidelity one to another, that he pardoned *Orestes*. *Ovid* in his third *lib. de Pont.* sets the Matter out after another manner, and more at large.

29 *Actoridæ*] To *Patroclus* the Son of *Actor*, who putting on the Armour of *Achilles*, withstood *Hector*, whom also *Hector* commended, *Hom. Il.* 17.

30 *Hectoris*] With the Mouth of an Enemy, and that is the highest and heartiest Commendation that comes from the Mouth of an Enemy.

31 *Manes*] The Spirits of the Dead.

32 *Tartareum Deum*] *Pluto*, whose Wife they were going to steal.

33 *Turne*] Who was King of the *Rutilians*.

34 *Credibile*] It is very likely.

Eſt etiam miſeris pietas, & in hoſte probatur:
Hei mihi, quam paucos hæc mea dicta movent!
Hic ſtatus, hæc rerum nunc eſt fortuna mearum,
Debeat ut lacrymis nullus adeſſe modus.
At mea ſunt, proprio quamvis mœſtiſſima caſu,
Pectora profectu facta ſerena tuo.
Hoc tibi venturum jam tum, cariſſime, vidi,
Ferret adhuc iſtam cùm minùs aura ratem.
Sive aliquid morum, ſeu vitæ labé carentis
Eſt pretium, nemo pluris habendus erit.
Sive per ingenuas aliquis caput extulit artes,
Quælibet eloquio fit bona cauſa tuo.
His ego commotus, dixi tibi protinus ipſi,
Scena manet dotes grandis, amice, tuas.

35 *Eſt etiam* &c.] And Men uſe to pity thoſe in Miſery, which Piety is commended even in Enemies.

37 *Hic ſtatus*] This Condition of mine is ſuch, that I can't ſufficiently expreſs it by Tears.

39 *Proprio caſu*] By my Baniſhment.

40 *Profectu*] Are made joyful and cheerful by your Succeſſes.

41 *Venturum*] About to happen.

42 *Ferret* &c.] When Favour did not ſo much embrace your ſelf and your Genius, *i. e.* when your Favour was yet leſs towards me, or when I was neither ſo miſerable, nor you was in ſuch Repute.

Sive aliquid &c.] You were to be preferr'd before all, and no body was to be more eſteemed, if the Manners of any one, or unblameable Life, are of any Account or Price.

45 *Per ingenuas*] By the liberal Sciences and Study of Eloquence, and Arts becoming Gentlemen.

46 *Quælibet*] Either demonſtrative, by which we praiſe or diſpraiſe, and that either the Perſon or the Deed; or *deliberative*, by which we perſuade to any Thing, or diſſwade from it; or *judicial*, by which we accuſe or defend. For every Action by way of Similitude is called *Cauſa*, that is tranſacted either in the Senate or at the Bar, or before the Judges or the People: whence *cauſa* is ſometimes uſed for a Suit at Law or Controverſy.

Bona] Honeſt by Patronage.

48 *Scena*] A great Eſtate and Honour attends your Accompliſhments, *i. e.* I ſaid that by your Accompliſhments and Eloquence you would become a great Man, and one Day or other theſe Endowments will be publiſhed in a full Theatre. *Scena* is properly a ſort of an Arbour, made for the ſake of being ſhaded by Leaves, ſo called of τῆς σκιᾶς, *i. e.* of a Shadow.

Hæc mihi non ovium fibræ, tonitrum-ve sinistri,
  Lingua-ve servatæ penna-ve dixit avis.
Augurium ratio est & conjectura futuri,
  Hac divinavi, notitiamque tuli.
Quæ quoniam vera est, totâ mihi mente, tibique
  Gratulor, ingenium non latuisse tuum.
At nostrum tenebris utinam latuisset in imis!
  Expediit studiis lumen abesse meis,
Utque tibi prosunt artes, facunde, severæ;
  Dissimiles illis sic nocuêre mihi.

49 *Hac* &c.] I did not foretel these things as a Soothsayer from Entrails of Beasts. For the *Roman* Soothsayers, after the Sacrifices were slain, look'd into the Livers, and if they were livid and unsound, they slew others, being doubtful whether they had been injured by Disease or by their Food. And after they had made trial of a great many, and approv'd the Livers as being sound and good, then they thought they might safely offer them; but if otherwise, they declared that they must not perform the Offering.

Fibræ] The Fibres are the Extremities of all things, whence the extreme Parts of the Liver and the Heart, and all the Entrails were call'd *Fibræ*, *Virg.*

Nec fibris requies datur ulla renatis.

also the small Roots of Herbs and Trees are called *Fibres*, Virg.

---Et amaris intyba fibris.

Tonitrum-ve] Which were accounted fortunate; because the *East* was on the left-hand side of the World; and also because those things which are on the left-hand to us are thought to be sent down from the Gods on the right-hand. See *Æneas*. v. 692.

50 *Lingua-ve*] Singing Birds, *i.e.* that give Auguries by their Voice, or Birds of Prey, *i.e.* Birds that give Auguries by their flying or chattering. Some of which were called *Oscines*, and others *Præpetes*.

Servatæ] Observed, the Augury being taken either by its Voice or Flight.

Pennæ] The Ratio of those things which I saw in you, is the Foundation of my Conjecture concerning you and my Augury.

52 *Hac*] By this Conjecture of you, I have predicted your good Fortune.

Tuli] I took the Hint.

53 *Quæ*] Conjecture concerning thee.

54 *Gratulor*] I rejoice in your Happiness.

Non latuisse] To have appear'd.

55 *At nostrum*] But I wish my own Genius to Poetry had lain obscure, so that I had never composed Verses.

56 *Expediit*] It had been for my good.

Ter. Vobis expedit esse bonas.

Lumen] Fame and Glory.

57 *Artes severæ*] Philosophy or the liberal Sciences and study of Eloquence, which are more substantial things than Poetry, but in which is the greater Pleasure.

58 *Dissimiles*] Easy Arts, *Sc.* Poetry which is not a severe Art.

Vita tamen tibi nota mea eſt: ſcis artibus illis
Auctoris mores abſtinuiſſe ſui.
Scis vetus hoc juveni luſum mihi carmen, & iſtos
Ut non laudandos, ſic tamen eſſe jocos.
Ergo ut defendi nullo mea poſſe colore,
Sic excuſari crimina poſſe puto.
Quà potes, excuſa, nec amici deſere cauſam:
Quo pede cœpiſti, ſic benè ſemper eas.

59 *Artibus*] Amorous ones, *i. e.* by the Books of the *Art of Love*.

60 *Auctoris*] That I was not ſuch as my Writings were: after the ſame manner he excuſes himſelf, *l.* 2.

Crede mihi diſtant mores a carmine noſtro.
Vita verecunda eſt, muſa jocoſa mea.

And ſo *Catullus: Nam caſtum decet eſſe pium poetam ipſum, verſiculos nihil neceſſe eſt.*

61 *Vetus* &c.] It was written by me a great while ago. He pretends that when he was a young Man, he wrote amorous Poems rather in jeſt than in earneſt.

62 *Non laudandos*] by a Perſon of Gravity.

Jocos] Not Crimes.

63 *Sic excuſari*] Under pretence of Eloquence.

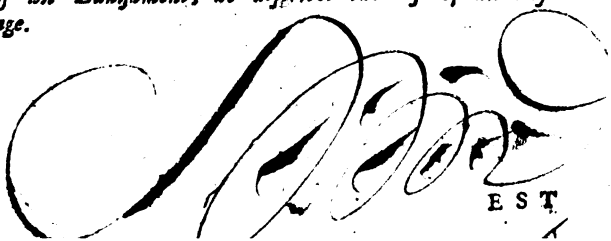
Crimina] Yet there is no neceſſity that I ſhould be thus puniſhed for them.

65 *Quà*] As far as.

66 *Quo pede*] As you have begun, ſo go on.

ELEGIA IX.

The Poet commends the Ship that he got in the Bay of Corinth, *and counts up the Excellencies of it; and having put up a Prayer to the Gods to give him a good Voyage from* Corinth *to the Place of his Baniſhment, he deſcribes the reſt of his Voyage.*



EST mihi, sitque precor, flavæ tutela Minervæ
Navis, & à pictâ cassîde nomen habet.
Sive opus est velis; minimam benè currit ad auram:
Sive opus est remo; remige carpit iter.
Nec comites volucri contenta est vincere cursu?
Occupat egressas quamlibet antè rates.
Et patitur fluctus, fertque assilientia longè
Æquora, nec sævis victa madescit aquis.
Illa Corinthiacis primùm mihi cognita Cenchreis,
Fida manet trepidæ duxque comesque fugæ.
Perque tot eventus, & iniquis concita ventis
Æquora, Palladio numine tuta fugit.
Nunc quoque tuta precor vasti secet ostia Ponti,
Quasque petit, Getici littoris intret aquas.
Quæ simul Æoliæ mare me deduxit in Helles,
Et longum tenui limite fecit iter;

1 *Flavæ*] Either upon account of yellow Hairs or gray Eyes.

Tutela] The Image of *Minerva* was the sign of the Ship, and the Guardian Deity of it. For they used to paint the Gods, whom they chose for the Guardians of their Ships, on their Ships; as *Minerva*, *Apollo*, and others.

2 *A pictâ cassîde*] From the Helmet of *Minerva* painted in the Ship.

Nomen habet] The Ship.

3 *Minimam*] Although the Sails hang loose by having a little Wind, yet it sails swiftly.

4 *Remige*] It is very good at the Oars.

5 *Comites*] The Ships which were in company with her.

6 *Occupat*] She gets before the Ships that set sail long before her, and out-sails them.

Quamlibet] Otherwise *qualibet arte*, i.e. either with Oar or Sail.

7 *Patitur*] It resists the Waves.

Longe] For a long time, or coming a long way off.

8 *Madescit*] Does not grow wet within, by taking in the Sea by Chinks.

9 *Corinthiacis*] When I was at *Cenchrea*, the utmost part of the Knowledge of it.

Cenchreis] *Terris*.

10 *Fida*] carried me faithfully and safely, and accompanied me.

11 *Tot eventus*] Various Dangers.

Et iniquis &c.] And though the Seas which were swelled by the raging of contrary Winds, *i. e.* through violent Storms.

12 *Palladio*] By the help of *Pallas*, under whose Guardianship she was.

13 *Ostia Ponti*] The Entrance of the *Euxine* Sea.

14 *Getici* &c.] The Sea that washes the *Getick* Shore.

15 *Quæ* &c.] My Ship.

Simul] As soon as.

Æolia] From Grandfather *Æolus*, the Father of *Athamas*.

Mare Helles] Into the *Hellespont*, so called of *Helles* the Granddaughter of *Æolus*, the Daughter of King *Athamas* and *Nepheles*, that fell into it.

16 *Et longum*] And after we had sail'd through the whole length of the *Hellespont*, or the whole course from *Cenchrea* into the *Hellespont*.

Tenui &c.] In a narrow Track

Fleximus in lævum curſus, & ab Hectoris urbe
Venimus in portus, Imbria terra, tuos.
Inde levi vento Zerinthia littora nactis,
Threiciam tetigit feſſa carina Samon.
Saltus ab hac terrâ brevis eſt Abdera petens:
Hac dominum tenùs eſt illa ſecuta ſuum.
Nam mihi Biſtonios placuit pede carpere campos;
Helleſpontiacas illa reliquit aquas:
Dardaniamque petit auctoris nomen habentem,
Et te ruricolâ Lampſace tuta Deo.
Quáque per anguſtas malè vectæ virginis undas
Seſton Abydenâ ſeparat urbe fretum.
Indè Propontiacis hærentem Cyzicon oris,
Cyzicon Æmoniæ nobile gentis opus:

or Furrow, or becauſe of the Water which is thin.

17 *Fleximus*] We altered our Courſe from the *Helleſpont* into the left part of the *Propontis*.

Ab Hectoris urbe] From *Troy* or *Herculis urbe*, i. e. *Heraclea*.

19 *Levi*] With a gentle.

Zerinthia] The *Thracian* Shores ſo called from *Zerinthus* a City of *Thrace*.

20 *Threiciam Samon*] *Samothrace*, an Iſland lying near *Thrace* in the *Ægean* Sea.

Feſſa] When we were tired.

21 *Saltus*] The Paſſage over.

Abdera] A City of *Thrace* over againſt *Samothrace*.

22 *Hac tenus*] Hitherto, as far as *Samothrace*.

Dominum] Me, as if he had ſaid, I go on Shore and leave the Ship.

Illa] The Ship in which I was.

23 *Nam mihi* &c.] For I had a mind to travel on Foot through *Thrace*.

24 *Helleſpontiacas*] That part of the Sea that is on this ſide the *Straits*.

Reliquit] *Aliter Relegit*, i. e. the Ship ſailed thoſe Seas over again going to the left ſide, making towards *Dardania*, that is within the *Straits*.

ed upon the Shore of the *Helleſpont*.

Petit] *Petiit*.

Auctoris] The Name of *Dardanus* the Son of *Jupiter*, who built it.

26 *Et te* &c.] O Inhabitant of *Lampſacus!* as if he ſhould ſay, he came from the City *Dardania* to *Lampſacus*.

Ruricolâ] By *Priapus*, who was a Man of *Lampſacus*, a City of the *Helleſpont*, a Keeper of the Gardens, who was worſhipped in the Gardens.

27 *Quaque*] The *Helleſpont* took its Name from the Virgin *Helle*.

Anguſtas] For there *Europe* and *Aſia* are but ſeven Furlongs diſtant one from the other.

Male vectæ &c.] Of *Helle*, who was not carried over the *Helleſpont*.

28 *Seſton* &c.] For the City *Seſtos* was in *Europe*, and *Abydos* was in *Aſia*, and *Helleſpont* was between theſe two Cities.

29 *Cyzicon*] A City near the *Propontis* in *Aſia*, which as *Florus* writes, 34. 15. was a noble City that made the *Aſiatick* Shores noted by its Caſtle, Walls, Port and Marble Towns. Read *Pliny* 5. 32. and 36. 15. *Tacitus* 4. 69.

30 *Æmoniæ*] Of the *Theſſalian*,

Quàque tenent Ponti Byzantia littora fauces,
Hic locus eſt gemini janua vaſta maris.
Hæc, præcor, evincat, propulſâque fortibus Auſtris
Tranſeat inſtabiles ſtrenua Cyaneas,
Thynniacoſque ſinus, & ab his per Apollinis urbem
Alta ſub Anchiali mœnia findat iter.
Indè Meſembriacos portus, & Odeſſon, & arces:
Prætereat dictas nomine, Bacche, tuo:
Et quos Alcathoi memorant à mœnibus ortos,
Sedibus bis profugos conſtituiſſe Lares.
A quibus adveniat Miletida ſoſpes ad urbem,
Offenſi quò me compulit ira Dei.

i. e. the Work of the *Theſſalians*, becauſe *Æneas* who was the Father of *Cyzicus* was a *Theſſalian* by Nation.

31 *Quaque*] From *Cyzicus* I came to the *Boſphorus* of *Thrace*, that was in the form of a Mouth, having *Byzantium* or *Conſtantinople* on the Weſtern Shore.

Fauces] The Entrance.

32 *Gemini*] Of the *Propontis* and the *Euxine* Sea, between which Seas are the *Straits* which are called the *Boſphorus* of *Thrace*.

33 *Hæc, precor*] I pray that this Ship of mine having a fair Wind, may paſs between theſe Places, and have a good Paſſage by the *Cyanean* Iſlands.

Fortibus] *Aliter Flantibus*. For a South-Wind is a good Wind for thoſe that would enter the *Straits*, and a North-Wind to thoſe that would go out of them.

34 *Inſtabiles*] Floating and joſtling one another, appearing ſometimes here, and ſometimes there; thoſe Places were full of Shallows, and as the Sea ebb'd and flow'd, were ſometimes under Water, and ſometimes above.

35 *Thynniacos*] *Thynnias* was a Town on the left-hand of *Pontus*, between the *Cyanea* and *Apollonia*.

Apollinis] *Apollonia* is a City of *Africa*, ſituated on the *Getick* Shore.

36 *Anchiali*] *Anchialos* was a Caſtle built by the Inhabitants of *Apollonia*, on the *Getick* Shore.

Findat] May my Ship cut the Sea.

37 *Meſembriacos*] Let my Ship paſs from *Anchialos* to the *Meſembriacan* Sea; the *Meſembri* were a Colony of the *Megarenſians*.

Odeſſon] A Colony of the *Mileſians*.

38 *Dictas*] *Dionyſiopolis*.

39 *Et quos*] And let it paſs by the People that live under the Walls of *Alcathoa*, a Caſtle of the *Megarenſians*, ſo called of *Alcathous* the Son of *Pelops*.

40 *Sedibus*] In this Place.

Lares] The Houſes the *Lares* are in.

41 *Miletida*] *Tomos* the Place of *Ovid*'s Baniſhment. By this Verſe it appears, that *Ovid* went on board his Ship again, or elſe why ſhould he wiſh that it might arrive ſafely at *Tomos*.

Soſpes] Safe.

42 *Dei*] Of *Auguſtus*.

Hæc ſi contigerint, meritæ cadet agna Minervæ:
Non facit ad noſtras hoſtia major opes.
Vos quoque Tyndaridæ, quos hæc colit inſula, fratres,
Mite, precor, duplici numen adeſte viæ.
Altera namque parat Symplegadas ire per altas:
Scindere Biſtonias altera puppis aquas.
Vos facite, ut ventos, loca cùm diverſa petamus,
Illa ſuos habeat, nec minùs iſta ſuos.

43 *Hæc ſi* &c.] If it ſhall ſo fall out, I will offer a Lamb to *Minerva*, which ſhe deſerves for her Kindneſs.

Cadet] Shall be offered, ſhall be ſlain. *Virg.*

Multa tibi ante aras noſtras cadet hoſtia dextrâ.

44 *Non* &c.] Indeed it was uſual to offer a Cow to *Minerva*, as *Metam.* 4.

Ara jovis media eſt, maſtatur vacca Minervæ.

Alipedi *vitulus, taurus tibi ſumme deorum.*

And *Metam.* 12.

Feſta dies aderat quæ Cycni victor Achilles

Pallada *maſtata placabat ſanguine vacca.*

The Poet therefore correcting himſelf, ſuggeſts that it was not a Fault in himſelf, but the want of Ability, he being in his Exile had not Money to purchaſe a Cow.

45 *Tyndaridæ*] *Caſtor* and *Pollux* the Grandſons of *Tyndarus*, that were uſed to be invoked by the Mariners.

Inſula] *Samothrace.*

46 *Duplici*] To both Journeys, by Land and by Sea.

47 *Symplegadas*] The *Cyanean* Iſlands.

Altas] Otherwiſe *Arctas*, i. e. diſtant but a little ſpace one from the other.

48 *Altera*] My Ship. If it be underſtood of one Ship, this may be taken metaphorically, as *puppis altera* may be put for the Courſe, Series or Land Journey.

Biſtonias] *Thrace* ſo called from the *Biſtonian Lake.*

50 *Illa*] That both the Ships may have a good Wind, although they don't ſail the ſame Courſe.

ELEGIA X.

Ovid *excuſes himſelf, if any Thing inelegant ſhould chance to be in his Book, and lays all the Blame upon the Storm and the Waves, and ſays that he wrote it while they were making a noiſe in his Ears.*

LITTERA quæcunque eſt toto tibi lecta libello,
Eſt mihi ſollicitæ tempore facta viæ.
Aut hæc me, gelido tremerem cùm menſe Decembri,
Scribentem mediis Adria vidit aquis:
Aut, poſtquam bimarem curſu ſuperavimus Iſthmon,
Alteraque eſt noſtræ ſumpta carina fugæ.
Quòd facerem verſus inter fera murmura Ponti,
Cycladas Ægeas obſtupuiſſe puto.
Ipſe ego nunc miror, tantis animique mariſque
Fluctibus, ingenium non cecidiſſe meum.
Seu ſtupor huic ſtudio, ſive eſt inſania nomen:
Omnis ab hac curâ mens relevata mea eſt.
Sæpè ego nimboſis dubius jactabar ab hœdis:
Sæpe minax Steropes ſidere Pontus erat,
Fuſcabatque diem cuſtos Erymanthidos Urſæ,
Aut Hyadas ſævis auxerat Auſter aquis.

1 *Toto*] In this whole firſt Book of his *Triſtia*.

2 *Sollicitæ*] Full of Anxiouſneſs, not ſtill and quiet.

Factæ] Compoſed.

Viæ] In which I ſail'd from *Rome* to *Tomos*.

3 *Hæc*] Letters, or otherwiſe *hanc*, that is, *litteram*.

Tremerem] I was frozen with cold.

4 *Adria*] The *Adriatick* Sea, now called *Golfo di Venetia*, ſo called from *Adria* a City of *Illyrium*, near the Sea.

Bimarem] That Strait of Land by which the *Peloponneſe* is joined to the Continent, which is waſhed on both ſides by the *Ægean* and *Ionian* Sea.

Superavimus] We ſailed over.

6 *Altera carina*] The new Ship.

Fugæ] To me going into Baniſhment.

7 *Fera murmura*] The Storms.

8 *Cycladas*] Twelve Iſlands in the *Ægean* Sea, lying in a Circle round about *Delos*.

10 *Fluctibus*] By Inconſtancy.

Cecidiſſe] To have been quite extinct.

11 *Stupor*] A Deprivation of Senſes, as though he had ſaid, whether or no Poetry ſtupifies Men that they are not ſenſible of what befals them, or makes them mad. It is certain that my mind was ſo alienated and ſtupified, that I minded nothing elſe.

Studio] Poetical ſtudy.

12 *Omnis* &c.] For Letters are a comfort to a Man in Adverſity.

13 *Nimboſis hœdis*] Begetting Showers and Rain, for theſe in the *Eaſt* and *Weſt* bring Rain.

14 *Steropes*] By the *Pleiades*, for *Sterope* was one of the *Pleiades*, which were the Daughters of *Pleion* and *Atlas*.

15 *Fuſcabatque*] All things grew black, the Heavens being all clouded over.

Cuſtos] *Arctophylax*.

16 *Hyadas*] Stars in the Forehead of *Taurus*, ſo called of raining, for ὕειν ſignifies to rain.

Sæpè maris pars intus erat: tamen ipse trementi
Carmina ducebam qualiacunque manu.
Nunc quoque contenti strident Aquilone rudentes,
Inque modum tumuli concava surgit aqua.
Ipse gubernator tollens ad sidera palmas,
Exposcit votis, immemor artis, opem.
Quocunque aspexi, nihil est nisi mortis imago:
Quam dubiâ timeo mente, timensque precor.
Attigero portum, portu terrebor ab ipso:
Plus habet infestâ terra timoris aquâ.
Nam simul insidiis hominum pelagique labore,
Et faciunt geminos ensis & unda metus.
Ille meo, vereor, ne speret sanguine prædam:
Hæc titulum nostræ mortis habere velit.
Barbara pars læva est avidæ substructa rapinæ,
Quam cruor & cædes, bellaque semper habent.
Cúmque sit hybernis agitatum fluctibus æquor,
Pectora sunt ipso turbidiora mari.
Quò magis his debes ignóscere, candide lector,
Si spe sint, ut sunt, inferiora tuâ.
Non hæc in nostris, ut quondam, scribimus hortis:
Nec consuete meum lectule corpus habes.

17 *Maris*] The Water was in the Ship.

Trementi] For fear.

19 *Contenti rudentes*] The Ropes of the Ship being stretched.

20 *Inque modum*] And the Waves are lifted up like Mountains, making gaping Hollows.

21 *Tollens*] Praying to the Gods.

22 *Immemor*] Forgetful of, not remembring that he must have recourse to his Art for help.

24 *Quam dubiâ*] I am in doubt whether I should presume to hope and pray for Life, or ought to fear Death.

25 *Attigero*] If I shall arrive at any Port in *Thrace*.

Portu] Perhaps it being full of Flats.

26 *Terra*] Being barbarous and accustomed to kill Strangers.

27 *Simul*] I am equally afraid of the Storms of the Sea, and the Treacheries of the *Thracian* Shores.

29 *Ille*] The Sword, *i. e.* the Slayer.

Sanguine] By my Death.

30 *Hæc*] The Wave.

Titulum] Honour by Death.

31 *Barbara* &c.] *Thrace* lies on the left-hand of *Pontus*.

Substructa] Given to, or situated for Rapine, otherwise *submissa*.

33 *Æquor*] The Sea.

34 *Turbidiora* &c.] More restless.

35 *Candide*] Friendly, candid.

36 *Si spe* &c.] If my Verses are not so polished as you expected, if they do not answer your Expectation.

Jactor in indomito brumali luce profundo:
Ipſaque cœruleis charta feritur aquis.
Improba pugnat hyems, indignaturque quòd auſim
Scribere, ſe rigidas incutiente minas.
Vincat hyems hominem: ſed eodem tempore quæſo,
Ipſe modum ſtatuam carminis, illa ſui.

39 *Brumali*] In a Winter Day, *i. e.* in Winter-time when the Days are ſhort, and the Seas more boiſterous.

Profundo] In the Sea.

40 *Feritur*] Is ſprinkled with the Waves of the Sea, while I am writing theſe Things.

41 *Indignaturque*] And ſeems to be diſpleaſed.

42 *Rigidas*] Boiſterous Storms, and cauſing Shipwreck.

Minas] The cold Winter makes me leave off writing.

43 *Eodem tempore*] I pray that we may both leave off together.

44 *Modum*] An end of writing Poetry.

Illa] And that Winter may make an end of her ſelf, *i. e.* that it may leave off to be rigorous.

P. Ovidii Naſonis

TRISTIUM

Liber Secundus

Ad AUGUSTUM CÆSAREM.

This Book is all but one Elegy, and written to Auguſtus Cæſar, *to whom* Ovid *prays, that if he will not be pleaſed to allow him to return, that he would however grant him a milder Baniſhment, and tells us he is making the Experiment, whether or not Verſes that have been injurious to him, may not happily procure him Safety, after the manner of* Achilles's *Spear; which both wounded and healed* Telephus. *With that Deſign the Poet in a prolix manner labours to pacify* Cæſar, *and enumerates many others, who ſuffered no Baniſhment, although they wrote Poems that were both biting and obſcene.*

QUID

QUID mihi vobiscum est, infelix cura, libelli,
Ingenio perii qui miser ipse meo?
Cur modò damnatas repeto mea crimina Musas?
An semel est pœnam commeruisse parum?
Carmina fecerunt, ut me cognoscere vellent
Omine non fausto fœmina virque, mea.
Carmina fecerunt, ut me moresque notaret
Jampridem invisâ Cæsar ab Arte meos.
Deme mihi studium, vitæ quoque crimina demes.
Acceptum refero versibus, esse nocens.
Hoc pretium curæ vigilatorumque laborum
Cepimus: ingenio est pœna reperta meo.

1 *Libelli*] O ye Books that have been the Cause of my Misfortune! why do I offer to have to do with you again? It is an Apostrophe to this little Book.

2 *Ingenio*] For I am sent into Banishment for the Precepts of my *Art of Love*.

3 *Musas*] My Verses, of which the *Muses* are the Authors, which not long ago were condemned by *Augustus*, and therefore by me. A Metonymy of the Efficient.

Crimina] Which were to me in the stead of Crimes.

4 *Pœnam*] To be sent into Banishment.

6 *Non fausto*] Which fell out very unfortunately for me.

Fœmina virque &c.] For in my *Art of Love*, I taught both Men and Women to love.

7 *Carmina* &c.] The Poet gives two Causes why he fell under the Displeasure of *Augustus*; one was that he published his Book of the *Art of Love*, and the other was, that he undesignedly surprized him in an obscene Act; whence in the 4th Book and first Elegy he says:

Invisa quod crimen viderunt lumina, plector;
Peccatumque oculos est habuisse meos.

Notaret] That he set a Brand or Mark upon me, or he would learn or know.

8 *Ab arte invisa*] From my *Art of Love* which he had Abhorrence of a great while ago, when I was a young Man.

9 *Deme* &c.] Take away the Lasciviousness of my Writing, and there will not adhere to me any Crime as to my Manners. So *Mart. Lascivia pagina vitæ probæ fuit.*

10 *Acceptum* &c.] I confess I have received from my Verses. I impute it to my Verses. For *refero acceptum* signifies, I confess I had it, or received it, intimating by way of Similitude, that we confess we have received some Benefit of another; and *Cicero* has, *vitam acceptam refert clementiæ tuæ.*

Esse nocens] That I am guilty of a Fault. It is a *Grecism* or *Antiptosis*; so *Lucian*, lib. 9. *Tutumque putavit, jam bonus esse socer.* i. e. *jam bonum esse socerum*; and Catullus, Phaselus *ille quem videtis hospites, ait fuisse navium celerrimus.*

11 *Pretium*] The Reward, that is to say, that my Wit has brought me to Punishment.

Vigilatorumque] In watching (*i. e.* sitting up late) and taking Pains in composing Verses.

Si ſaperem, doctas odiſſem jure ſorores,
Numina cultori perniciosa ſuo.
At nunc (tanto meo comes eſt inſania morbo)
Saxa meum refero rurſus ad icta pedem.
Scilicet ut victus repetit gladiator arenam,
Et redit in tumidas naufraga puppis aquas,
Forſitan, ut quondam Teuthrantia regna tenenti,
Sic mihi res eadem vulnus opemque feret:
Muſaque quæ movit, motam quoque leniet iram:
Exorant magnos carmina ſæpè Deos.
Ipſe quoque Auſonias Cæſar matreſque nuruſque
Carmina turrigeræ dicere juſſit Opi.

13 *Doctas Sorores*] The *Muſes*, the Daughters of *Jove* and *Mnemoſyne*, which as the Poets feign were nine Siſters, whoſe Names are *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpſichore*, *Erato*, *Polymnia*, *Urania*, *Calliope*, which Names were given to each of them according to their Accompliſhments.

14 *Cultori*] To me *Ovid*, who have been their Adorer and Servant.

15 *Morbo*] Poetry, which has been injurious to me.

16 *Meum*] Otherwiſe *Memor*, *i. e.* knowingly and willingly I do again that which has been hurtful to me.

Icta] Hit againſt with my Foot, or *icta*, i. e. *ictus*.

17 *Gladiator*] A Swordſman, all thoſe are called Gladiators or Swordſmen, who fight with Swords, even they that Fence, in order to learn before ever they come upon the Stage.

Arenam] The Place in which he fought; *Arena* is ſometimes uſed for the place in which the Gladiators did fight, which place was wont to be ſtrew'd with Sand, that thoſe that fought might not be daubed with the Blood of thoſe that were ſlain, or the ſprinkled Blood might not ſtrike a Horror into the Spectators, eſpecially while the Gladiators were fighting. Hence comes *in Arenam deſcendere*, in Dutch *Campen*. And hence *Gladiators* were *Arenarii*.

18 *Tumidas*] Stormy.

Naufraga] The Ship that has ſuffered Shipwreck.

19 *Teuthrantia regna*] To *Telephus*, who governed the Kingdom of *Myſia*, which King *Teuthrantus* poſſeſſed; who having no Male-Iſſue, eſpouſed his Daughter *Argiope* to *Telephus*, and left him his Succeſſor.

20 *Res eadem*] The ſame Verſes of mine, or the ſame *Auguſtus*.

21 *Movit iram*] Made *Auguſtus* angry.

23 *Auſonias matres*] The *Latin* Women.

24 *Turrigera opi*] Bearing a Crown of Turrets or Towers. *Opi* is the Earth which bears Cities that are adorned with Towers.

Opi] To the Daughter of *Cœlum* by *Veſta*, the Wife of *Saturn*, who is thought to be called *Ops*; becauſe on Earth the Life of Man is ſuſtained by *Ope*, *i. e.* Help, Labour; the Temple of this Goddeſs was in the Capitol, and *Auguſtus* commanded that Sacrifices ſhould be performed, and Songs ſhould be ſung by the Matrons, that the Goddeſs ſhould render to Mankind the Puniſhniſhments of Life; and *Pliny*

Jusserat & Phœbo dici; quo tempore ludos
Fecit, quos ætas aspicit una semel.
His precor exemplis tua nunc, mitissime Cæsar,
Fiat ab ingenio mollior ira meo.
Illa quidem justa est: nec me meruisse negabo:
Non adeò nostro fugit ab ore pudor.
Sed, nisi peccassem, quid tu concedere posses?
Materiam veniæ sors tibi nostra dedit,
Si, quoties peccant homines, sua fulmina mittat
Juppiter, exiguo tempore inermis erit.
Nunc ubi detonuit, strepituque exterruit orbem,
Purum discussis aera reddit aquis.
Jure igitur genitorque Deûm rectorque vocatur:
Jure capax mundus nil Jove majus habet.
Tu quoque, cùm patriæ rector dicare, paterque,
Utere more Dei nomen habentis idem.
Idque facis: nec te quisquam moderatiùs alter
Imperii potuit fræna tenere sui.

writes that in his Time both Famine and Drought were in *Italy*.

25 *Ludos*] Verses. He instituted the *Ludi Seculares*, which were observed once in an hundred Years, because they thought an Age lasted an hundred Years. *Ludi* are publick Spectacles, which were exhibited either to appease the Anger of the Gods, or for the Safety of the People, or for the most part to gain the Favour of the People; and then *Ludi* was commonly in the Plural Number.

27 *Exemplis*] Which thou hast given.

28 *Ab ingenio meo*] Against me an ingenious Man, and fit to write Verses, *i. e.* let your mind also grow mollified by my Verses, who now write unto thee supplicantly. Seeing that the Gods themselves have been made soft, or mollified by Verses.

29 *Illa*] i. e. *Ira*.

Me meruisse] Thy Anger and the Punishment of them.

30 *Non adeo*] I am not so impudent.

Concedere] To pardon.

32 *Materiam*] My Crime has procured you Matter, and an Opportunity of exercising Clemency.

34 *Inermis*] After he has spent all his Thunderbolts.

Detonuit] After *Jupiter* has left off Thundering.

Purum aera reddit] After Rain, *Jupiter* is wont to bring fair Weather.

Aquis] The Clouds that consisted of Water being discuss'd.

37 *Rector*] Because he tempers Afflictions with Joys.

38 *Majus*] Higher.

40 *More dei*] Of *Jupiter*, who sends fair Weather after a Storm; by which Expression he insinuatingly prays for a return from Banishment.

Nomen] Of the Father, otherwise *Numen*, i. e. the same Divinity; which you also have.

41 *Idque facies*] And thou mayest with Moderation.

42 *Frena*] The Reins of Government.

Tu veniam Partho ſuperato ſæpè dediſti,
Non conceſſurus quam tibi victor erat.
Divitiis etiam multos & honoribus auctos
Vidi qui tulerant in caput arma tuum:
Quæque dies bellum, belli tibi ſuſtulit iram,
Parſque ſimul templis utraque dona tulit.
Utque tuus gaudet miles, quòd vicerit hoſtem,
Sic, cur ſe victum gaudeat, hoſtis habet.
Cauſa mea eſt melior, qui nec contraria dicor
Arma, nec hoſtiles eſſe ſecutus opes.
Per mare, per terras, per tertia numina juro,
Per te præſentem conſpicuumque Deum,
Hunc animum faviſſe tibi, Vir maxime, meque,
Quâ ſolâ potui, mente fuiſſe tuum.

43 *Tu veniam*] He argues from the greater to the leſs.

Partho] To the *Parthians*, a People of *Aſia*, that were moſt troubleſome Enemies to the *Romans*.

44 *Non conceſſurus*] Which the *Parthians* would not have granted to you, if they had overcome you.

46 *Qui tulerant*] Who often laid Snares for your Life.

47 *Quæque dies*] And the very Day in which the Conſpiracy againſt you was diſcovered to you, you were appeaſed, and pardon'd the Conſpirators.

48 *Parſque utraque*] The Conſpirators offered Gifts at the Temples of the Gods, on account of the Emperor's being appeaſed, and you, becauſe you had eſcaped the danger of Death.

Utraque] As well the conquering, as the conquered.

Dona] Victims and Thank-Offerings.

50 *Sit* &c.] And ſo the Enemy is made ſenſible that he is vanquiſhed for a paſt Cauſe, and by thy Victory he has the Experience of thy merciful Temper.

51 *Cauſa mea* &c.] As if he had ſaid, if you forgive Enemies, you ought to forgive me, who have not offended ſo highly.

Melior] Than that of the Enemies and Conſpirators.

Contraria arma] Wars againſt thee.

Opes hoſtiles] Power, Empire.

53 *Tertia*] Heaven. So *lib.* 3. *Amorum* Eleg. 8.

Quid tibi cum pelago? Terrâ contentus fuiſſes:
Cur non & cælum tertia regna petis?

He called them *tertia numina*, becauſe the whole World was divided by a Tripartition among the three Brothers. Heaven fell to *Jupiter's* Lot, the Sea to *Neptune*, and the Earth to *Pluto*. And hence is this,

Jupiter Aſtra, Fretum Neptunus, Tartara Pluto,
Regna paterna tenent tres tria, quiſque ſuum.

56 *Quâ ſolâ*] Seeing I am not at all mighty in Body and Arms.

Fuiſſe tuum] To have been devoted to thee.

Optavi peteres cœlestia sidera tarde,
Parsque fui turbæ parva precantis idem.
Et pia thura dedi pro te: cumque omnibus unus
Ipse quoque adjuvi publica vota meis.
Quid referam libros, illos quoque crimina nostra,
Mille locis plenos nominis esse tui?
Inspice majus opus, quod adhuc sine fine reliqui,
In non credendos corpora versa modos;
Invenies vestri præconia nominis illic:
Invenies animi pignora multa mei.
Non tua carminibus major fit gloria, nec quo,
Ut major fiat, crescere possit, habet.
Fama Jovi superest: tamen hunc sua facta referri;
Et, se materiam carminis esse, juvat.
Cúmque Gigantei memorantur prælia belli,
Credibile est lætum laudibus esse suis.

57 *Peteres*] Mayst thou die late and go to Heaven, this is what he says, *Metamorph.* 15.

Tarda sit illa dies & nostro serior ævo,
Quâ caput Augustum, quem temperat, orbe relicto,
Accedat Cœlo,-----

So *Horace*: *Serus in cœlum redeas, diuque lætus inter sis populo Quirini.*

58 *Parva*] Not to be made any account of, when others were greater than I.

59 *Pro te*] For thy Safety.

60 *Publica*] There being Vows and Supplications for the Safety of the Prince commanded by publick Authority.

61 *Libros*] Of the *Art of Love*.

Crimina] My Crimes, as before. *Cur modo damnatas repeto mea crimina Musas?* For because of my Books of the *Art of Love*, thou hast sent me into Banishment.

63 *Majus opus*] The *Metamorphosis*.

Sine fine] Unperfected, *lib.* 1. *v.* 259.

64 *Versa*] Transformed.

65 *Præconia*] Thy Praises. For he praises in his *Metamorphosis*, and especially in the fifteenth Book and last Fable, both *Julius* and *Augustus*.

66 *Animi pignora*] Testimonies of my Affection towards thee.

67 *Major* &c.] It being infinite.

Nec quo] By which means.

69 *Fama* &c.) *Jupiter* is celebrated to that degree, that he seems to be praised rather too much than too little.

Hunc] *Jupiter*.

70 *Juvat*] He delights.

71 *Gigantei*] Of the War waged against the Giants, and especially against *Titan* and his Sons. For *Titan* the Son of Heaven, had the Earth for his Wife, on which he begat a great many Sons, with which he fought against *Jupiter* and the rest of the Gods; endeavouring to thrust him out of Heaven, they piled up Mountains on the top of Mountains. But at length they were slain by the Gods, being stricken with Thunderbolts. Read *Metamorphosis* 1. *Fab.* 5.

Te celebrant alii, quanto decet ore, tuaſque
Ingenio laudes uberiore canunt.
Sed tamen, ut fuſo taurorum ſanguine centum; 75
Sic capitur minimo thuris honore Deus.
Ah ferus, & nobis nimiùm crudeliter hoſtis,
Delicias legit qui tibi cunque meas!
Carmina ne noſtris ſic te venerantia libris
Judicio poſſint candidiore legi. 80
Eſſe ſed irato quis te mihi poſſet amicus?
Vix tunc ipſe mihi non inimicus eram.
Cùm cœpit quaſſata domus ſubſidere, partes
In proclinatas omne recumbit onus:
Cunctaque fortunâ rimam faciente dehiſcunt: 85
Ipſa ſuo quædam pondere tracta ruunt.
Ergo hominum quæſitum odium mihi carmine; quaque
Debuit, eſt vultus turba ſecuta tuos.

73 *Alii* &c.] And eſpecially *Virgil*.

Quanto] As much as thou deſerveſt, or with as ſtrong and magnificent an Expreſſion of Words, as the Atchievement deſerves.

74 *Uberiore*] With a more abundant and greater.

75 *Ut fuſo*] Poured out in Sacrifices.

Centum taurorum] He means an Hecatomb, for that was a Sacrifice of an hundred Oxen, ſo called from the number of the Victims; for ἑκατὸν ſignifies an hundred, and βοῦς an Ox.

76 *Capitur*] Is delighted.

77 *Nimium crudeliter*] The moſt cruel.

78 *Delicias* &c.] Whoſoever ſhall read to you my *Books of Love*, and my Precepts of Love.

80 *Candidiore*] Purged from all Prejudice.

81 *Animus*] Becauſe all of them praiſe thy Deeds.

82 *Non inimicus*] A Friend.

83 *Cum cœpit* &c.] By this Similitude he declares how highly he had offended all by having offended *Auguſtus*, and found his Writings generally to have come under an Odium. The Similitude is taken from an Houſe ſhaken by an Earthquake, or any other violent Shock, for which way ſoever that ſinks and leans, the whole Burthen inclines that way, and by a ſhaken Houſe he points out himſelf.

84 *Omne onus* &c.] The whole weight of the Houſe. He here hints at the univerſal Odium that he had brought upon himſelf by the Laſciviouſneſs of his Verſes.

85 *Cunctaque*] All the parts of the Houſe are laid open.

Fortuna &c.] By this he denotes the Power of *Auguſtus*.

86 *Ipſa quadam*] By this underſtand *Ovid's* Crime.

Quadam tracta] Being depreſs'd by their own weight, fall down, and are not able to ſtand. By this he owns himſelf to be baniſh'd by the Diſpleaſure of his Friends.

87 *Quaque*] As they ought to do, the Multitude approved of your Diſpleaſure.

At (memini) vitamque meam, moresque probabas
Illo quem dederas, prætereuntis equo.
Quod si non prodest, & honesti gloria nulla
Redditur; at nullum crimen adeptus eram.
Nec male commissa est nobis fortuna reorum,
Lisque decem decies inspicienda viris.
Res quoque privatas statui sinè crimine judex:
Deque meâ fassa est pars quoque victa fide.
Me miserum potui, si non extrema nocerent,
Judicio tutus non semel esse tuo.

89 *Probabas*] You approved of it, in that, as a Censor, you bestow'd a Horse on me, when you made me a Knight, of which the Custom was to ride on Horseback from the Temple of *Mars* to the Temple of *Castor*, in honour of the Apparition of the *Castors*, and of that Victory which was obtained at the Lake *Regillus*. *Dion.* lib. 6.

91 *Quod* &c.] That I am a Knight.

Prodest] As to the clearing of me, and being a Witness of my Loyalty.

Et honesti &c.] And my honest Deeds are not recompensed, and I have not receiv'd any Benefit from thee on account of my good Behaviour before, and Dignity of a Knight.

92 *At* &c.] Yet it is a Satisfaction to me that you have not charged me with any Crime.

93 *Credita* &c.] Committed to my Judgment, who have judged rightly.

Fortuna] The Condition of them who were liable to the Censure of the *Centumviri*.

94 *Decem decies* &c.] By the *Centumviri*, nor was the Office of the *Centumvirate* conferr'd upon me amiss. For by these two Verses the Poet indicates that he was one of the *Centumvirate* (or Judges that consisted of an hundred Men). In that Court the Cases of Wills and Inheritances, and also criminal Matters, were try'd. They were called *Centumviri*, from the number of Men. For when there were thirty five Tribes in *Rome*, there were three chosen out of every Tribe to sit in Judgment, and altho' they were an hundred and five, yet for shortness they were called the *Centumviri*, and their Judgment was called the *hasta Centumviralis*, because the *Centumviri* sat in Judgment, having a *hasta* or Spear set up in their *Forum* or Judgment-hall.

95 *Res privatas*] Lesser or more slight Causes, and private Cases between Citizen and Citizen, Person and Person, such as appertained to the Triumvirate. They are publick Judgments in which Trials are concerning Treasons, against the Country, Corruptions and Bribery.

Crimine] Wickedness or criminally accusing any one.

96 *Pars victa* &c.] i. e. those that were cast by my Judgment.

Fassa est &c.] They proclaim'd my Impartiality and Justice in judging.

97 *Extrema*] Thy last Judgment, by which I was banished.

98 *Judicio tuo*] Because thou didst account me a good Man.

Tutus] Absolved.

Non semel] Oftentimes; because my Justice was known to you in many Cases.

99 *Ultima*]

Ultima me perdunt: imoque ſub æquore mergit
Incolumem toties una procella ratem.
Nec mihi pars nocuit de gurgite parva: ſed omnes
Preſſêre hos fluctus Oceanuſque caput.
Cur aliquid vidi? cur noxia lumina feci?
Cur imprudenti cognita culpa mihi eſt?
Inſcius Actæon vidit ſine veſte Dianam:
Præda fuit canibus nec minùs ille ſuis.
Scilicetin Superis etiam fortuna luenda eſt,
Nec veniam, læſo numine, caſus habet.

99 *Ultima*] Your laſt Judgment concerning me, *i. e.* Baniſhment.

Mergit] Overwhelms me, bears me down.

100 *Incolumem ratem*] Me alive.

Una procella] That ſingle and laſt Diſpleaſure of thine. It is a Similitude drawn from Perſons ſailing.

101 *Pars parva*] Neither a little part of the Sea, *i. e.* a little Indignation of *Auguſtus*, or *Auguſtus* only, but alſo others on his account have oppreſs'd me. He ſtill goes on with his Similitude.

103 *Cur aliquid* &c.] Here *Ovid* intimates plainly, that it was not ſo much on the account of his writing his *Art of Love*, that he was baniſhed, as becauſe he ſaw, and that by chance, what *Auguſtus* would have had concealed; there are ſome who think that he ſaw *Auguſtus* committing Inceſt with his Daughter *Julia*, concerning which *Suetonius* in *Calig. c.* 23.

104 *Imprudenti*] To me being ignorant, and not inquiſitive to know what *Auguſtus* was doing.

Cognita culpa] A Thing, the Knowledge of which is looked upon to be my fault; or not my fault, but *Cæſar's*.

105 *Inſcius* &c.] As *Actæon* who ſaw *Diana*, tho' not with Deſign, was puniſhed; ſo I have happened to ſee ſomething for which I ſuffer the Puniſhment. *Actæon* the Son of *Ariſtæus* and *Autonoe*, being tired with long hunting to avoid the heat of the Day, betook himſelf to the Valley of *Gargaphie*, where was a very clear Fountain, and he happening there to eſpy *Diana* waſhing her ſelf, was by her turned into a Stag, that he might not tell the Matter to any Body, and at laſt was torn in pieces by his own Dogs. *Ovid's Metamor.* 3. *Fab.* 3.

107 *Scilicet* &c.] The Gods puniſh thoſe that ſin againſt them, although it be by chance. We offend either by Miſtake or by Deſign [Wickedneſs]: *Ovid* calls *Fortune* Error and Chance. *Fortune* takes her Name of *Ferendo*, becauſe ſhe is carried raſhly and without reaſon. *Fortune* is a ſudden and unthought of Event of Things happening. *Ariſtotle* makes a Diſtinction between *Fortune* and *Chance*, that *Fortune* is to be aſſigned to things done with Deliberation, as the finding of a Treaſure by one digging the Earth; but *Chance* ariſes from natural things, or from an Agent void of Reaſon and Deliberation; as when a Tile falling off from an Houſe, wounds one that is paſſing by.

Illâ noſtra die, quâ me malus abſtulit error,
Parva quidem periit, ſed ſine labe domus.
Sic quoque parva tamen, patrio dicatur ut ævo
Clara: nec ullius nobilitate minor.
Et neque divitiis, nec paupertate notanda eſt:
Unde ſit in neutrum conſpiciendus eques.
Sit quoque noſtra domus vel cenſu parva, vel ortu,
Ingenio certè non latet illa meo.
Quo videar quamvis nimiùm juveniliter uſus:
Grande tamen toto nomen ab ore fero.
Turbaque doctorum Naſonem novit, & audet
Non faſtiditis annumerare viris.
Corruit hæc igitur Muſis accepta, ſub uno,
Sed non exiguo crimine lapſa domus.
Atque ea ſic lapſa eſt, ut ſurgere, ſi modò læſi
Ematuruerit Cæſaris ira, queat.
Cujus in eventu pœnæ clementia tanta eſt,
Ut fuerit noſtro lenior ira metu.
Vita data eſt, citraque necem tua conſtitit ira,
O Princeps parce viribus uſe tuis.
Inſuper accedunt, te non adimente, paternæ,
(Tanquam vita parum muneris eſſet) opes.

109 *Illâ die*] In that Day my Family periſhed, *&c.*

110 *Labe*] Fault, Crime.

111 *Patrio ævo*] From the age of my Anceſtors, *i. e.* my Family might be ſaid to be famous in my Father's Days.

112 *Ullius*] Of any [Houſe.]

113 *Clara*] Remarkable.

114 *Unde*] From which Houſe.

In neutrum] For either Thing; either as poſſeſſing a great Eſtate, or obnoxious to Poverty; by which he intimates he had a pretty middling Eſtate.

115 *Cenſu parva*] A ſmall Fortune. A Knight's Eſtate was four hundred Seſterces.

Ortu] By original.

116 *Ingenio*] As though he had ſaid, although I do not fetch my Original from Kings, Conſuls or Parents of the like Quality, nor do abound with Riches, yet I have a poetical Genius, which is celebrated all over the World.

117 *Quo*] Which Genius.

Nimium juveniliter] Becauſe of writing *juvenilely* and amorouſly, I have offended *Auguſtus*.

121 *Accepta*] Grateful, pleaſing.

Sub uno] I had offended *Auguſtus* by one Crime, but not by a ſmall one.

124 *Ematuruerit*] Was grown ripe and mollified.

125 *Cujus*] Of which *Auguſtus*.

In eventu] Which when it happened, and it was put in Execution, I was ſo kindly treated.

126 *Noſtrometu*] Than I feared, *i. e.* that I feared a greater Puniſhment.

127 *Citra necem*] Without Death, and taking away both Life and Eſtate.

130 *Opes*] I am permitted to enjoy my Patrimony, which my Father left me.

132 *Selecto*]

Nec mea decretro damnaſti facta Senatus,
Nec mea ſelecto judice juſſa fuga eſt.
Triſtibus invectus verbis (ita Principe dignum)
Ultus es offenſas, ut decet, ipſe tuas.
Adde quòd edictum quamvis immite, minaxque,
Attamen in pœnæ nomine lene fuit.
Quippe relegatus, non exul dicor in illo,
Parcaque fortunæ ſunt ibi verba meæ.
Nulla quidem ſano gravior mentiſque potenti
Pœna eſt, quàm tanto diſplicuiſſe viro.
Sed ſolet interdùm fieri placabile numen:
Nube ſolet pulſâ candidus ire dies,
Vidi ego pampineis oneratam vitibus ulmum,
Quæ fuerat ſævo fulmine tacta Jovis.
Ipſe licet ſperare vetes, ſperabimus: atque
Hoc unum fieri, te prohibente, poteſt:
Spes mihi magna ſubit, cum te, mitiſſime Cæſar,
Spes mihi, reſpicio cùm mea facta, cadit.
Ac veluti ventis agitantibus æquora, non eſt
Æqualis rabies continuuſque furor;

132 *Selecto*] i. e. By a ſecret [private] Judge, to whom thou mighteſt enjoin Secreſy, as to my Condemnation.

134 *Offenſas tuas*] The Crimes which offended thee.

133 *Triſtibus* &c.] Signifying Sorrow, that I had committed that, for which I muſt ſuffer Puniſhment.

136 *Nomine*] By the Inſcription and Title.

137 *Relegatus*] *Relegare* is to ſend away into ſome Iſland, or into ſome other Place. *Exile* differs from *Relegation* in that *Exile* is *perpetual*, *Relegation* but for a Time.

138 *Parcaque verba*] And thy Decree concerning my Unhappineſs, is expounded there in but a few Words.

139 *Mentiſque potenti*] To a generous and ſound Mind.

140 *Tanto viro*] To *Auguſtus*.

142 *Nube pulſa*] Anger being driven away. Gentleneſs uſes to return. A Metaphor: So *Tib. Venit poſt multos una ſereno dies.*

Candidus] A ſerene, fair.

143 *Vidi ego* &c.] Vines were the Ornament to Elms, which were ſet by them, that they might not lie on the Ground, and they foreboded ſome great Misfortune, if any Thing of them was blaſted with Lightning: therefore he ſays, I have ſeen Things which before by the Anger of the Gods have been ſmitten, to have been compleatly reſtored again.

146 *Hoc unum* &c.] By hoping for your Clemency, I do not prejudice you.

147 *Cum te*] Sc. *reſpicio*.

Mitiſſime] In as much as thou art wont to forgive every body.

148 *Mea facta*] Becauſe I have deſerved Puniſhment.

149 *Agitantibus*] Moving, raiſing up.

Non eſt &c.] The Violence of a Tempeſt is not always alike.

Sed modò subsidunt, intermissique silescunt,
Vimque putes illos deposuisse suam;
Sic abeunt, redeuntque mei, variantque timores,
Et spem placandi dantque negantque tui.
Per Superos igitur, qui dant tibi longa, dabuntque
Tempora, Romanum si modò nomen amant;
Per patriam, quæ te tuta & secura parente est;
Cujus & in populo pars ego nuper eram:
Sic tibi, quem semper factis animoque mereris,
Reddatur gratæ debitus urbis honor:
Livia sic tecum sociales impleat annos,
Quæ, nisi te, nullo conjuge digna fuit.
Quæ si non esset, cœlebs te vita deceret,
Nullaque, cui posses esse maritus, erat.
Sospite sic te sic natus quoque sospes, & olim
Imperium regat hoc cum seniore senex:
Ut faciantque tui sidus juvenile nepotes,
Per tua, perque tui facta parentis eant.

151 *Subsidunt*] They are quiet.

152 *Vimque*] The fury of the Storm.

153 *Variantque timores*] I one time fear one Thing, and another time another.

154 *Et spem* &c.] Now I hope, and then again I despair.

155 *Per Superos* &c.] *i.e. Oro*, or these Words agree with the Verb *reddatur*, and the like which follow. The Poet prays for perpetual Success and Felicity to *Augustus*, both in Honour and Matrimony.

Longa tempora] About seventy Years.

156 *Romanum nomen*] The *Roman* Empire.

157 *Tuta* &c.] For in *Augustus*'s Reign there was Peace, and the Temple of *Janus* was shut up, *Fasti* 1. *v.* 43.

158 *Populo*] The *Roman* People.

160 *Reddatur*] Let the City of *Rome* do you the Honour that thou deservest by thy Atchievements and Wisdom, and so shew it self grateful to its best Governour.

Grata urbis] Of *Rome* grateful to thee.

161 *Livia*] He Means *Livia Drusilla*, whom *Augustus* married having divorced *Scribonia*.

Sociales] Conjugal.

163 *Quæ si non*] Unless *Livia* were alive, there would be no Wife worthy of thee, and so thou must remain single.

Cœlebs] Without a Wife.

165 *Te sospite*] Thou being safe.

Natus] *Tiberius* whom *Augustus* had adopted for his Son.

166 *Cum seniore* &c.] That he being old, may sustain thee being old in the Empire.

167 *Tui nepotes*] Sc. *Drusus* and *Germanicus*, (for *Caius* and *Lucius Cæsars* were dead, and *Agrippa* was banished).

Sidus juvenile] i. e. Let them tread in the Steps of you and *Julius Cæsar*, and imitate your Deeds.

Sic assueta tuis semper Victoria castris,
Nunc quoque se præstet, notaque signa petat.
Ausoniumque Ducem solitis circumvolet alis,
Ponat & in nitidâ laurea serta comâ.
Per quem bella geris, cujus nunc corpore pugnas,
Auspicium cui das grande, Deosque tuos:
Dimidioque tui præsens es, & aspicis urbem:
Dimidio procul es, sævaque bella geris.
Hic tibi sic redeat superato victor ab hoste,
Inque coronatis fulgeat altus equis:
Parce precor: fulmenque tuum fera tela reconde;
Heu nimiùm misero cognita tela mihi!

169 *Victoria*] May the Goddess *Victory* always reside in your Camp. *Victory* was painted in the Habit of a Virgin with Wings, of a free and pleasant Countenance, having her Head crown'd with Laurel, her right hand stretched out and reaching forth a Laurel-branch, having Wings on her Shoulders, whence on the account of her Wings by *Horace* she is called *Velox*. *Ovid*, *Metam*. 8.

Dumque inter utrumque volat dubiis victoria pennis.

She was placed in Temples, in private Houses, in the *Circus*, in the Senate House, and also in Camps, as it appears by this Place.

171 *Ausoniumque*] He means the *Roman* Princes, either *Tiberius* or *Drusus*, the Sons-in-Law of *Augustus*.

172 *Laurea*] Victory, as a sign of which Laurel was given to those that triumphed. For the General and Soldiers triumphing, entred the City crowned with Laurels.

173 *Per quem* &c.] By whose Conduct and Bravery: he has respect to the *German* Expedition, which *Drusus* the Brother of *Tiberius* and Step-Son of *Augustus* undertook, under the Direction of *Augustus*, *Flor.* lib. 4. c. 12.

174 *Auspicium*] The Favour of thy Gods. The Ancients never begun any Enterprize without Soothsayings and Injuries. Hence to do any Thing, *bonis* or *malis auspiciis* and *auspicatò* or *inauspicatò*, is to do it happily [successfully] or unhappily [unsuccessfully]: Therefore *Drusus* fought not under his own *auspicia* [good Fortune], but under the *auspicia* of *Augustus*, i. e. assisted by his Fortunatenels, and those Gods favouring him, who favoured *Augustus Cæsar* himself.

175 *Dimidioque*] Thou art present and governest the Affairs of *Rome*, and by thy Deputies managest the Wars that are afar off.

177 *Hic*] *Drusus*.

178 *Coronatis*] Adorned with a Crown of Laurel, *i. e.* Triumphs. The Horses which drew the Triumphal Chariot were four, and those white ones. Whence in another Place:

Ergo fuit illa dies quâ tu pulcherrime verum,
Quatuor in niveis aurens ibis equis.

179 *Parce* &c.] He only prays for an Abatement of Anger, and a Mitigation of his Banishment.

Fulmenque] Thy Anger with which thou layest all Things flat, as *Jupiter* does with a Thunder-bolt.

Reconde] Leave off to be incensed against me.

Parce, Pater Patriæ: nec nominis immemor hujus
Olim placandi ſpem mihi tolle tui.
Nec precor, ut redeam: quamvis majora petitis
Credibile eſt magnos ſæpe dediſſe Deos.
Mitius exilium ſi das, propiuſque roganti;
Pars erit è pœnâ magna levata meâ.
Ultima perpetior, medios projectus in hoſtes:
Nec quiſquam patriâ longiùs exul abeſt,
Solus ad egreſſus miſſus ſeptemplicis Iſtri,
Parrhaſiæ gelido virginis axi premor.
Jazyges, & Colchi, Metereaque turba, Getæque,
Danubii mediis vix prohibentur aquis,
Cúmque alii causâ tibi ſint graviore fugati:
Ulterior nulli, quàm mihi, terra data eſt.

181 *Nec nominis* &c.] The Senſe is, neither unmindful; *i. e.* both mindful of this Name, that thou oughteſt to be as mild as a Father; nor take from me all Hopes of appeaſing you for time to come, the Particle of denying being twice repeated.

182 *Olim* &c.] That I may not be conſtrained to remain baniſhed in *Tomos*.

185 *Mitius exilium*] And if thou ſhalt grant me my Petition of having a place of Exile nearer to *Rome*.

187 *Ultima*] The greateſt, the moſt bitter Evils. Here follows an Exaggeration [a ſetting out to the height] of the Miſeries of his preſent Baniſhment; that no Perſon was ever baniſhed farther from *Auguſtus*, and obliged to live amongſt a barbarous People.

Projectus] Sent.

188 *Patriâ*] From *Rome*. So a little further;

Ulterior nulli, quam mihi terra data eſt.

189 *Ad egreſſus* &c.] At the Mouth of the River *Iſter*, otherwiſe called the *Danube*, which breaks out into the Sea by ſix Rivers, for the ſeventh is drank up by the Marſhes.

190 *Calliſtus* &c.] *Calliſtus* is *Arcadia*, which being by *Jupiter* turned into a Bear, was placed in the *North*. See *Metamorph.* 2. *Fab.* 5, 6. *Faſti* 2.

Axi gelido] With the *Arctick* [*North*] Pole.

191 *Jazyges*] Were a People of the *Scythians* that inhabited the plain and open Country.

Colchi] Were a People who inhabited the right Side of *Pontus*, near Mount *Caucaſus*; who purſuing *Medea* when ſhe fled away, and not being able to overtake her, ſat down about *Tomos*.

Metereaque turba] The Inhabitants of the City *Meterea*, dwell beyond the River *Thyra*.

Getæque] A People in *European Scythia*, which ſtretches towards the Eaſt of *Pontus*.

192 *Danubii* &c.] Dividing the City *Tomos* from the before mentioned Nations.

Vix &c.] From invading us.

193 *Causâ* &c.] Are baniſhed by thee for a greater Offence.

194 *Ulterior* &c.] Further toward the *North*.

Longius hac nihil eſt, niſi tantum frigus & hoſtis:
Et maris aſtricto quæ coït unda gelu.
Hactenùs Euxini pars eſt Romana ſiniſtri:
Proxima Baſternæ, Sauromataque tenent.
Hæc eſt Auſonio ſub jure noviſſima, vixque
Hæret in imperii margine terra tui.
Undè precor ſupplex, ut nos in tuta releges:
Ne ſit cum patriâ pax quoque adempta mihi.
Ne timeam gentes, quos non benè ſummovet Iſter:
Ne-ve tuus poſſim civis ab hoſte capi.
Fas prohibet Latio quemquam de ſanguine natum
Cæſaribus ſalvis barbara vincla pati.

195 *Niſi* &c.] For thoſe Cities were in the Northern Region, and therefore uninhabitable.

196 *Et mare*] And the frozen Sea.

197 *Hactenus*] As far as the *Danube*, which he ſays was the Bounds of the *Roman* Empire.

Euxini] Of the *Pontic* Sea, which is on the left-hand to thoſe that ſail to the *Cimmerian Boſphorus*.

Romana] Of the *Roman* Juriſdiction.

198 *Proxima*] They poſſeſs the Places near *Iſter*.

Baſterna] A People of *Scythia*, that inhabit either towards the North Sea, or at the River *Iſter*.

Sauromataque] A Northern People called *Sarmatians*, of which I me are *Aſiaticks*, and ſome *Europeans*, parted by the River *Tanais*.

199 *Hæc* &c.] This Land to which I am baniſhed, is the utmoſt Bounds of the *Roman* People's Juriſdiction.

Noviſſima] The fartheſt, *Noviſſimus* ſignifies the ſame as utmoſt, laſt of all, becauſe thoſe Things which are the moſt lately done, have the laſt Place.

201 *Unde* &c.] He repeats his Petition, and adds the Cauſes, which are near a-kin to his former ſetting out his Exile.

Supplex] He is ſaid to be *ſupplex*, who lowly and humbly ſupplicates another, throwing himſelf at his Feet or Kneeling.

Ut nos &c.] That you would grant me a Place of Baniſhment, where I may not be in fear of Enemies.

202 *Ne ſit* &c.] Leſt with the Loſs of my Country, I loſe my Peace too.

203 *Non benè* &c.] *Iſter* does not ſately defend or keep off.

204 *Tuus civis*] A *Roman* Citizen.

205 *Fas prohibet*] Equity does not permit a *Roman* Citizen to be bound.

Latio] Roman.

206 *Cæſaribus ſalvis*] The *Roman* Empire being in Safety.

Barbara] All foreign Nations were called *Barbarians* by the *Greeks*; and by the *Romans*, all Nations but the *Greeks*; but he is properly a *Barbarian* to any one whoſe Language he does not underſtand; whence a little further he ſays, *Barbarus hic ego ſum, quia non intelligor ulli.*

207 *Perdiderint*]

Perdiderint cùm me duo crimina, carmen, & error ;
Alterius facti culpa silenda mihi est.
Nam tanti non sum, renovem ut tua vulnera, Cæsar.
Quem nimio plus est indoluisse semel.
Altera pars superest: quâ turpi crimine tactus,
Arguor obscœni doctor adulterii.
Fas ergo est aliquâ cœlestia pectora falli:
Et sunt notitiâ multa minora tuâ.
Utque Deos, cœlumque simul sublime tuenti,
Non vacat exiguis rebus adesse Jovi;
Ex te pendentem sic dum circumspicis orbem,
Effugiunt curas inferiora tuas.
Scilicet imperii Princeps statione relictâ,
Imparibus legeres carmina facta modis.

207 *Perdiderint*] And seeing that they were the Cause of my Exile. That which follows is partly as an Occupation, and partly as a Repetition of the following Excuse of his Work of the *Art of Love*. For it might be objected against the former Argument of his Petition: The Matter is different, as to your Circumstances, you have offended *Augustus* two Ways. The Poet confesses this, and that he did happen to see, he has nothing to say further as to that; but he writes that he will make answer as to the other.

Carmen] My amorous Precepts.

Error] By chance and unawares.

208 *Alterius*] Of mistake or chance.

Silenda] For the restoring of me is not to be looked upon of so great moment. Plaut. *Pluris est testis oculatus unus, quam auriti decem.*

Tua vulnera] Thy [Grief] Displeasure.

210 *Indoluisse*] To have been grieved for them once.

211 *Altera pars*] It remains that I clear my self of Fault, as to my amorous Verses.

Crimine] Crimination.

212 *Arguor*] I am accused.

213 *Aliquâ*] By some means *Cœlestia*] Thy Breast, O *Augustus!* who art worthy to be numberd among the Inhabitants of Heaven, and shalt be reckoned among them.

214 *Notitiâ minora*] They are not worthy to be taken notice of by you.

215 *Tuenti*] To him governing.

217 *Pendentem orbem*] The Empire of the Earth, that is sustain'd by thee.

218 *Effugiunt* &c.] Thou doest not regard these Things that are interior to the World it self, as my Verses and *Art of Love* were, because thy Thoughts are employed about more weighty Affairs.

219 *Scilicet*] An Irony.

Imperii] After you had quitted the Care of the Empire, as a Soldier his Post.

Statione] *Station* is used of every Place where a Person stands. It is a winding Place in a Shore where a Ship may ride safely for a Time; but not so safely as in a Port or Harbour. *Virg.*

---Et statio male fida carinis.

Also those Places in which Soldiers are posted are called *Stations*, and we also call that Place a Station [Post] that is assigned for Soldiers to keep Guard or stand Centry.

220 *Imparibus* &c.] Elegiack

Non ea te moles Romani nominis urget,
Inque tuis humeris tam leve fertur onus:
Lusibus ut possis advertere numen ineptis,
Excutiasque oculis otia nostra tuis
Nunc tibi Pannonia est, nunc Illyris ora domanda:
Rhætica nunc præbent, Thraciaque arma metum.
Nunc petit Armenius pacem: nunc porrigit arcus
Parthus eques, timidâ captaque signa manu.
Nunc te prole tuâ juvenem Germania sentit,
Bellaque pro magno Cæsare Cæsar agit.

Verses; he means his Books *De Arte Armandi*, which were written in Elegiack Verse. After the same manner, *lib.* 3. *Eleg.* 1. he calls it, *Alternum versum;*

Clauda quod alterno subsidunt carmina versu,
Vel pedis hoc ratio, vel via longa facit. *Lib.* 4. *cap.* 9, 10.

221 *Ea moles*] That Greatness of Things, *i. e.* the *Empire* is not troublesome to thee.

222 *Leve onus*] The Burthen which of it self indeed is heavy, is light to thee. A Metaphor.

223 *Lusibus*] To concern your self about silly trifling Poems.

224 *Excutiasque* &c.] And that thou shouldest read over Verses compos'd at idle times.

225 *Pannonia*] A Country bordering upon *Ister*, now called *Sclavonia*, was subdued by *Augustus*, *Flor.* lib. 4. cap. 12.

Illyris] The *Illyrians* are a People who live under the *Alps*, and keep their Valleys shut up, as certain Places barred or shut up, and surrounded or hemmed in with winding Torrents. Against these People *Augustus* undertook an Expedition. *Flor.* in the same Place.

226 *Rhætica*] The *Rhati* were a People inhabiting the *Alps*, reaching even to the Borders of *Italy*.

Thraciaque] The *Thracians* are a Northern People of *Germany*, situated at the *Euxine* Sea.

227 *Armenius*] The *Armenians* were a People of *Asia*.

Porrigit] Suppliantly holds forth his Arms to you.

228 *Parthus*] A People of *Asia*, concerning which *Flor.* l. 3. cap. 11.

Eques] Why the *Parthians* were call'd *Eques*. *Justin* tells us, *lib.* 4. 1. They do all on Horse-back, they fight, they feast, they perform their publick Offices on Horse-back, on them they travel, sit still, traffick and discourse. And a little before: They fight, running Horse against Horse, or retreating [or flying], for they often make as if they fled, to cause their Pursuers to expose themselves more uncautiously to the danger of being wounded.

Signa] He delivers back the Military Standards that he had taken from *M. Crassus* and *Antony*.

229 *Prole tua*] Your Son-in-Law *Drusus* whom you sent into *Germany*.

Juvenem] *Augustus* himself indeed was an old Man, but *Drusus* was a young Man.

230 *Bellaque*] *Drusus* manages the War for *Augustus*. He calls *Drusus*, *Cæsar*; not because he ever should be *Cæsar*, but because he was of the *Cæsarean* Family.

Denique ut in tanto, quantum non extitit unquam,
  Corpore, pars nulla eſt, quæ labet imperii.
Urbs quoque te, & legum laſſat tutela tuarum,
  Et morum, ſimiles quos cupis eſſe tuis.
Nec tibi contingunt, quæ gentibus otia præſtas,
  Bellaque eum multis irrequieta geris.
Miror in hoc igitur tantarum pondere rerum
  Unquam te noſtros evoluiſſe jocos.
At ſi (quod mallem) vacuus fortaſſe fuiſſes,
  Nullum legiſſes crimen in arte meâ.
Illa quidem fateor frontis non eſſe ſeveræ
  Scripta, nec à tanto Principe digna legi:
Non tamen idcircò legum contraria juſſis
  Sunt ea, Romanas erudituntque nurus.

231 *Ut*] i. e. *Sicut.*

Tanto corpore] *Scilicet Imperii.*

Quanquam &c.] For the *Roman* Empire was never greater than under the happy Government of *Auguſtus Cæſar.*

232 *Pars nulla*] No Province is ill governed.

233 *Urbs quoque*] *Auguſtus* ſo *improved the City of* Rome, *that was not* [*in Buildings*] *ſtately according to the Majeſty of it, and was alſo obnoxious to Inundations and Conflagrations, that he juſtly boaſted that he found it built of Brick, but left it of Marble.* Suet. *Aug. cap.* 28. *&c.*

Et legum &c.] And the new Laws fatigue thee: For *Auguſtus* reviſed the Laws, and made ſeveral intirely new; as the Sumptuary Law, that concerning *Adultery, of Chaſtity, of Bribery, of maritandis ordinibus,* &c. *Suet. Aug. cap.* 28. &c.

235 *Et morum*] Which Manners you would have your Subjects be like your ſelf in. For *Auguſtus* having obtained of the Senate ten Aſſiſtants, compell'd every Knight to give an account of his Life and Converſation. *Suet. Aug. cap.* 39.

235 *Nec tibi* &c.] Nor can you poſſibly be idle; for thou art always buſily imploy'd in the greateſt Affairs.

237 *Tantarum*] In ſo great an Empire

238 *Unquam*] That you ever read my Writings through; for in old Times Books were not made with Leaves ſow'd or bound together as they are with us, but rolled together in the form of a *Cylinder*, whence they were call'd *Volumina* [Rolls,] which he that had a mind to read muſt *Evolvere* [unroll]. Here *Evoluiſſe* is a Word of five Syllables, by *Diæreſis.*

239 *Vacuus*] Of Cares.

240 *In arte*] In the *Art of Love.*

241 *Frontis*] They do not ſuit with a Man of a ſevere and grave Temper, nor do they carry any Thing of Magnificence in their Title Page.

242 *Tanto Principe*] A Monarch.

Legi] The reading.

243 *Legum contraria*] Forbid by Laws.

244 *Romanas* &c.] They teach chaſt Women to love.

Neve quibus ſcribam poſſis dubitare, libellus
Quatuor hos verſus è tribus unus habet:
Eſte procul vittæ tenues, inſigne pudoris,
Quæque tegis medios inſtita longa pedes.
Nil niſi legitimum, conceſſaque furta canemus:
Inque meo nullum carmine crimen erit:
Ecquid ab hac omnes rigidas ſummovimus arte,
Quas ſtola contingi vittaque ſumta vetat?
At matrona poteſt alienis artibus uti,
Quodque trahat, quamvis non doceatur, habet.

245 *Quibus*] For whoſe Advantage I give theſe amorous Precepts.

246 *E tribus*] One of theſe three Books of the *Art of Love*, i. e. the firſt Book, in the Beginning of which is a Tetraſtich [ ] which the Poet cites here.

247 *Vittæ*] Was a Covering or Ornament for a Woman's Head, with which Women bound their Hair.

Vitta coercebat poſitos ſine lege capillos. Ovid.

And it was in old Time peculiar to honeſt Matrons, Virgins and Veſtals, and were alſo called *Tæniæ*. Therefore by *vittæ* he means unmarried Virgins. Theſe *Vittæ* were for many Uſes, and only peculiar to Women. For firſt Prieſts wore *vittæ*, and alſo Poets, and thoſe that were carried to Execution, and the Temples themſelves and the Altars of the Gods, and the Victims, and Ships when they ſet ſail out of a Port, or came home after a long Voyage; and Nuptial Torches, and the Rewards of Exerciſes, [Plays]. It is certain they were a proper Ornament of Matrons and Virgins, and were diſtinctive of honeſt Matrons from Harlots.

Inſigne] A Note and Sign. Thoſe Things were called *Inſignia*, which were marked on Garments, Banners, and the like; or the Garments themſelves, or Banners, or other Things which were made or carried, ſo that they might be known or diſtinguiſhed from others whom they belonged to.

248 *Inſtita*] The lower Border [Fringe] of a Woman's Garment, which is a Token of a married Woman.

249 *Legitimum*] Which are lawful by the Laws.

Conceſſaque furta] Coition permitted by the Laws.

250 *Crimen*] By teaching ſuch things as were not allowable.

251 *Rigidas*] Strictly honeſt Matrons.

Arte] Of Loving.

252 *Stola*] A Garment worn by honeſt Matrons, which reached down to their Feet, ſo called of στέλλομαι, i. e. in two; this the *Roman* Matrons wore, as the Men did a Tunic.

Contingi] To be violated.

253 *Alienis artibus*] Not written by me, by which ſhe may be corrupted, or writing things foreign from Love, may be transferred to Love.

254 *Trahat*] May follow either to that which is ill, and attract to Love.

Doceatur] Sc. *amare*, to Love.

Nil igitur matrona legat, quia carmine ab omni
Ad delinquendum doctior esse potest.
Quodcunque attigerit, (si qua est studiosa siniſtri)
Ad vitium mores instruet indè suos.
Sumserit annales, (nihil est hirsutius illis)
Facta sit undè parens Ilia, nempe leget.
Sumserit Æneadem, genitrix ubi prima requiret,
Æneadum genitrix undè sit alma Venus.

255 *Nil igitur*] No sort of Writings.

Ab omni carmine] Written about any matter whatsoever.

256 *Ad delinquendum*] To transgress, because there is no sort of writing, in which there is not something that may be perverted into a bad Sense, and viciously.

257 *Siniſtri*] Of Naughtiness, that is, if she studies to take it in a naughty or vicious Sense; or if any one is prone to Viciousness.

258 *Ad vitium*] Will thence to her self fetch Grounds of doing amiss.

259 *Sumserit* &c.] If she takes into her Hands Books that treat of the noble Performances of the *Roman* People, treating of every thing in its annual Order, *i. e.* the *Roman* Annals or History.

Hirsutius] More severe, rigid, less agreeable to amorous Dalliances, for they contain Memorials of Deeds, that are not voluptuous nor lascivious. For *Hirsuti*, i. e. hairy things seem rigid. *Juvenal. Hispida membra quidam & dura per brachia ſeta promittunt atrocem animum.*

260 *Undè facta* &c.] How *Ilia* or *Rea Sylvia*, being gotten with Child by *Mars*, brought forth Twins, *Romulus* and *Remus*. For *Ilia* was the Daughter of *Numitor* King of the *Albanians*, whom *Amulius*, having expelled his Brother *Numitor* the Kingdom, and slain his Son *Lausus*, made a Vestal Virgin, that under a Pretence of doing her Honour, that he might deprive her of the Opportunity of having any Off-spring. But she going to fetch Water from the River *Tiber* for the performing of Sacrifice, fell asleep there, and in her Sleep dreamed that *Mars* had carnal Copulation with her, and so conceived of two Twins, *Romulus* and *Remus*, which when she was delivered of, he ordered to be exposed, and their Mother *Ilia* to be buried alive near the River *Tiber*; you have the History in *Livy*, lib. 1. *Flor.* 1. 1. and *Plutarch Rom. Ovid. Fast.* 3.

261 *Æneadem*] If she takes up the divine Work of *Virgil*, the *Æneids*.

Genitrix] The Order is, *Studiosa siniſtri requiret prima*, i. e. first, *ubi*, *i. e.* in what place,

—Alma Venus sit facta genetrix,
sc. Æne. i. e. where *Venus* brought *Æneas* forth; which *Virgil* shews, *Æn.* 1. *v.* 621.

262 *Æneadum* &c.] Whence the Mother of the *Romans* drew her Original, *sc.* of the Bloody Sea, from the virile Member of *Saturn* cut off. Whence *Ausonius*,

Orta sale, susceptа solo, patre edita cælo,
Æneadum genitrix hic habet alma Venus.

Or whence, *i. e.* by whom she had *Æneas*; alluding to this, that *Æneas* was born of the Adultery of *Venus* and *Anchises*.

265 *Idque*

Perſequar inferiùs (modò ſi licet ordine ferri)
Poſſe nocere animis carminis omne genus.
Non tamen idcirco crimen liber omnis habebit:
Nihil prodeſt, quod non lædere poſſit idem.
Igne quid utilius? ſi quis tamen urere tecta
Cœperit, audaces inſtruit igne manus.
Eripit interdùm, modò dat medicina ſalutem:
Quæque juvet, monſtrat, quæque ſit herba nocens.
Et latro, & cautus præcingitur enſe viator,
Ille ſed inſidias, hic ſibi portat opem.
Diſcitur, innocuas ut agat facundia cauſas:
Protegit hæc ſontes, immeritoſque premit.
Sic igitur carmen, rectâ ſi mente legatur,
Conſtabit nulli poſſe nocere meum.
Et quiddam vitii quicunque hinc concipit, errat,
Et nimiùm ſcriptis abrogat ille meis.
Ut tamen hoc fatear, ludi quoque ſemina præbent
Nequitiæ: tolli tota theatra jube.

265 *Idcirco*] For this reaſon, becauſe ſomething in the Writings may be prejudicial to the Mind.

Crimen habebit] May be blam'd, or accounted criminal.

267 *Igne quid* &c.] Without which we cannot live; whence baniſhed Perſons are interdicted Water and Fire. *Faſti* 3. *ver.* 395.

Urere tecta] To ſet Houſes on Fire.

268 *Audaces*] Wicked.

270 *Quæque juvet*] Which ſhews what Herbs are hurtful, and what ſalutary.

271 *Cautus*] Cunning, wary.

272 *Ille*] The Thief.

Hic] The Traveller. For *ille* reſpects the firſt and moſt remote, but *hic* the laſt and neareſt.

273 *Diſcitur facundia*] Rhetorick is learned, that it may handle and defend Cauſes, both juſt and good; whence they would have an Orator to be a good Man.

274 *Protegit*] But ſometimes he defends the guilty, and oppreſſes and accuſes the innocent.

275 *Sic igitur*] After the ſame manner (or for the ſame reaſon) that Fire and Phyſick, and a Sword and Rhetorick, when well uſed, have nothing hurtful in them, ſo alſo is it in my Verſes, *&c.*

Recta mente] With an honeſt mind.

277 *Quicunque* &c.] Whoever ſhall be of Opinion that a Verſe may do harm.

Hinc] From my Verſe.

Errat] Is under a Miſtake.

278 *Abrogat*] He detracts from them, he violently robs them, he makes them deſpicable. A Metaphor taken from the Laws. For *Abrogare* is wholly to take away a Law that was made.

279 *Ut fatear*] That I may add.

Ludi] Which are uſed to be performed in honour of the Gods.

Semina] The Principles of Wantonneſs or Amour.

280 *Tolli*] An Irony, therefore becauſe Plays have Seeds of Laſciviouſneſs in them, they are to be aboliſhed, and the places where they are acted and beheld? *q. d.* by no means.

Theatra] Thoſe magnificent

Peccandi cauſam quàm multi ſæpè dederunt,
Martia cùm durum ſternit arena ſolum!
Tollatur Circus: non tuta licentia Circi eſt:
Hic ſedet ignoto juncta puella viro.
Cùm quædam ſpatientur in hac, ut amator eodem
Conveniat, quare porticus ulla patet?
Quis locus eſt templis auguſtior? hæc quoque vitet,
In culpam ſi quæ eſt ingenioſa ſuam.
Cùm ſteterit Jovis æde; Jovis ſuccurret in æde,
Quam multas matres fecerit ille Deus.

Structures built for Ornament, and beholding Sights of θεᾶσθαι, *i. e.* to behold.

281 *Peccandi Martia* &c.] The Shews of the Gladiators have been the cauſe of many offending.

282 *Arena*] When the Sand, where Gladiators firſt began their Exerciſe, of which *Mars* is the God, did ſtrew the hard Ground; becauſe the Spectacles of Gladiators were exhibited in the *forum* ſtrew'd with Sand. Here alſo the *campus Martius* may be underſtood, which often was the cauſe of Love. *Hor. Od. 9. lib. 1.*

283 *Circus*] A place fortified with Walls, in which Horſes and Champions exerciſed, at the upper part of which were the Starting-places where the Horſes being joined to the Chariots ſet out in their Courſes, and when they came to the Goal, were turned back until they came to the former Mark. There were Places for beholding built in the Circuit where the Fathers and Knights might view them.

Non tuta] Alſo in the *Circus* there is ſomething blameable to be found.

285 *Cumquadam*] When Damſels go into the Porch or the *Circus* to meet their Sweet-hearts or Gallants there, why are Porches built, and Liberty allow'd to every one of going into them? *As tho'* he had ſaid (but yet ironically) in as much as Lovers make them their Meeting-places, they ought not to be open, and ſo he proves that Porches, that are made for walking places and ſhady Retirements ought not to be erected, becauſe ſome make them places of vicious Practices.

287 *Auguſtior*] What places are more reverend and remote from Love than Temples?

Vitet] Becauſe they will afford matter of offending.

288 *In culpam*] To ſin with her Lovers. He is ingenious who has a natural Capacity accommodated to do any thing.

289 *Cum ſteterit*] When ſhe comes into the Temple of *Jupiter Capitolinus*.

Succurret] It will come into her mind, ſhe will think.

290 *Matres*] How many has he got with Child. Sc. *Danae*, the Daughter of *Acriſius*, who brought forth *Perſeus*, *Leda*, *Calliſto*, *Electra*, *Semele*, *Alcmena*, &c.

Proxima adoranti Junonis templa ſubibit,
Pellicibus multis indoluiſſe Deam.
Pallade conſpectâ, natum de crimine virgo
Suſtulerit quare quæret Erichthonium.
Venerit in magni templum, tua numina, Martis: 295
Stat Venus ultori juncta viro ante fores.
Iſidis æde ſedens cur hanc Saturnia, quæret,
Egerit Ionio Boſphorioque mari.

291 *Proxima*] When a Woman good at Contrivance (or of a good Invention) ſhall enter the the Temple of *Juno*, that joins to that of *Jupiter* in the *Capitoline* Mount, while ſhe is worſhipping *Juno*, it will come into her mind that *Juno* was provoked by the many Harlots that *Jupiter* had to do with.

292 *Pellicibus*] *Pellex* is an Harlot that has to do with another Woman's Husband.

293 *Pallade*] The Image or Statue of *Pallas* being ſeen.

Natum de crimine] Her Son that had the Name *Erichthonius* given him on the account of Contention, of ἔρις Contention, and χθονὸς the Ground. For when *Jupiter*, *Minerva* refuſing, had made a Match between her and *Vulcan*, *Vulcan* attacking the Virgin with Violence, in the Struggle ſcattered his Semen on the Earth, and thence the Boy was born, *vid. Ovid Metam.* 2. *v.* 554. *Servius in Georg.* 3. *v.* 113.

294 *Suſtulerit*] Brought him up, and gave him to be educated to the Daughters of *Cecrops*.

295 *Tua numina*] Whom thou worſhippeſt in an eſpecial manner.

Martis] *Ultoris*, ſo called of *ulciſcendo*. *Auguſtus* erected a very large and ſumptuous Temple to him in his *Forum* of curious Workmanſhip, becauſe in the *Philippian* War he had avenged his Father. *Suet. Ovid* in *Faſt.* 5. *v.* 276. celebrates the Magnificence of it: he is called *Mars* (as *Varro* ſays) becauſe he preſides over Males in Battle. Him the *Romans* worſhipped with the higheſt Veneration, becauſe they look'd upon him to be the Father of *Romulus*.

296 *Venus* &c.] Becauſe they were joined in Adultery, *Met.* 4. *Faſt.* 5. *q. d.* the Adultery of *Mars* with *Venus* will come into their minds.

Fores] The Gate of the Temple. But underſtand the Temple of *Venus* the Mother, joined to that of *Mars*.

297 *Iſidis*] In the Temple of the *Egyptian* Goddeſs, which was next to it in the Field, which was joined to the *Campus Martius*. The ſacred Rights of this Goddeſs were celebrated every Year for ten Days together. *Iſis* was the Daughter of the River *Inachus*, at firſt called *Io*; of which ſee *Metam.* 1. *Fab.* 10.

Hanc] *Iſis*.

Saturnia] *Juno* the Daughter of *Saturn*.

298 *Ionio*] Through the *Ionian* and *Boſphorean* Sea, becauſe ſhe had been with *Jupiter*. For *Io* was by him, before the coming of *Juno*, turned into a Cow, whom *Juno* made to run mad, and having fatigued her ſelf by rambling all over the Earth, ſhe at length came to *Egypt*, and there was turned into *Iſis*. *Mare Ionium* is part of the *Mediterranean* Sea between *Crete* and *Sicily*, ſo call'd of *Io*.

Boſphoriogue] Through the *Boſphorus* of *Thrace*, quaſi βὸς φόρος.

In Venerem Anchiſes, in Lunam Latmius heros.
In Cererem Jaſius, qui referatur, erit.
Omnia perverſas poſſunt corrumpere mentes:
Stant tamen illa ſuis omnia tuta locis.
At procul à ſcriptâ ſolis meretricibus Arte,
Summovet ingenuas pagina prima manus.
Quæcunque erumpit, quâ non ſinit ire ſacerdos:
Protinùs hæc vetiti criminis acta rea eſt.
Non tamen eſt facinus verſus evolvere molles:
Multa licet caſtæ non facienda legant.
Sæpè ſupercilii nudas matrona ſeveri,
Et Veneris ſtantes ad genus omne videt,

299 *In Venerem*] *Anchiſes* ſhall refer to *Venus*, that is to ſay, in the Thoughts of the Matron when ſhe ſhall behold the Image of *Venus* in her Temple, that is, ſhe ſhall call to mind that *Anchiſes* had *Æneas* by *Venus*.

Latmius heros] *Endymion*, ſo called of *Latmus* a Mountain of *Caria*, who the Poets feign to have had to do with the Moon, and that he was laid aſleep there for a long time, which is feign'd on account that he firſt found out the Moon's Courſe.

300 *Jaſius*] The Son of *Jupiter* and *Electra*, and Brother of *Dardanus*, who had to do with *Ceres*.

301 *Omnia*] All thoſe.

Perverſas] Deprav'd.

302 *Stant tamen*] Nevertheleſs their Temples are not therefore pulled down, but are permitted to be frequented. All this part conſiſts of a conditional way of arguing. If my Verſes do deſerve Puniſhment, there are alſo many other things that do deſerve Puniſhment; Plays, Portico's, Temples, in as much as all theſe adminiſter occaſion of Laſciviouſneſs; but theſe do not deſerve Puniſhment. *Ergo*, neither do my Verſes deſerve it.

303 *At procul*] Here by the by he repeats his Excuſe, that he did not write thoſe things for honeſt Women, but for Courtezans.

A ſcripta arte] Of the *Art of Love*, which I only wrote for Harlots, and not for Virgins and Matrons.

304 *Summovet*] Will drive away.

Ingenuas] Chaſt, modeſt.

305 *Erumpit*] Enters.

Quæ non] Through which place, *ſc.* into the ſacred place, to which none but the Prieſts may enter.

306 *Vetiti*] She may be charg'd of being guilty of an unlawful Action. So alſo, if any chaſte Perſon ſhall read my Writings, ſhe has gone farther than ſhe ought to go, and therefore ſhe is to be blamed, and not I.

307 *Evolvere*] To read over.

Molles] Laſcivious.

308 *Non facienda*] Not to be imitated.

309 *Supercilii ſeveri*] Of ſevere Gravity.

Nudas] Sc. *Meretrices*, who naked did celebrate the *Floralia* with free Liberty, concerning which *Faſt.* 5.

310 *Veneris*] Standing in every Form of *Venus*, either in the Plays or in the Stews, as though he had ſaid Harlots uſe all the laſcivious Poſtures of Coition, and for all that are often beheld naked by Matrons, when they celebrate the Floralia naked.

Corpora Veſtales oculi meretricia cernunt:
Nec domino pœnæ res ea cauſa fuit.
At quare in noſtrâ nimia eſt laſcivia Musâ?
Curve meus cuiquam ſuadet amare liber?
Nil niſi peccatum, manifeſtaque culpa fatendum eſt:
Pœnitet ingenii, judiciique mei.
Cur non Argolicis potiùs quæ concidit armis
Vexata eſt iterùm carmine Troja meo?
Cur tacui Thebas? & mutua vulnera fratrum?
Et ſeptem portas ſub duce quamque ſuo?

311 *Veſtales*] The Veſtal Virgins who have the Charge of the ſacred Rites of *Veſta*, who ought to be the moſt chaſte Perſons living, are allowed to behold Harlots with Impunity; nay, even the Veſtal Virgins have been deflower'd, and having been caught in Adultery, have been buried alive.

312 *Domino*] To the High-Prieſt, who gave Judgment on the Veſtals, if they committed Inceſt; or to the Maſter, *i. e.* the Maſter of the Stew, who ought to have removed thoſe naked Harlots out of the ſight of the Veſtal Virgins.

313 *At quare* &c.] Here follows two Objections with their Anſwers. The firſt is general, why he is too laſcivious; he anſwers, I wiſh I had neither Wit nor Judgment ſo to be.

In noſtra musâ] In my Verſes.

316 *Judicioque*] That I determined ſuch a kind of Work fit to be written.

317 *Cur non*] Why did not I write of the Wars of *Troy*? Another Objection which ariſes from that foregoing. Why did you not treat of weighty and ſerious Matters? And then he deſcribes various Matters, by which he ſays he might have procured Praiſe, if his Inclination had led him to have laboured in them, rather than in amorous Affairs.

Argolicis] By *Grecian*; of *Argos*, the chief City.

318 *Vexata eſt*] In recollecting, in calling to mind its Fall and Ruin.

Iterum] Becauſe ſo many have written of *Troy*.

319 *Thebas*] The Wars of the City of *Thebes*, ſituated in *Bœotia*, concerning which *Papinius Statius* has ſung in Heroick Verſe, and to the Work has given the Title of *Thebaides*. Of this alſo he complains, lib. 3. *Amor. Eleg.* 12.

Cum Thebæ, cum Troja foret, cum Cæſaris acta,
Ingenium movet ſola Corynna meum.

Mutua] Of the death of *Eteocles* and *Polynices*.

320 *Et ſeptem* &c.] *Thebes* by Authors is called *Hepthaphyla*, becauſe it had ſeven Gates.

Sub duce] For ſeven Kings conſpired together for *Polynices* againſt *Eteocles*, viz. *Adraſtus* King of the *Argives*, *Amphiaraus*, *Hippomedon*, *Capaneus*, *Tydeus*, *Parthenopæus* and *Polynices*, for whom the War was managed by the Conduct and Direction of *Adraſtus*. And in the Management of the Siege, theſe ſeven Kings took each of them a Gate to attack.

Non mihi materiam bellatrix Roma negabat:
Et pius est patriæ facta referre labor.
Denique cùm meritis impleveris omnia, Cæsar,
Pars mihi de multis una canenda fuit.
Utque trahunt oculos radiantia lumina Solis:
Traxissent animum sic tua facta meum.
Arguor immeritò: tenuis mihi campus aratur:
Illud erat magnæ fertilitatis opus.
Non ideo debet pelago se credere, si quæ
Audet in exiguo ludere cymba lacu.
Forsan & hoc dubitem, numeris levioribus aptus
Sim satis, ih parvos sufficiamque modos:
At si me jubeas domitos Jovis igne gigantes
Dicere, conantem debilitabit onus.
Divitis ingenii est, immania Cæsaris acta
Condere, materiâ ne superetur opus.
Et tamen ausus eram: sed detrectare videbar;
Quodque nefas, damno viribus esse tuis.

321 *Non mihi* &c.] Nay, I might have written of the *Roman* Wars.

322 *Et pius* &c.] Love of ones Country.

Patriæ] Of *Sulmo*.

324 *Pars*] One part of thy Merits, *i. e.* of thy Atchievements which are many, was to have been sung by me.

325 *Trahunt*] They cause the Eyes to be turned upon thee.

327 *Arguor*] I am blamed undeservedly, that I have not written of the *Theban* War and other things, or of the great Actions of *Augustus*.

Tenuis] I treat of trivial Matters. Juv. *Cur tamen hoc libens potius decurrere* Campo?

328 *Illud erat*] Either the *Theban* or the *Trojan* War, the death of *Eteocles*, or the Atchievements of *Augustus*, required a fertile Genius, and much Labour.

329 *Non ideo* &c.] Allegorically. He ought not to attempt great things, that can't go through with little ones.

331 *Numeris* &c.] For trivial Matters.

332 *Parvos*] Verses treating of low Matters.

333 *Domitos*] The War of the Giants.

334 *Onus*] The Difficulty of the Work, the Gravity of the Stile.

335 *Divitis*] Of an eloquent.

Immania] To write of the great Acts of *Cæsar*.

336 *Materiâ ne*] Lest the Matter be greater than the Work and the Verse. For according to *Sallust, the Words ought to be equal to the Deeds*.

337 *Ausus eram*] I did make an Attempt to write your Deeds.

Detrectare] To refuse, because my Genius was not equal to the Matter; otherwise, *detrectare*, is to lessen and detract something from Glory and Praise.

338 *Quodque nefas*] The Order is: *Et videbar esse damno viribus tuis, quod* sc. *erat nefas*, i. e. lest by writing meanly, I should lessen your great Actions, which was not meet.

339 *Juvenilia*]

Ad leve rursus opus, juvenilia carmina, veni:
Et falso movi pectus amore meum.
Non equidem vellem: sed me mea fata trahebant,
Inque meas pœnas ingeniosus eram.
Heu mihi! cur didici? cur me docuêre parentes?
Litteraque est oculos ulla morata meos?
Hæc tibi me invisum lascivia fecit, ob Artes,
Quas ratus es, vetitos sollicitare toros.
Sed neque me nuptæ didicerunt furta magistro:
Quodque parùm novit, nemo docere potest.
Sic ego delicias, & mollia carmina feci:
Strinxerit ut nomen fabula nulla meum:
Nec quisquam est adeò mediâ de plebe maritus,
Ut dubius vitio sit pater ille meo.
Crede mihi, distant mores à carmine nostro:
Vita verecunda est, Musa jocosa mea.

339 *Juvenilia*] Treating of the Sports of Youth, *i. e.* I relapsed to write of amorous Affairs. I exercised my mind.

340 *Falso*] I sollicited my mind to write, by fancying that I was, or had been in Love.

341 *Vellem*] That this had been done.

Mea fata &c.] But so it pleas'd the Gods that I should write wanton Things, and afterwards be banished for it.

342 *Pœnas*] That I should compose those Things for which I should be punished.

343 *Cur didici?*] Poetry.

344 *Litteraque*] And why did I spend any time in the Study of Letters?

346 *Vetitos toros*] Chast Matrons, the Coition of married Women, *Toras* is properly a Bed, so called of *Isatoris herbis*, Herbs platted together. *Virg.*

Inde toro pater Æneas sic orsus ab alto.

Sollicitare] To entice, to attempt.

347 *Furta*] Adulteries which are committed by Stealth. *Tibullus. Celari vult sua furta Venus.*

Magistro] I being their Master.

348 *Quodque* &c.] *Q. d.* I was not able to teach Adulteries, because I am ignorant of them my self, having never violated any married Woman.

349 *Delicias*] Delights, Love Affairs, Jokes, *Delicia* are properly those things that are the greatest pleasure to us, of *Deliciendo, i. e.* enticing us to pleasure.

350 *Strinxerit*] That no Story told of my Amours, has injured my Fame and Glory, so at the end of this Book.

Non ego mordaci dixerunt carmine quenquam,
Nec mens ullius crimina versus habet.

351 *Media de plebe*] Not only not of the Patrician Order, but also not of the middle sort of People.

352 *Ut dubius*] That he should be jealous of his Wife's Adultery, so as to doubt, whether he was the Father of the Son.

Vitio] By reason of my Precepts.

353 *Distant*] They differ.

354 *Musa*] My Verses are wanton.

Magnaque pars mendax operum eſt, & ficta meorum,
  Plus ſibi permiſit compoſitore ſuo.
Nec liber indicium eſt animi, ſed honeſta voluntas,
  Plurima mulcendis auribus apta refert.
Accius eſſet atrox, conviva Terentius eſſet,
  Eſſent pugnaces qui fera bella canunt.
Denique compoſui teneros non ſolus amores:
  Compoſito pœnas ſolus amore dedi.
Quid niſi cum multo Venerem confundere vino
  Præcepit Lyrici Teia Muſa ſenis?
Lesbia quid docuit Sappho, niſi amare puellas?
  Tuta tamen Sappho, tutus & ille fuit.

355 *Mendax*] Relating untrue Amours.

356 *Plus* &c.] Gave it ſelf a greater looſe of Wantonneſs.

Compoſitore] Than I *Ovid*, that compoſed them.

753 *Nec liber*] He adds by way of Anticipation, that Minds ought not to be adjuged by Books; becauſe in them many things not very chaſte, but ſomewhat licentious are written to entertain the Ear, while the Mind and Deſign are honeſt.

348 *Mulcendis*] That I might delight the Ear of the Readers.

359 *Accius*] Such as are the Books, ſuch would the Authors be. *Accius* would be cruel, becauſe he wrote Tragedies. He proves by Examples, that Poets are not to be cenſured by their Writings, but by their Lives.

Conviva] Who often treats of Banquets. For in *Audria* he deſcribes a Banquet held by ſome young Men; and deſcribes the ſparing Supper of *Simo*, with his Half-penny worth of Fiſh.

360 *Pugnaces*] Warlike.

Canunt] That write. *Canere* is properly to modulate with the Voice. Hence the Poets are ſaid to ſing, becauſe they uſed to pronounce their Verſes ſinging. *Virg. Arma virumque cano.*

361 *Teneros amores*] Laſcivious, amorous Verſes.

363 *Quid niſi*] He begins to reckon up the Poets that have written Books of Amours.

Cum multo] To fall upon Love, having drank good ſtore of Wine. For which reaſon elſewhere he calls *Anacreon vinoſum.*

364 *Lyrici*] Of *Anacreon* the *Lyric* Poet.

Teia] *Anacreon's* Verſe, for he was of the Country of *Teos*, a Town of *Ionia*, built by *Athamas*, who, as *Valerius* and *Pliny* write, was choaked with the Stone of a dryed Grape.

365 *Lesbia*] A Poeteſs of *Leſbos*. See *Horace Epigr.* 15. She wrote Elegies, and nine Books of *Lyricks*, *Epigrams*, *Iambicks* and *Nenia*, and invented that kind of Verſe which is called *Sapphick*. Her Poems were laſcivious, *Ovid. Lib.* 3. *De Arte.*

Nota ſi & Sappho: quid enim laſcivius illâ.

366 *Tutus ille*] *Anacreon* ſuffer'd no Puniſhment for the Laſciviouſneſs of his Verſes.

Nec tibi Battiade nocuit, quòd sæpè legenti
Delicias versu fassus es ipse tuas.
Fabula jucundi nulla est sinè amore Menandri:
Et solet hic pueris virginibusque legi.
Ilias ipsa quid est, nisi turpis adultera, de quâ
Inter amatorem pugna virumque fuit?
Quid priùs est illic flammâ Chryseidos? aut quæ
Fecerit iratos rapta puella duces?
Aut quid Odyssea est, nisi fœmina propter amorem,
Dùm vir abest, multis una petita viris?
Quis nisi Mœonides Venerem Martemque ligatos
Narrat in obscœno corpora prensa toro?

367 *Battiade*] *Callimachus* of *Battus*, the Author of his Race. He composed Verses of the Islands, and Poems in all sorts of Verse: He loved the Damsel *Lyde*, concerning which he wrote Elegies.

368 *Delicias*] Thy Amours.

369 *Fabula*] The Comedy. *Fabula* is properly a talking or discoursing, also something invented for the Profit or Delight of Mankind, as the Fables and Comedies of Poets are.

Menandri] A *Greek* Comedian, who has excellently well express'd the Affections and Humours of Life; he wrote an hundred and eight Comedies, *Terence* translated four Comedies from *Menander*, *Andria*, *Eunuchus*, *Heautontimorumenos* and *Adelphi*.

370 *Hic*] *Menander*.

Virginibusque] By unmarried Persons.

371 *Ilias*] The Work of *Homer* concerning *Troy*: it is called *Ilias*, because it contains the War at *Ilium* between the *Greeks* and *Trojans*, on account of the stealing *Helena*, and because in this Book there is no sort of Calamity that is not treated of, therefore *Ilias malorum* is used to signify all kind of Calamities.

Adultera] *Helen*.

372 *Amatorem*] *Paris*.

Virumque] *Menelaus*.

373 *Quid prius*] What is the first thing almost described in the beginning of the *Iliad*, but the Love of *Agamemnon* for *Chryseis*?

374 *Rapta puella*] *Briseis* taken from *Achilles* by *Agamemnon*, on whose account great Enmity arose between them. *vid. Heroid. Ep.* 3.

375 *Odyssea*] Another Poem of *Homer's*, shewing the Return of *Ulysses* from the *Trojan* War into his own Country; how many Difficulties he underwent in his Wanderings, and how upon his Return he avenged himself of his Enemies.

Fœmina] *Penelope*, the Wife of *Ulysses*.

376 *Vir abest*] *Ulysses* wanders after the Destruction of *Troy*; see *Heroid. Epigr.* 1.

Viris] Otherwise *procis*.

377 *Maonides*] *Homer*.

Venerem] He takes notice of the Adultery of *Venus* with *Mars*, which *Vulcan* having caught in a very fine Net, exposed to the View of all the Gods. See *Homer's Odyssea* 8. *v.* 267. *Ovid. Metam.* 4. *Fab.* 5. and *lib.* 2. *De Arte*.

378 *In obscœno toro*] In the Bed where the filthy Adultery was committed.

Undè, niſi indicio magni ſciremus Homeri,
Hoſpitis igne duas incaluiſſe Deas?
Omne genus ſcripti gravitate Tragœdia vincit:
Hæc quoque materiam ſemper amoris habet.
Nam quid in Hippolyto, niſi fœvæ flamma novercæ?
Nobilis eſt Canace fratris amore ſui.
Quid? non Tantalides agitante Cupidine currus
Piſæam Phrygiis vexit eburnus equis?

380 *Hoſpitis*] *Calypſo* and *Circe* enamoured with *Ulyſſes*, ſee *Odyſſea* 5, 10, 11, and 12.

381 *Gravitate*] For grave matters are treated of in Tragedies, becauſe of the Kings and Perſons of great Authority introduced in them.

Tragœdia] They will have Tragedy to have taken its Name of τράγος καὶ τῆς ᾠδῆς, *i.e.* of a Goat and a Song, becauſe in old Time τράγος a Goat was propoſed for a Reward to Tragick Authors, the Goat being, in the Feaſt of *Bacchus*, offered to Father *Bacchus* in Sacrifice, becauſe he uſed to eat the Vines. Whence *Horace*:

Carmine qui Tragico vilem certavit ob hircum.

382 *Hæc habet*] This alſo always contains Amours.

383 *Namquid* &c.] He enumerates all the Tragedies written by the ancient Authors, in which he ſhews there were Amours.

Hippolyto] Of whom afterwards *Seneca* wrote a Tragedy, whom conſult and *Heroid. Epigr.* 11.

Sæva noverca] Of cruel *Phædra*, who was the cauſe of the death of *Hippolytus*, becauſe he would not conſent to her lewd Deſires.

384 *Nobilis*] Noted, *Nobilis* is uſed as though *noſcibilis* worthy that her Name ſhould be known to every body.

Canace] *Canace* had a Son by her own Brother *Macareus*, which Impiety being known, ſhe ſlew her ſelf by her Father's Command, and *Macareus* fled to the Temple of *Apollo* at *Delphos*. See *Heroid. Epigr.* 11.

Fratris] Of *Macareus*.

385 *Tantalides*] *Pelops*, Son of *Tantalus*.

Agitante] Love driving on his Chariot.

386 *Piſæam*] *Hippodamia* the Daughter of *Piſa*, which is a City of *Oenomaus* King of *Elis* and *Arcadia*. The Story is this; *Oenomaus* the Son of *Mars* and *Egina*, being often teazed about the Marriage of his Daughter *Hippodamia*, anſwer'd, That he would give her to him that ſhould overcome him in a Horſe-race, ſo that when the Wooer began to run, *Oenomaus* ſhould ſacrifice a Ram to *Jupiter*; the Sacrifice being ended he mounts his Chariot, and by the Swiftneſs of his Horſes that were begotten of the Wind, ſlays all that he overtakes. At laſt *Pelops* the Son of *Tantalus*, having bribed *Myrtilus*'s Chariot-driver, came off Conqueror. See *Servius* at *ver.* 7. *Georg.* 1.

Phrygiis] *Pſilla* and *Harpina*, Horſes that *Pelops* coming out of *Phrygia* brought along with him.

Eburnus] Becauſe his Father *Tantalus* being deſirous to make an Experiment of the Divinity of the Gods; having invited them to a Feaſt, ſet his Son *Pelops* before them to eat, but they all forbore eating, except *Ceres*, who eat up his

Tingeret ut ferrum natorum ſanguine mater,
  Concitus à læſo fecit amore dolor.
Fecit amor ſubitas volucres cum pellice Regem,
  Quæque ſuum luget nunc quoque mater Ityn:
Si non Aeropen frater ſceleratus amaſſet,
  Averſos Solis non legeremus equos.
Impia nec tragicos tetigiſſet Scylla cothurnos,
  Ni patrium crinem deſecuiſſet amor.

his Arm, the Gods afterwards, *Tantalus* petitioning them to recal his Son *Pelops* from the infernal Shades, did ſo, and *Ceres* return'd him an Arm of Ivory.

387 *Tingerit*] He means the Tragedy of *Medea*, who being enrag'd that *Jaſon* had forſaken her, and married *Creuſa*, to be revenged on their Father, ſlew his Sons.

Ferrum] The Sword.

Mater] *Medea*. See *Seneca*.

388 *A læſo amore*] By the Love of *Medea*, ſlighted by *Jaſon*.

389 *Fecit* &c.] He means the Tragedy of *Tereus*. See *Metam.* 6. *Fab.* 8. the Order is:

—*Amor fecit regem.*

Sc. *Tereus cum pellice*, i. e. *Philomela ſubitas volucres*, i. e. *aves*.

390 *Quæque*] He means *Progne*, the Wife of King *Tereus*, who ſlew her Son *Itys*, and ſet him before his Father to eat, being enraged at his having raviſhed her Siſter *Philomel*, who was afterwards turned into a Nightingale.

391 *Si non* &c.] He means the Tragedy of *Atreus*; for *Aerope*, the Wife of *Atreus* lay with *Thyeſtes*, which *Atreus* taking heinouſly, ſet her Children before her at a Banquet, which the Sun fled from that he might not be defiled.

Frater] *Thyeſtes*, the Brother of *Atreus*. See *Seneca Thyeſtes*.

392 *Averſos* &c.] Leſt he ſhould behold that horrid Banquet, it growing Night at Noon-day.

393 *Tragicos*] Tragick Stile, matter of Tragedy. *Cothurni* were properly high Shoos worn by Tragedians, that the Actors might appear higher according to the Majeſty of the Subject.

Scylla] The Daughter of *Niſus*, King of *Megarea*, who falling in Love with *Minos*, her Father's Enemy, that ſhe might engage him to her by ſome ſignal Obligation, ſhe deſpoil'd her Father of his purple Lock of Hair, in which lay the Fate of his Kingdom, and preſented it to his Enemy, as a Pledge of her marrying him. But finding herſelf ſlighted by *Minos*, ſhe being impatient of the Diſappointment, was turn'd into a Bird called a Lark. *Ovid Metam.* 1. *Fab.*

394 *Ni* &c.] Unleſs for Love ſhe had cut off her Father *Niſus*'s purple Lock.

In Venerem Anchiſes, in Lunam Latmius heros.
In Cererem Jaſius, qui referatur, erit.
Omnia perverſas poſſunt corrumpere mentes:
Stant tamen illa ſuis omnia tuta locis.
At procul à ſcriptâ ſolis meretricibus Arte,
Summovet ingenuas pagina prima manus.
Quæcunque erumpit, quâ non ſinit ire ſacerdos:
Protinus hæc vetiti criminis acta rea eſt.
Non tamen eſt facinus verſus evolvere molles:
Multa licet caſtæ non facienda legant.
Sæpè ſupercilii nudas matrona ſeveri,
Et Veneris ſtantes ad genus omne videt,

299 *In Venerem*] *Anchiſes* ſhall refer to *Venus*, that is to ſay, in the Thoughts of the Matron when ſhe ſhall behold the Image of *Venus* in her Temple, that is, ſhe ſhall call to mind that *Anchiſes* had *Æneas* by *Venus*.

Latmius heros] *Endymion*, ſo called of *Latmus* a Mountain of *Caria*, who the Poets feign to have had to do with the Moon, and that he was laid aſleep there for a long time, which is feign'd on account that he firſt found out the Moon's Courſe.

300 *Jaſius*] The Son of *Jupiter* and *Electra*, and Brother of *Dardanus*, who had to do with *Ceres*.

301 *Omnia*] All thoſe.

Perverſas] Deprav'd.

302 *Stant tamen*] Nevertheleſs their Temples are not therefore pulled down, but are permitted to be frequented. All this part conſiſts of a conditional way of arguing. If my Verſes do deſerve Puniſhment, there are alſo many other things that do deſerve Puniſhment; Plays, Portico's, Temples, in as much as all theſe adminiſter occaſion of Laſciviouſneſs; but theſe do not deſerve Puniſhment. *Ergo*, neither do my Verſes deſerve it.

At procul] Here by the by is his Excuſe, that he did thoſe things for honeſt but for Courtezans.

A ſcripta arte] Of the *Art of Love*, which I only wrote for Harlots, and not for Virgins and Matrons.

304 *Summovet*] Will drive away.

Ingenuas] Chaſt, modeſt.

305 *Erumpit*] Enters.

Quæ non] Through which place, *ſc.* into the ſacred place, to which none but the Prieſts may enter.

306 *Vetiti*] She may be charg'd of being guilty of an unlawful Action. So alſo, if any chaſte Perſon ſhall read my Writings, ſhe has gone farther than ſhe ought to go, and therefore ſhe is to be blamed, and not I.

307 *Evolvere*] To read over.

Molles] Laſcivious.

308 *Non facienda*] Not to be imitated.

309 *Supercilii ſeveri*] Of ſevere Gravity.

Nudas] Sc. *Meretrices*, who naked did celebrate the *Floralia* with free Liberty, concerning which *Faſt. 5.*

310 *Veneris*] Standing in every Form of *Venus*, either in the Plays or in the Stews, as though he had ſaid Harlots uſe all the laſcivious Poſtures of Coition, and for all that are often beheld naked by Matrons, when they celebrate the Floralia naked.

311 *Veſtales*

Corpora Veſtales oculi meretricia cernunt:
Nec domino pœnæ res ea cauſa fuit.
At quare in noſtrâ nimia eſt laſcivia Musâ?
Curve meus cuiquam ſuadet amare liber?
Nil niſi peccatum, manifeſtaque culpa fatendum eſt:
Pœnitet ingenii, judiciique mei.
Cur non Argolicis potiùs quæ concidit armis
Vexata eſt iterùm carmine Troja meo?
Cur tacui Thebas? & mutua vulnera fratrum?
Et ſeptem portas ſub duce quamque ſuo?

311 *Veſtales*] The Veſtal Virgins who have the Charge of the ſacred Rites of *Veſta*, who ought to be the moſt chaſte Perſons living, are allowed to behold Harlots with Impunity; nay, even the Veſtal Virgins have been deflower'd, and having been caught in Adultery, have been buried alive.

312 *Domino*] To the High-Prieſt, who gave Judgment on the Veſtals, if they committed Inceſt; or to the Maſter, *i. e.* the Maſter of the Stew, who ought to have removed thoſe naked Harlots out of the ſight of the Veſtal Virgins.

313 *At quare* &c.] Here follows two Objections with their Anſwers. The firſt is general, why he is too laſcivious; he anſwers, I wiſh I had neither Wit nor Judgment ſo to be.

In noſtra musâ] In my Verſes.

316 *Judiciique*] That I determined ſuch a kind of Work fit to be written.

317 *Cur non*] Why did not I write of the Wars of *Troy*? Another Objection which ariſes from that foregoing. Why did you not treat of weighty and ſerious Matters? And then he deſcribes various Matters, by which he ſays he might have procured Praiſe, if his Inclination had led him to have laboured in them, rather than in amorous Affairs.

Argolicis] By *Grecian*; of *Argos*, the chief City.

318 *Vexata eſt*] In recollecting, in calling to mind its Fall and Ruin.

Iterum] Becauſe ſo many have written of *Troy*.

319 *Thebas*] The Wars of the City of *Thebes*, ſituated in *Bœotia*, concerning which *Papinius Statius* has ſung in Heroick Verſe, and to the Work has given the Title of *Thebaides*. Or this alſo he complains, lib. 3. *Amor. Eleg.* 12.

Cum Thebæ, cum Troja foret, cum Cæſaris acta,
Ingenium movet ſola Corynna meum.

Mutua] Of the death of *Eteocles* and *Polynices*.

320 *Et ſeptem* &c.] *Thebes* by Authors is called *Heptaphyla*, becauſe it had ſeven Gates.

Sub duce] For ſeven Kings conſpired together for *Polynices* againſt *Eteocles*, viz. *Adraſtus* King of the *Argives*, *Amphiaraus*, *Hippomedon*, *Capaneus*, *Tydeus*, *Parthenopæus* and *Polynices*, for whom the War was managed by the Conduct and Direction of *Adraſtus*. And in the Management of the Siege, theſe ſeven Kings took each of them a Gate to attack.

Non mihi materiam bellatrix Roma negabat:
Et pius est patriæ facta referre labor.
Denique cùm meritis impleveris omnia, Cæsar,
Pars mihi de multis una canenda fuit.
Utque trahunt oculos radiantia lumina Solis:
Traxissent animum sic tua facta meum.
Arguor immeritò: tenuis mihi campus aratur:
Illud erat magnæ fertilitatis opus.
Non ideo debet pelago se credere, si quæ
Audet in exiguo ludere cymba lacu.
Forsan & hoc dubitem, numeris levioribus aptus
Sim satis, in parvos sufficiamque modos:
At si me jubeas domitos Jovis igne gigantes
Dicere, conantem debilitabit onus.
Divitis ingenii est, immania Cæsaris acta
Condere, materiâ ne superetur opus.
Et tamen ausus eram: sed detrectare videbar;
Quodque nefas, damno viribus esse tuis.

321 *Non mihi* &c.] Nay, I might have written of the *Roman* Wars.

322 *Et pius* &c.] Love of one's Country.

Patriæ] Of *Sulmo*.

324 *Pars*] One part of thy Merits, *i. e.* of thy Atchievements which are many, was to have been sung by me.

325 *Trahunt*] They cause the Eyes to be turned upon thee.

327 *Arguor*] I am blamed undeservedly, that I have not written of the *Theban* War and other things, or of the great Actions of *Augustus*.

Tenuis] I treat of trivial Matters. Juv. *Cur tamen hoc libens potius decurrere* Campo?

328 *Illud erat*] Either the *Theban* or the *Trojan* War, the death of *Eteocles*, or the Atchievements of *Augustus*, required a fertile Genius, and much Labour.

329 *Non ideo* &c.] Allegorically. He ought not to attempt great things, that can't go through with little ones.

331 *Numeris* &c.] For trivial Matters.

332 *Parvos*] Verses treating of low Matters.

333 *Domitos*] The War of the Giants.

334 *Onus*] The Difficulty of the Work, the Gravity of the Stile.

335 *Divitis*] Of an eloquent.

Immania] To write of the great Acts of *Cæsar*.

336 *Materiâ ne*] Lest the Matter be greater than the Work and the Verse. For according to *Sallust, the Words ought to be equal to the Deeds.*

337 *Ausus eram*] I did make an Attempt to write your Deeds.

Detrectare] To refuse, because my Genius was not equal to the Matter; otherwise, *detrectare*, is to lessen and detract something from Glory and Praise.

338 *Quodque nefas*] The Order is: *Et videbar esse damno viribus tuis, quod* sc. *erat nefas*, i. e. lest by writing meanly, I should lessen your great Actions, which was not meet.

339 *Juvenilia*]

Ad leve rursus opus, juvenilia carmina, veni:
Et falso movi pectus amore meum.
Non equidem vellem: sed me mea fata trahebant,
Inque meas pœnas ingeniosus eram.
Heu mihi! cur didici? cur me docuêre parentes?
Litteraque est oculos ulla morata meos?
Hæc tibi me invisum lascivia fecit, ob Artes,
Quas ratus es, vetitos sollicitare toros.
Sed neque nec nuptæ didicerunt furta magistro:
Quodque parùm novit, nemo docere potest.
Sic ego delicias, & mollia carmina feci:
Strinxerit ut nomen fabula nulla meum:
Nec quisquam est adeò mediâ de plebe maritus,
Ut dubius vitio sit pater ille meo.
Crede mihi, distant mores à carmine nostro:
Vita verecunda est, Musa jocosa mea.

339 *Juvenilia*] Treating of the Sports of Youth, *i. e.* I relapsed to write of amorous Affairs. I exercised my mind.

340 *Falso*] I sollicited my mind to write, by fancying that I was, or had been in Love.

341 *Vellem*] That this had been done.

Mea fata &c.] But so it pleas'd the Gods that I should write wanton Things, and afterwards be banished for it.

342 *Pœnas*] That I should compose those Things for which I should be punished.

343 *Cur didici?*] Poetry.

344 *Litteraque*] And why did I spend any time in the Study of Letters?

346 *Vetitos toros*] Chast Matrons, the Coition of married Women, *Torus* is properly a Bed, so called of *Intortis herbis*, Herbs platted together. *Virg.*

Inde toro pater Æneas sic orsus ab alto.

Sollicitare] To entice, to attempt.

347 *Furta*] Adulteries which are committed by Stealth. *Tibullus. Celari vult sua furta Venus.*

Magistro] I being their Master.

348 *Quodque* &c.] *Q. d.* I was not able to teach Adulteries, because I am ignorant of them my self, having never violated any married Woman.

349 *Delicias*] Delights, Love Affairs, Jokes, *Delicia* are properly those things that are the greatest pleasure to us, of *Deliciendo, i. e.* enticing us to pleasure.

350 *Strinxerit*] That no Story told of my Amours, has injured my Fame and Glory, so at the end of this Book.

Non ego mordaci distrinxi carmine quenquam,
Nec mens illius crimina versus habet.

351 *Media de plebe*] Not only not of the Patrician Order, but also not of the middle sort of People.

352 *Ut dubius*] That he should be jealous of his Wife's Adultery, so as to doubt, whether he was the Father of the Son.

Vitio] By reason of my Precepts.

353 *Distant*] They differ.

354 *Musa*] My Verses are wanton.

Magnaque pars mendax operum est, & ficta meorum,
Plus sibi permisit compositore suo.
Nec liber indicium est animi, sed honesta voluntas,
Plurima mulcendis auribus apta refert.
Accius esset atrox, conviva Terentius esset,
Essent pugnaces qui fera bella canunt.
Denique composui teneros non solus amores:
Composito pœnas solus amore dedi.
Quid nisi cum multo Venerem confundere vino
Præcepit Lyrici Teia Musa senis?
Lesbia quid docuit Sappho, nisi amare puellas?
Tuta tamen Sappho, tutus & ille fuit.

355 *Mendax*] Relating untrue Amours.

356 *Plus* &c.] Gave it self a greater loose of Wantonness.

Compositore] Than I *Ovid*, that composed them.

753 *Nec liber*] He adds by way of Anticipation, that Minds ought not to be adjuged by Books; because in them many things not very chaste, but somewhat licentious are written to entertain the Ear, while the Mind and Design are honest.

348 *Mulcendis*] That I might delight the Ear of the Readers.

359 *Accius*] Such as are the Books, such would the Authors be, *Accius* would be cruel, because he wrote Tragedies. He proves by Examples, that Poets are not to be censured by their Writings, but by their Lives.

Conviva] Who often treats of Banquets. For in *Andria* he describes a Banquet held by some young Men; and describes the sparing Supper of *Simo*, with his Half-penny worth of Fish.

360 *Pugnaces*] Warlike.

Canunt] That write. *Canere* is properly to modulate with the Voice. Hence the Poets are said to sing, because they used to pronounce their Verses singing. *Virg. Arma virumque cano.*

361 *Teneros amores*] Lascivious, amorous Verses.

363 *Quid nisi*] He begins to reckon up the Poets that have written Books of Amours.

Cum multo] To fall upon Love, having drank good store of Wine. For which reason elsewhere he calls *Anacreon vinosum.*

364 *Lyrici*] Of *Anacreon* the *Lyric* Poet.

Teia] *Anacreon's* Verse, for he was of the Country of *Teos*, a Town of *Ionia*, built by *Athamas*, who, as *Valerius* and *Plinx* writ, was choaked with the Stone of a dryed Grape.

365 *Lesbia*] A Poetess of *Lesbos*. See *Horace Epigr.* 15. She wrote Elegies, and nine Books of *Lyricks*, *Epigrams*, *Iambicks* and *Nænia*, and invented that kind of Verse which is called *Sapphick*. Her Poems were lascivious, *Ovid. Lib.* 3. *De Arte.*

Nota si & Sappho: quid enim lascivius illâ.

366 *Tutus ille*] *Anacreon* suffer'd no Punishment for the Lasciviousness of his Verses.

Nec tibi Battiade nocuit, quòd sæpè legenti
Delicias versu fassus es ipse tuas.
Fabula jucundi nulla est sinè amore Menandri:
Et solet hic pueris virginibusque legi.
Ilias ipsa quid est, nisi turpis adultera, de quâ
Inter amatorem pugna virumque fuit?
Quid priùs est illic flammâ Chryseidos? aut quæ
Fecerit iratos rapta puella duces?
Aut quid Odyssea est, nisi fœmina propter amorem,
Dùm vir abest, multis una petita viris?
Quis nisi Mœonides Venerem Martemque ligatos
Narrat in obscœno corpora prensa toro?

367 *Battiade*] *Callimachus* of *Barca*, the Author of his Race. He composed Verses of the Islands, and Poems in all sorts of Verse: He loved the Damsel *Lyde*, concerning which he wrote Elegies.

368 *Delicias*] Thy Amours.

369 *Fabula*] The Comedy. *Fabula* is properly a talking or discoursing, also something invented for the Profit or Delight of Mankind, as the Fables and Comedies of Poets are.

Menandri] A *Greek* Comedian, who has excellently well exprels'd the Affections and Humours of Life; he wrote an hundred and eight Comedies, *Terence* translated four Comedies from *Menander*, *Andria*, *Eunuchus*, *Heautontimorumenos* and *Adelphi*.

370 *Hic*] *Menander*.

Virginibusque] By unmarried Persons.

371 *Ilias*] The Work of *Homer* concerning *Troy*: it is called *Ilias*, because it contains the War at *Ilium* between the *Greeks* and *Trojans*, on account of the stealing *Helena*, and because in this Book there is no sort of Calamity that is not treated of, therefore *Ilias malorum* is used to signify all kind of Calamities.

Adultera] *Helen*.

372 *Amatorem*] *Paris*.

Virumque] *Menelaus*.

373 *Quid priùs*] What is the first thing almost described in the beginning of the *Iliad*, but the Love of *Agamemnon* for *Chryseis*?

374 *Rapta puella*] *Briseis* taken from *Achilles* by *Agamemnon*, on whose account great Enmity arose between them. *vid. Heroid. Ep.* 3.

375 *Odyssea*] Another Poem of *Homer's*, shewing the Return of *Ulysses* from the *Trojan* War into his own Country; how many Difficulties he underwent in his Wanderings, and how upon his Return he avenged himself of his Enemies.

Fœmina] *Penelope*, the Wife of *Ulysses*.

376 *Vir abest*] *Ulysses* wanders after the Destruction of *Troy*; see *Heroid. Epigr.* 1.

Viris] Otherwise *procis*.

377 *Mœonides*] *Homer*.

Venerem] He takes notice of the Adultery of *Venus* with *Mars*, which *Vulcan* having caught in a very fine Net, exposed to the View of all the Gods. See *Homer's Odyssea* 8. *v.* 267. *Ovid. Metam.* 4. *Fab.* 5. and *lib.* 2. *De Arte*.

378 *In obscœno toro*] In the Bed where the filthy Adultery was committed.

Undè, nisi indicio magni sciremus Homeri,
Hospitis igne duas incaluisse Deas?
Omne genus scripti gravitate Tragœdia vincit:
Hæc quoque materiam semper amoris habet.
Nam quid in Hippolyto, nisi fœvæ flamma novercæ?
Nobilis est Canace fratris amore sui.
Quid? non Tantalides agitante Cupidine currus
Pisæam Phrygiis vexit eburnus equis?

380 *Hospitis*] *Calypso* and *Circe* enamoured with *Ulysses*, see *Odyssea* 5, 10, 11, and 12.

381 *Gravitate*] For grave matters are treated of in Tragedies, because of the Kings and Persons of great Authority introduced in them.

Tragœdia] They will have Tragedy to have taken its Name of τράγος καὶ τῆς ᾠδῆς, *i.e.* of a Goat and a Song, because in old Time τράγος a Goat was proposed for a Reward to Tragick Authors, the Goat being, in the Feast of *Bacchus*, offered to Father *Bacchus* in Sacrifice, because he used to eat the Vines. Whence *Horace*:

Carmine qui Tragico vilem certavit ob hircum.

382 *Hæc habet*] This also always contains Amours.

383 *Nam quid* &c.] He enumerates all the Tragedies written by the ancient Authors, in which he shews there were Amours.

Hippolyto] Of whom afterwards *Seneca* wrote a Tragedy, whom consult and *Heroid. Epigr.* 11.

Sævæ novercæ] Of cruel *Phædra*, who was the cause of the death of *Hippolytus*, because he would not consent to her lewd Desires.

384 *Nobilis*] Noted, *Nobilis* is used as though *notabilis* worthy that her Name should be known to every body.

Canace] *Canace* had a Son by her own Brother *Macareus*, which Impiety being known, she slew her self by her Father's Command, and *Macareus* fled to the Temple of *Apollo* at *Delphos*. See *Heroid. Epigr.* 11.

Fratris] Of *Macareus*.

385 *Tantalides*] *Pelops*, Son of *Tantalus*.

Agitante] Love driving on his Chariot.

386 *Pisæam*] *Hippodamia* the Daughter of *Pisa*, which is a City of *Oenomaus* King of *Elis* and *Arcadia*. The Story is this; *Oenomaus* the Son of *Mars* and *Egina*, being often teazed about the Marriage of his Daughter *Hippodamia*, answer'd, That he would give her to him that should overcome him in a Horse-race, so that when the Wooer began to run, *Oenomaus* should sacrifice a Ram to *Jupiter*; the Sacrifice being ended he mounts his Chariot, and by the Swiftness of his Horses that were begotten of the Wind, slays all that he overtakes. At last *Pelops* the Son of *Tantalus*, having bribed *Myrtilus*'s Chariot-driver, came off Conqueror. See *Servius* at *ver.* 7. *Georg.* 1.

Phrygiis] *Psilla* and *Harpina*, Horses that *Pelops* coming out of *Phrygia* brought along with him.

Eburnus] Because his Father *Tantalus* being desirous to make an Experiment of the Divinity of the Gods; having invited them to a Feast, set his Son *Pelops* before them to eat, but they all forbore eating, except *Ceres*, who eat up his

Tingeret ut ferrum natorum ſanguine mater,
  Concitus à læſo fecit amore dolor.
Fecit amor ſubitas volucres cum pellice Regem,
  Quæque ſuum luget nunc quoque mater Ityn:
Si non Aeropen frater ſceleratus amaſſet,
  Averſos Solis non legeremus equos.
Impia nec tragicos tetigiſſet Scylla cothurnos,
  Ni patrium crinem deſecuiſſet amor.

his Arm, the Gods afterwards, *Tantalus* petitioning them to recal his Son *Pelops* from the infernal Shades, did ſo, and *Ceres* return'd him an Arm of Ivory.

387 *Tingeret*] He means the Tragedy of *Medea*, who being enrag'd that *Jaſon* had forſaken her, and married *Creuſa*, to be revenged on their Father, ſlew his Sons.

Ferrum] The Sword.

Mater] *Medea*. See *Seneca*.

388 *A læſo amore*] By the Love of *Medea*, ſlighted by *Jaſon*.

389 *Fecit* &c.] He means the Tragedy of *Tereus*. See *Metam.* 6. *Fab.* 8. the Order is:

—Amor fecit regem.
Sc. *Tereus cum pellice*, i. e. *Philomela ſubitas volucres*, i. e. *aves*.

390 *Quæque*] He means *Progne*, the Wife of King *Tereus*, who ſlew her Son *Itys*, and ſet him before his Father to eat, being enraged at his having raviſhed her Siſter *Philomel*, who was afterwards turned into a Nightingale.

391 *Si non* &c.] He means the Tragedy of *Atreus*; for *Aerope*, the Wife of *Atreus* lay with *Thyeſtes*, which *Atreus* taking heinouſly, ſet her Children before her at a Banquet, which the Sun fled from that he might not be defiled.

Frater] *Thyeſtes*, the Brother of *Atreus*. See *Seneca Thyeſtes*.

392 *Averſos* &c.] Leſt he ſhould behold that horrid Banquet, it growing Night at Noon-day.

393 *Tragicos*] Tragick Stile, matter of Tragedy. *Cothurni* were properly high Shoos worn by Tragedians, that the Actors might appear higher according to the Majeſty of the Subject.

Scylla] The Daughter of *Niſus*, King of *Megarea*, who falling in Love with *Minos*, her Father's Enemy, that ſhe might engage him to her by ſome ſignal Obligation, ſhe deſpoil'd her Father of his purple Lock of Hair, in which lay the Fate of his Kingdom, and preſented it to his Enemy, as a Pledge of her marrying him. But finding herſelf ſlighted by *Minos*, ſhe being impatient of the Diſappointment, was turn'd into a Bird called a Lark. *Ovid Metam.* 1. *Fab.*

394 *Ni* &c.] Unleſs for Love ſhe had cut off her Father *Niſus*'s purple Lock.

In Venerem Anchisæ, in Lunam Latmius heros.
In Cererem Jasius, qui referatur, erit.
Omnia perversas possunt corrumpere mentes:
Stant tamen illa suis omnia tuta locis.
At procul à scriptâ solis meretricibus Arte,
Summovet ingenuas pagina prima manus.
Quæcunque erumpit, quâ non sinit ire sacerdos:
Protinus hæc vetiti criminis acta rea est.
Non tamen est facinus versus evolvere molles:
Multa licet castæ non facienda legant.
Sæpè supercilii nudas matrona severi,
Et Veneris stantes ad genus omne videt,

299 *In Venerem*] *Anchisæ* shall refer to *Venus*, that is to say, in the Thoughts of the Matron when she shall behold the Image of *Venus* in her Temple, that is, she shall call to mind that *Anchises* had *Æneas* by *Venus*.

Latmius heros] *Endymion*, so called of *Latmus* a Mountain of *Caria*, who the Poets feign to have had to do with the Moon, and that he was laid asleep there for a long time, which is feign'd on account that he first found out the Moon's Course.

300 *Jasius*] The Son of *Jupiter* and *Electra*, and Brother of *Dardanus*, who had to do with *Ceres*.

301 *Omnia*] All those.

Perversas] Deprav'd.

302 *Stant tamen*] Nevertheless their Temples are not therefore pulled down, but are permitted to be frequented. All this part consists of a conditional way of arguing. If my Verses do deserve Punishment, there are also many other things that do deserve Punishment; Plays, Portico's, Temples, in as much as all these administer occasion of Lasciviousness; but these do not deserve Punishment. *Ergo*, neither do my Verses deserve it.

303 *At procul*] Here by the by he repeats his Excuse, that he did not write those things for honest Women, but for Courtezans.

A scripta arte] Of the *Art of Love*, which I only wrote for Harlots, and not for Virgins and Matrons.

304 *Summovet*] Will drive away.

Ingenuas] Chast, modest.

305 *Erumpit*] Enters.

Quæ non] Through which place, *sc.* into the sacred place, to which none but the Priests may enter.

306 *Vetiti*] She may be charg'd of being guilty of an unlawful Action. So also, if any chaste Person shall read my Writings, she has gone farther than she ought to go, and therefore she is to be blamed, and not I.

307 *Evolvere*] To read over.

Molles] Lascivious.

308 *Non facienda*] Not to be imitated.

309 *Supercilii severi*] Of severe Gravity.

Nudas] Sc. *Meretrices*, who naked did celebrate the *Floralia* with free Liberty, concerning which *Fast.* 5.

310 *Veneris*] Standing in every Form of *Venus*, either in the Plays or in the Stews, as though he had said Harlots use all the lascivious Postures of Coition, and for all that are often beheld naked by Matrons, when they celebrate the Floralia naked.

311 *Vestales*]

Corpora Veſtales oculi meretricia cernunt:
Nec domino pœnæ res ea cauſa fuit.
At quare in noſtrâ nimia eſt laſcivia Musâ?
Curve meus cuiquam ſuadet amare liber?
Nil niſi peccatum, manifeſtaque culpa fatendum eſt:
Pœnitet ingenii, judiciique mei.
Cur non Argolicis potiùs quæ concidit armis
Vexata eſt iterùm carmine Troja meo?
Cur tacui Thebas? & mutua vulnera fratrum?
Et ſeptem portas ſub duce quamque ſuo?

311 *Veſtales*] The Veſtal Virgins who have the Charge of the ſacred Rites of *Veſta*, who ought to be the moſt chaſte Perſons living, are allowed to behold Harlots with Impunity; nay, even the Veſtal Virgins have been deflower'd, and having been caught in Adultery, have been buried alive.

312 *Domino*] To the High-Prieſt, who gave Judgment on the Veſtals, if they committed Inceſt; or to the Maſter, *i. e.* the Maſter of the Stew, who ought to have removed thoſe naked Harlots out of the ſight of the Veſtal Virgins.

313 *At quare* &c.] Here follows two Objections with their Anſwers. The firſt is general, why he is too laſcivious; he anſwers, I wiſh I had neither Wit nor Judgment ſo to be.

In noſtra musâ] In my Verſes.

316 *Judicique*] That I determined ſuch a kind of Work fit to be written.

317 *Cur non*] Why did not I write of the Wars of *Troy*? Another Objection which ariſes from that foregoing. Why did you not treat of weighty and ſerious Matters? And then he deſcribes various Matters, by which he ſays he might have procured Praiſe, if his Inclination had led him to have laboured in them, rather than in amorous Affairs.

Argolicis] By *Grecian*; of *Argos*, the chief City.

318 *Vexata eſt*] In recollecting, in calling to mind its Fall and Ruin.

Iterum] Becauſe ſo many have written of *Troy*.

319 *Thebas*] The Wars of the City of *Thebes*, ſituated in *Beotia*, concerning which *Papinius Statius* has ſung in Heroick Verſe, and to the Work has given the Title of *Thebaides*. Of this alſo he complains, lib. 3. *Amor. Eleg.* 12.

Cum Thebæ, cum Troja foret, cum Cæſaris acta,
Ingenium movet ſola Corynna meum.

Mutua] Of the death of *Eteocles* and *Polynices*.

320 *Et ſeptem* &c.] *Thebes* by Authors is called *Hepthaphyla*, becauſe it had ſeven Gates.

Sub duce] For ſeven Kings conſpired together for *Polynices* againſt *Eteocles*, viz. *Adraſtus* King of the *Argives*, *Amphiaraus*, *Hippomedon*, *Capaneus*, *Tydeus*, *Parthenopæus* and *Polynices*, for whom the War was managed by the Conduct and Direction of *Adraſtus*. And in the Management of the Siege, theſe ſeven Kings took each of them a Gate to attack.

Non mihi materiam bellatrix Roma negabat:
Et pius est patriæ facta referre labor.
Denique cùm meritis impleveris omnia, Cæsar,
Pars mihi de multis una canenda fuit.
Utque trahunt oculos radiantia lumina Solis:
Traxissent animum sic tua facta meum.
Arguor immeritò: tenuis mihi campus aratur:
Illud erat magnæ fertilitatis opus.
Non ideo debet pelago se credere, si quæ
Audet in exiguo ludere cymba lacu.
Forsan & hoc dubitem, numeris levioribus aptus
Sim satis, in parvos sufficiamque modos:
At si me jubeas domitos Jovis igne gigantes
Dicere, conantem debilitabit onus.
Divitis ingenii est, immania Cæsaris acta
Condere, materiâ ne superetur opus.
Et tamen ausus eram: sed detrectare videbar;
Quodque nefas, damno viribus esse tuis.

321 *Non mihi* &c.] Nay, I might have written of the *Roman* Wars.

322 *Et pius* &c.] Love of one's Country.

Patriæ] Of *Sulmo*.

324 *Pars*] One part of thy Merits, *i. e.* of thy Atchievements which are many, was to have been sung by me.

325 *Trahunt*] They cause the Eyes to be turned upon thee.

327 *Arguor*] I am blamed undeservedly, that I have not written of the *Theban* War and other things, or of the great Actions of *Augustus*.

Tenuis] I treat of trivial Matters. Juv. *Cur tamen hoc libens potius decurrere* Campo?

328 *Illud erat*] Either the *Theban* or the *Trojan* War, the death of *Eteocles*, or the Atchievements of *Augustus*, required a fertile Genius, and much Labour.

329 *Non ideo* &c.] Allegorically. He ought not to attempt great things, that can't go through with little ones.

331 *Numeris* &c.] For trivial Matters.

332 *Parvos*] Verses treating of low Matters.

333 *Domitos*] The War of the Giants.

334 *Onus*] The Difficulty of the Work, the Gravity of the Stile.

335 *Divitis*] Of an eloquent.

Immania] To write of the great Acts of *Cæsar*.

336 *Materiâ ne*] Lest the Matter be greater than the Work and the Verse. For according to *Sallust, the Words ought to be equal to the Deeds.*

337 *Ausus eram*] I did make an Attempt to write your Deeds.

Detrectare] To refuse, because my Genius was not equal to the Matter; otherwise, *detrectare*, is to lessen and detract something from Glory and Praise.

338 *Quodque nefas*] The Order is: *Et videbar esse damno viribus tuis, quod* sc. *erat nefas*, i. e. lest by writing meanly, I should lessen your great Actions, which was not meet.

339 *Juvenilia*]

Ad leve rursus opus, juvenilia carmina, veni:
Et falso movi pectus amore meum.
Non equidem vellem: sed me mea fata trahebant,
Inque meas pœnas ingeniosus eram.
Heu mihi! cur didici? cur me docuêre parentes?
Litteraque est oculos ulla morata meos?
Hæc tibi me invisum lascivia fecit, ob Artes,
Quas ratus es, vetitos sollicitare toros.
Sed neque me nuptæ didicerunt furta magistro:
Quodque parùm novit, nemo docere potest.
Sic ego delicias, & mollia carmina feci:
Strinxerit ut nomen fabula nulla meum:
Nec quisquam est adeò mediâ de plebe maritus,
Ut dubius vitio sit pater ille meo.
Crede mihi, distant mores à carmine nostro:
Vita verecunda est, Musa jocosa mea.

339 *Juvenilia*] Treating of the Sports of Youth, *i. e.* I relapsed to write of amorous Affairs. I exercised my mind.

340 *Falso*] I sollicited my mind to write, by fancying that I was, or had been in Love.

341 *Vellem*] That this had been done.

Mea fata &c.] But so it pleas'd the Gods that I should write wanton Things, and afterwards be banished for it.

342 *Pœnas*] That I should compose those Things for which I should be punished.

343 *Cur didici?*] Poetry.

344 *Litteraque*] And why did I spend any time in the Study of Letters?

346 *Vetitos toros*] Chast Matrons, the Coition of married Women, *Toros* is properly a Bed, so called of *Intortis herbis*, Herbs platted together. *Virg.*

Inde toro pater Æneas sic orsus ab alto.

Sollicitare] To entice, to attempt.

347 *Furta*] Adulteries which are committed by Stealth. *Tibullus. Celari vult sua furta Venus.*

Magistro] I being their Master.

348 *Quodque* &c.] *Q. d.* I was not able to teach Adulteries, because I am ignorant of them my self, having never violated any married Woman.

349 *Delicias*] Delights, Love Affairs, Jokes, *Delicia* are properly those things that are the greatest pleasure to us, of *Deliciendo*, *i. e.* enticing us to pleasure.

350 *Strinxerit*] That no Story told of my Amours, has injured my Fame and Glory, so at the end of this Book.

Non ego mordaci distrinxi carmine quenquam,
Nec mens ullius crimina versus habet.

351 *Media de plebe*] Not only not of the Patrician Order, but also not of the middle sort of People.

352 *Ut dubius*] That he should be jealous of his Wife's Adultery, so as to doubt, whether he was the Father of the Son.

Vitio] By reason of my Precepts.

353 *Distant*] They differ.

354 *Musa*] My Verses are wanton.

Magnaque pars mendax operum est, & ficta meorum,
  Plus sibi permisit compositore suo.
Nec liber indicium est animi, sed honesta voluntas,
  Plurima mulcendis auribus apta refert.
Accius esset atrox, conviva Terentius esset,
  Essent pugnaces qui fera bella canunt.
Denique composui teneros non solus amores:
  Composito pœnas solus amore dedi.
Quid nisi cum multo Venerem confundere vino
  Præcepit Lyrici Teia Musa senis?
Lesbia quid docuit Sappho, nisi amare puellas?
  Tuta tamen Sappho, tutus & ille fuit.

355 *Mendax*] Relating untrue Amours.

356 *Plus* &c.] Gave it self a greater loose of Wantonness.

Compositore] Than I *Ovid*, that composed them.

753 *Nec liber*] He adds by way of Anticipation, that Minds ought not to be adjuged by Books; because in them many things not very chaste, but somewhat licentious are written to entertain the Ear, while the Mind and Design are honest.

348 *Mulcendis*] That I might delight the Ear of the Readers.

359 *Accius*] Such as are the Books, such would the Authors be. *Accius* would be cruel, because he wrote Tragedies. He proves by Examples, that Poets are not to be censured by their Writings, but by their Lives.

Conviva] Who often treats of Banquets. For in *Andria* he describes a Banquet held by some young Men; and describes the sparing Supper of *Simo*, with his Half-penny worth of Fish.

360 *Pugnaces*] Warlike.

Canunt] That write. *Canere* is properly to modulate with the Voice. Hence the Poets are said to sing, because they used to pronounce their Verses singing. *Virg. Arma virumque cano.*

361 *Teneros amores*] Lascivious, amorous Verses.

363 *Quid nisi*] He begins to reckon up the Poets that have written Books of Amours.

Cum multo] To fall upon Love, having drank good store of Wine. For which reason elsewhere he calls *Anacreon vinosum.*

364 *Lyrici*] Of *Anacreon* the *Lyric* Poet.

Teia] *Anacreon*'s Verse, for he was of the Country of *Teos*, a Town of *Ionia*, built by *Athamas*, who, as *Valerius* and *Pliny* write, was choaked with the Stone of a dryed Grape.

365 *Lesbia*] A Poetess of *Lesbos*. See *Horace Epigr.* 15. She wrote Elegies, and nine Books of *Lyricks*, *Epigrams*, *Iambicks* and *Nænia*, and invented that kind of Verse which is called *Sapphick*. Her Poems were lascivious, *Ovid. lib.* 3. *De Arte.*

Nota si & Sappho: quid enim lascivius illâ.

366 *Tutus ille*] *Anacreon* suffer'd no Punishment for the Lasciviousness of his Verses.

Nec tibi Battiade nocuit, quòd sæpè legenti
Delicias versu fassus es ipse tuas.
Fabula jucundi nulla est sine amore Menandri:
Et solet hic pueris virginibusque legi.
Ilias ipsa quid est, nisi turpis adultera, de quâ
Inter amatorem pugna virumque fuit?
Quid priùs est illic flammâ Chryseidos? aut quæ
Fecerit iratos rapta puella duces?
Aut quid Odyssea est, nisi fœmina propter amorem,
Dùm vir abest, multis una petita viris?
Quis nisi Mœonides Venerem Martemque ligatos
Narrat in obscœno corpora prensa toro?

367 *Battiade*] *Callimachus* of *Battus*, the Author of his Race. He composed Verses of the Islands, and Poems in all sorts of Verse: He loved the Damsel *Lyde*, concerning which he wrote Elegies.

368 *Delicias*] Thy Amours.

369 *Fabula*] The Comedy. *Fabula* is properly a talking or discourſing, also something invented for the Profit or Delight of Mankind, as the Fables and Comedies of Poets are.

Menandri] A *Greek* Comedian, who has excellently well expres'd the Affections and Humours of Life; he wrote an hundred and eight Comedies, *Terence* translated four Comedies from *Menander*, *Andria*, *Eunuchus*, *Heautontimorumenos* and *Adelphi*.

370 *Hic*] *Menander*.

Virginibusque] By unmarried Persons.

371 *Ilias*] The Work of *Homer* concerning *Troy*: it is called *Ilias*, because it contains the War at *Ilium* between the *Greeks* and *Trojans*, on account of the stealing *Helena*, and because in this Book there is no sort of Calamity that is not treated of, therefore *Ilias malorum* is used to signify all kind of Calamities.

Adultera] *Helen*.

372 *Amatorem*] *Paris*.

Virumque] *Menelaus*.

373 *Quid prius*] What is the first thing almost described in the beginning of the *Iliad*, but the Love of *Agamemnon* for *Chryseis*?

374 *Rapta puella*] *Briseis* taken from *Achilles* by *Agamemnon*, on whose account great Enmity arose between them. *vid. Heroid. Ep.* 3.

375 *Odyssea*] Another Poem of *Homer's*, shewing the Return of *Ulysses* from the *Trojan* War into his own Country; how many Difficulties he underwent in his Wanderings, and how upon his Return he avenged himself of his Enemies.

Fœmina] *Penelope*, the Wife of *Ulysses*.

376 *Vir abest*] *Ulysses* wanders after the Destruction of *Troy*; see *Heroid. Epigr.* 1.

Viris] Otherwise *procis*.

377 *Maonides*] *Homer*.

Venerem] He takes notice of the Adultery of *Venus* with *Mars*, which *Vulcan* having caught in a very fine Net, exposed to the View of all the Gods. See *Homer's Odyssea* 8. *v.* 267. *Ovid. Metam.* 4. *Fab.* 5. and *lib.* 2. *De Arte*.

378 *In obscœno toro*] In the Bed where the filthy Adultery was committed.

Undè, nisi indicio magni sciremus Homeri,
Hospitis igne duas incaluisse Deas?
Omne genus scripti gravitate Tragœdia vincit:
Hæc quoque materiam semper amoris habet.
Nam quid in Hippolyto, nisi fœvæ flamma novercæ?
Nobilis est Canace fratris amore sui.
Quid? non Tantalides agitante Cupidine currus
Pisæam Phrygiis vexit eburnus equis?

380 *Hospitis*] *Calypso* and *Circe* enamoured with *Ulysses*, see *Odyssea* 5, 10, 11, and 12.

381 *Gravitate*] For grave matters are treated of in Tragedies, because of the Kings and Persons of great Authority introduced in them.

Tragœdia] They will have Tragedy to have taken its Name of τράγος καὶ τῆς ᾠδῆς, *i.e.* of a Goat and a Song, because in old Time τρύγων a Goat was proposed for a Reward to Tragick Authors, the Goat being, in the Feast of *Bacchus*, offered to Father *Bacchus* in Sacrifice, because he used to eat the Vines. Whence *Horace*:

Carmine qui Tragico vilem certavit ob hircum.

382 *Hæc habet*] This also always contains Amours.

383 *Namquid* &c.] He enumerates all the Tragedies written by the ancient Authors, in which he shews there were Amours.

Hippolyto] Of whom afterwards *Seneca* wrote a Tragedy, whom consult and *Heroid. Epigr.* 11.

Sævæ novercæ] Of cruel *Phædra*, who was the cause of the death of *Hippolytus*, because he would not consent to her lewd Desires.

384 *Nobilis*] Noted, *Nobilis* is used as though *notabilis* worthy that her Name should be known to every body.

Canace] *Canace* had a Son by her own Brother *Macareus*, which Impiety being known, she slew her self by her Father's Command, and *Macareus* fled to the Temple of *Apollo* at *Delphos*. See *Heroid. Epigr.* 11.

Fratris] Of *Macareus*.

385 *Tantalides*] *Pelops*, Son of *Tantalus*.

Agitante] Love driving on his Chariot.

386 *Pisæam*] *Hippodamia* the Daughter of *Pisa*, which is a City of *Oenomaus* King of *Elis* and *Arcadia*. The Story is this; *Oenomaus* the Son of *Mars* and *Egina*, being often teazed about the Marriage of his Daughter *Hippodamia*, answer'd, That he would give her to him that should overcome him in a Horse-race, so that when the Wooer began to run, *Oenomaus* should sacrifice a Ram to *Jupiter*; the Sacrifice being ended he mounts his Chariot, and by the Swiftness of his Horses that were begotten of the Wind, slays all that he overtakes. At last *Pelops* the Son of *Tantalus*, having bribed *Myrtilus*'s Chariot-driver, came off Conqueror. See *Servius* at *ver.* 7. *Georg.* 1.

Phrygiis] *Pisæa*, and *Harpina*, Horses that *Pelops* coming out of *Phrygia* brought along with him.

Eburnus] Because his Father *Tantalus* being desirous to make an Experiment of the Divinity of the Gods; having invited them to a Feast, set his Son *Pelops* before them to eat, but they all forbore eating, except *Ceres*, who eat up his

Tingeret ut ferrum natorum ſanguine mater,
Concitus à læſo fecit amore dolor.
Fecit amor ſubitas volucres cum pellice Regem,
Quæque ſuum luget nunc quoque mater Ityn:
Si non Aeropen frater ſceleratus amaſſet,
Averſos Solis non legeremus equos.
Impia nec tragicos tetigiſſet Scylla cothurnos,
Ni patrium crinem deſecuiſſet amor.

his Arm, the Gods afterwards, *Tantalus* petitioning them to recal his Son *Pelops* from the infernal Shades, did ſo, and *Ceres* return'd him an Arm of Ivory.

387 *Tingeret*] He means the Tragedy of *Medea*, who being enrag'd that *Jaſon* had forſaken her, and married *Creuſa*, to be revenged on their Father, ſlew his Sons.

Ferrum] The Sword.

Mater] *Medea*. See *Seneca*.

388 *A læſo amore*] By the Love of *Medea*, ſlighted by *Jaſon*.

389 *Fecit* &c.] He means the Tragedy of *Tereus*. See *Metam.* 6. *Fab.* 8. the Order is:

—Amor fecit regem.
Sc. Tereus cum pellice, i. e. *Philomela ſubitas volucres*, i. e. *aves*.

390 *Quæque*] He means *Progne*, the Wife of King *Tereus*, who ſlew her Son *Itys*, and ſet him before his Father to eat, being enraged at his having raviſhed her Siſter *Philomel*, who was afterwards turned into a Nightingale.

391 *Si non* &c.] He means the Tragedy of *Atreus*; for *Aerope*, the Wife of *Atreus* lay with *Thyeſtes*, which *Atreus* taking heinouſly, ſet her Children before her at a Banquet, which the Sun fled from that he might not be defiled.

Frater] *Thyeſtes*, the Brother of *Atreus*. See *Seneca Thyeſtes*.

392 *Averſos* &c.] Leſt he ſhould behold that horrid Banquet, it growing Night at Noon-day.

393 *Tragicos*] Tragick Stile, matter of Tragedy. *Cothurni* were properly high Shoos worn by Tragedians, that the Actors might appear higher according to the Majeſty of the Subject.

Scylla] The Daughter of *Niſus*, King of *Megarea*, who falling in Love with *Minos*, her Father's Enemy, that ſhe might engage him to her by ſome ſignal Obligation, ſhe deſpoil'd her Father of his purple Lock of Hair, in which lay the Fate of his Kingdom, and preſented it to his Enemy, as a Pledge of her marrying him. But finding herſelf ſlighted by *Minos*, ſhe being impatient of the Diſappointment, was turn'd into a Bird called a Lark. *Ovid Metam.* 1. *Fab.*

394 *Ni* &c.] Unleſs for Love ſhe had cut off her Father *Niſus*'s purple Lock.

Qui legis Electram, & egentem mentis Oreſtem
Ægiſthi crimen Tyndarydoſque legis
Nam quid de tetrico referam domitore Chimæræ?
Quem letho fallax hoſpita pænè dedit?
Quid loquar Hermionem? quid te Schæneia virgo
Teque Mycenæo Phœbas amata duci?

395 *Qui legis* &c.] He hints at the Tragedy of *Electra*, compoſed by *Sophocles* and *Euripides*; there *Electra* the Daughter of *Agamemnon* and Siſter of *Oreſtes* is brought in, who delivered him out of the Hands of his Mother *Clytemneſtra*, and his Father-in-Law *Ægiſthus*, and hid him with *Strophius* the *Phocian*. She bore away an Urn weeping, feigning them to be her Brother's Bones. *Oreſtes* by the Aſſiſtance of the *Argives*, ſlew his Mother and *Ægiſthus*. See *Vell. Paterc.* lib. 1.

Egentem mentis] A mad Action.

396 *Ægiſthi* &c.] The Adultery of *Ægiſthus* with *Clytemneſtra*; or the death of *Agamemnon*, whom *Ægiſthus* and *Clytemneſtra* ſlew, after he returned from the *Trojan* War.

Tyndaryſoſque] And of *Clytemneſtra* the Daughter of *Tyndarus*, by *Leda*, the Wife of *Agamemnon*, who committed Adultery with *Ægiſthus*, the Son of *Thyeſtes*, while her Husband was abſent in the *Trojan* War.

397 *De tetrico*] Rough, cruel. *Cic. Promiſſum potius non faciendum, quam tetrum facinus admittendum fuit.*

Domitore] *Bellerophon* the Son of *Glaucus*, who being accuſed of Diſhoneſty, was ſent to the *Chimæra* and *Amazons* to be ſlain, but returning Victor, and making Proof of his Innocency, he had to Wife the Daughter of the King of *Lycia*, and half of the Kingdom. See *Hom. Iliad.* 6. *v.* 155. *Ovid Meſam.* 9.

Chimæra] Is a Mountain of *Lycia*, [illegible] Day and Night, and they relate of it, that the Fire of it will inkindle Water, but will be extinguiſhed with Earth or Hay. At the top of this Mountain are Lions, the middle which has plenty of Paſtures abounds with Goats, and at the bottom are Serpents. This gave Riſe to the Fable, that the *Chimæra* was a Monſter that vomited out Flames, having the Head of a Lion, the Belly of a Goat, and the Tail of a Dragon.

Lucret. *Prima Leo, poſtrema Draco, media ipſa Chimæra.*

And becauſe *Bellerophon* made this Mountain habitable, he is fabled to have ſlain the *Chimæra*.

398 *Quem*] *Bellerophon.*

Letho &c.] *Schœneæa*, having accuſed him falſly, ſhe almoſt ſlew.

399 *Hermionem*] The Daughter of *Menelaus* and *Helena*, who was eſpouſed to *Oreſtes* the Son of *Agamemnon*; but when *Ægiſthus* lay with *Clytemneſtra*, the Wife of *Agamemnon*, and as I have ſaid before, *Oreſtes* had eſcaped his Hands by the Induſtry of his Siſter *Electra*, *Ægiſthus* gave her to *Pyrrhus* the Son of *Achilles*, who was afterwards ſlain by *Oreſtes*. Read *Heroid. Epiſt.* 8.

400 *Teque*] *Atalanta*, the Daughter of *Schœneus*, King of the Iſland *Scyros*. See *Metam.* 10. *Faſt.* 11.

Mycenæo] By *Agamemnon* King of *Mycenæ*.

Phœbas] *Caſſandra*, the Prieſteſs of *Phœbus*, the Daughter of King *Priamus*, whom, after the Deſtruction of *Troy*, *Agamemnon* carried Captive to *Mycenæ*, being in Love with her.

Quid Danaen? Danaesque nurus, matremque Lyæi?
Alcmenam, & noctes, quæ coiêre, duas?
Quid generum Peliæ quid Thesea? quidve Pelasgum,
Iliacam tetigit qui rate primus humum?

401 *Danaen*] *Acrisius* King of the *Argives*, had an only Daughter, and having been foretold that he should perish by the Hands of one that should be born of her, kept shut her up in a Tower. *Jupiter* being transformed into a Golden Shower, fell into the Virgin's Lap, and she became with Child. The Father coming to the Knowledge of it, commanded her to be inclosed in a Chest and thrown into the Sea; the Chest was wafted to *Italy*, and found by a Fisherman, with her and her Son *Perseus* in it, and was presented to the King, and he took her to Wife; and with her built *Ardea*.

Danaesque nurus] *Andromeda* the Wife of *Perseus*, the Son of *Danae*, which was the cause of the Tumult and Slaughter, in which the *Cephenes* a People of *Asia Minor* perished, being slain by *Perseus*, at the Wedding of *Andromeda*, part of them being turned into Stones. See *Metam.* 5. *Fab.* 18.

Matremque] *Semele*, the Mother of *Bacchus*, the Daughter of *Cadmus*, King of *Thebes*, on which *Jupiter* begat *Bacchus*. Read *Metam.* 3. *Fab.* 3. *Bacchus* is called *Lyæus* ἀπὸ τῦ λύειν τὰ μέλη τῶ μεθυσκομένων *i. e.* he makes the Limbs of those that are drunk pliable, or dissolves their Cares.

402 *Alcmenam*] The Daughter of *Electrio*, who married *Amphitryo*, upon Condition that he should revenge the death of her Brother that was slain, therefore he went against the *Teleboans*, a People of *Ætolia*, in an Expedition with the *Thebans*, and in the mean time *Jupiter* in the shape of *Amphitryo*, lay with *Alcmena*, and got her with Child of *Hercules*; otherwise *Hamona*; *Hamon* was a young Man of *Thebes*, who so dearly loved *Antigone*, the Daughter of *Oedipus* and *Jocasta*, that when he understood that she had been slain by the Command of King *Creon*, because she had buried her Brother *Polynices*, he slew himself with his own Sword.

Noctes duas] They report that *Jupiter* made two Nights into one that she might conceive of *Hercules*, the Son of *Jupiter* and *Alcmena*. See *Plaut. Amphitryo*; but many are of Opinion that three Nights were made into one. Whence *Sosia* in *Plautus* thus speaks in the *Amphit.* *Neque ego hac nocte longiorem me vidisse censeo.*

403 *Generum*] *Admetus*, who married *Alceste*, the eldest Daughter of King *Pelias*. *Jason* despairing after *Pelias* had been killed by the Fraud of *Medea*. *Ovid* here has respect to the Tragedy of *Alcestes*, that *Euripides* wrote. *Apollo* fell in Love with *Alcestes*, and for her sake fed *Admetus's* Herds for nine Years.

Thesea] The Tragedy of *Thesens* in which is described the stealing of *Helena*, and the Assistance that he gave *Pirithous* in stealing *Proserpina*, the stealing of *Phædra* and *Ariadne*, the filthy Love of *Phædra* to her Brother *Hippolytus*, and the Accusation; in which Writings the Poet asserts amorous Intrigues were continent; as to these consult *Heroid. Epist.* 21.

Pelasgum] *Protesilaus* the *Thessalian*, the Son of *Iphiclus*, the Husband of *Laodamia*, who was the first Man of all the *Greeks*

Hùc Iole, Pyrrhique parens, hùc Herculis uxor: 405
Hùc accedat Hylas, Iliadesque puer.
Tempore deficiar, tragicos si persequar ignes,
Vixque meus capiet nomina nuda liber.
Est & in obscœnos deflexa Tragœdia risus,
Multaque præteriti verba pudoris habet. 410

that landed out of the Ships on the *Trojan* Shore, and was slain by a *Trojan*, whose death his Wife very much lamented. For when *Laodamia* understood that her Husband was slain in the War, she wished that she might see his Ghost, which being granted, she would not leave it, but dy'd in its Embraces. See *Heroid. Epist.* 11.

405 *Iole*] Of *Eurytus*, *Oechalia*, beloved by *Hercules*, whom when her Father *Eurytus*, after he had been overcome, and refusing to deliver her, although that was the Condition of the Combat, *Hercules* being enraged slew *Eurytus*, and despoiling the City carried away *Iole*, and afterwards gave her to Wife to his Son *Hylus*. *Ovid Met.* 6.

Pyrrhique] *Dejanira* the Mother of *Pyrrhus*, the Daughter of *Lycomedes*, King of the Island *Scyros*, with whom *Thetis* conceal'd her Son *Achilles* in the Habit of a Woman, because she had heard by *Proteus*, that he should perish in the *Trojan* War. On her *Pyrrhus* begot *Achilles*, whose Amours are contained in the Tragedy of *Achilles*.

Herculis] *Megara*, whom *Creon* King of *Thebes*, knowing the Prowess of *Hercules*, gave him to Wife, and by the Wife of *Hercules* the Poet means the Tragedy, in which is contain'd his Acts and Manners: as of *Omphale*, the Queen of *Lydia*, with whom he spun; of *Dejanira* who slew him; and of other Women.

406 *Hylas*] *Hylas* was *Hercules's* Boy and Companion, whom he lost in *Ionia*, near *Mysia*. The Poet means either the Tragedy of *Hylas*, or the Tragedy in which *Hylas*, *Hercules's* Darling is treated of.

Iliadesque] *Ganymedes* the *Trojan*, the Son of King *Tros*, and Brother of *Ilius* and *Assaricus*, who being carried away by the Gods, was made Cup-bearer to *Jupiter*; and as *Hylas* was *Hercules's* beloved, so was *Ganymedes Jupiter's*.

407 *Tempore* &c.] Time would fail me to recount the Amours that are contained in Tragedies.

408 *Capiet*] Will contain, will receive. *Apul. Cum id vasculum vix femininam caperet.* Hence that which contains any thing is called *Capax*.

Nomina] Only the bare Names of those on whose account Tragedy has been composed, without any further account of themselves, as if he had said the very Names of those that are mention'd in Tragedies, without the Amours that are contain'd in them.

409 *Est &* &c.] And besides there are for the most part Obscenities in Tragedies to make the Spectators laugh, when Laughter is very improper in Tragedy, the matter of which is mournful.

410 *Præteriti*] Of past Obscenity, for some body is brought in that in time past had done something that was obscene, or *præteriti*, *i. e.* violated, neglected, unchast Words.

411 *Auctori*]

Nec nocet auctori, mollem qui fecit Achillem,
Infregisse suis fortia facta modis.
Junxit Aristides Milesia crimina secum:
Pulsus Aristides nec tamen urbe suâ est.
Nec, qui descripsit corrumpi semina matrum,
Eubius impuræ conditor historiæ.
Nec, qui composuit nuper Sybaritida, fugit:
Nec, qui concubitus non tacuêre suos.
Suntque ea doctorum monumentis mista virorum,
Muneribusque ducum publica facta patent.
Neve peregrinis tantùm defendar ab armis:
Et Romanus habet multa jocosa liber.
Utque suo Martem cecinit gravis Ennius ore,
Ennius ingenio maximus, arte, rudis:

411 *Auctori*] *Homer* or some other Poet, that has written of the Amours of *Achilles*.

Mollem] Lascivious.

Fecit] Has represented in Writing.

412 *Infregisse*] To have undervalued [polluted] his valiant Acts, by the taking away of *Briseis*.

Modis] Their harmonious Numbers, Verses.

413 *Junxit*] *Aristides* accommodated to his Genius, or he at the same time wrote the Lasciviousness and Luxury of the *Milesians*, who were very unchaste.

414 *Pulsus*] Expelled his Country, *i. e.* was banished.

415 *Nec qui* &c.] Neither was *Eubius* the Historian banished, because he taught how to cause Abortion by Potions.

416 *Conditor*] In which he made known some Women to have corrupted the Conception by Potions and Enchantments.

417 *Sybaritida*] Books full of the cross-grain'd Humour of the *Sybarites*, *Sybaris* was a City of *Calabria*.

Fugit] Was banished.

418 *Nec* &c.] Nor were those Poets banished, who comprehended a variety of Adulteries in Verse.

419 *Suntque*] Those Writings, although they are obscene, are reckoned among the Monuments of learned Men.

Monumentis] *Monumentum* is derived of *monendo*, and signifies something erected for the sake of the Dead, whence Sepulchres, Statues, Titles, Books, and other things of the like nature, which put us in mind of any thing that is past, are called *Monuments*.

420 *Muneribusque*] And those Writings exposed to all Persons open and common, are publish'd with the Licence of Emperors.

421 *Peregrinis*] From the Verses of foreign Writers.

422 *Romanus*] Poems publish'd by *Romans* and *Latins*.

423 *Utque* &c.] As are the Poets *Ennius* and *Lucretius*, who have written lascivious Matters, as *Catullus* and others.

Martem] War, Battle, and Annals in Heroic Verse.

424 *Gravis Ennius*] Because he made use of very good Sentences, but not elegant Words, nor in a handsome Order: whence *Virgil* was used to say he pick'd Gold out of *Ennius's* Dung. He in the beginning of his Annals asserts, that the Soul of *Homer* entred into

Explicat ut causas rapidi Lucretius ignis,
Casurumque triplex vaticinatur opus:
Sic sua lascivo cantata est sæpè Catullo.
Fœmina, cui falsum Lesbia nomen erat.
Nec contentus eâ, multos vulgavit amores,
In quibus ipse suum fassus adulterium est.
Par fuit exigui similisque licentia Calvi,
Detexit variis qui sua facta modis.
Quid referam Ticidæ? quid Memmi carmen? apud quos
Rebus adest nomen, nominibusque pudor.

his Body while he was asleep, according to the Notion of *Pythagoras*.

425 *Rapidi*] Carrying all things along with it, and consuming them.

Lucretius] He imitating *Empedocles*, wrote of the Nature of Things; and concerning the Nature of Fire, he disputes very strenuously in his Book against *Heraclitus*; and supposes Fire and other Bodies to be produc'd by the Concourse of individual Corpuscles, which the *Greeks* call ἀτόμους.

Ignis] Understand here either simply that material Fire, which we daily use, or a Thunderbolt and the Causes of it, because of the Epithete *Rapidi*. For so *Virgil Æn.* 1.

Sa Jovis rapidum *jaculata e nubibus* ignem, &c.

when he meant a Thunderbolt; and concerning the Causes of Thunder, and whence the same was generated, *Lucretius* treats in his sixth Book; and of other Fire, from what Causes, and whence it comes upon the Earth, in his fifth Book.

426 *Casurumque*] And *Lucretius* writes how the triple Work, *i. e.* the three Elements, *viz.* Water and the Heaven and the Earth shall perish, against those who are of Opinion that they are eternal. And *Ovid* in another place.

Ecce necem intentam cœlo, terræque fretoque
Casurum triplex vaticinatur opus.

Vaticinatur] He predicts as a Prophet and Poet.

427 *Lascivo*] With a saucy, as it were not paying any deference to *Cæsar* himself, that has obtain'd the Superintendency of Affairs.

Catullo] A Writer of Epigrams.

428 *Cui Lesbia*] Which he publish'd under the Name of *Lesbia*, when her Name was *Clodia*.

429 *Multos*] He confess'd he loved others.

431 *Exigui*] *Corporis* sc. *i. e.* he was of low Stature.

Calvi] Of a haughty Poet and Orator, who contended a long time with *Cicero*, but unjustly, for the Prize of Eloquence. *Calvus* had his Amours with *Quintilia*, whom he celebrated in Elegy, and lamented her death mournfully in elegant Verse.

432 *Variis modis*] With many and various Verses.

Sua facta] His Amours.

433 *Ticidæ*] The Poet *Ticida* wrote Elegies on *Perilla*; with whom he was enamoured.

Memmi] A biting Poet and Orator, concerning which *Suetonius*, Cæs. 49.

434 *Rebus*] They speak bawdy in plain Words.

Cinna quoque his comes eſt, Cinnâque procacior Anſer,
Et leve Cornificî, parque Catonis opus.
Et quorum libris modò diſſimulata Perilla,
Nomine nunc legitur dicta, Metella, tuo.
Is quoque, Phaſiaças Argo qui duxit in undas,
Non potuit Veneris furta tacere ſuæ.
Nec minùs Hortenſî, nec ſunt minùs improba Servî
Carmina: quis dubitet nomina tanta ſequi?
Vertit Ariſtiden Siſenna: nec obfuit illi
Hiſtoriæ turpes inſeruiſſe jocos.
Nec fuit opprobrio celebraſſe Lycorida Gallo,
Sed linguam nimio non tenuiſſe mero.
Credere juranti durum putat eſſe Tibullus,
Hoc etiam de ſe quòd negat illa viro.

435 *Cinna*] *Q. Helvius Cinna* was a Poet.

Procacior] More laſcivious. *Procax* is derived of *Procando*, i. e. of requiring.

Anſer] *Anthony's* Poet, who wrote Encomiums on him.

436 *Leve opus*] Soft, laſcivious, in which Amours were contain'd.

Cornificî] Of a Poet.

Catonis] *Valerius Cato*, beſides Books of Grammar, alſo wrote Poems, of which that which was moſt approved was *Lydia* and *Diana*, which *Ovid* here means. Concerning him ſee *Suet. in Gram.*

437 *Et quorum*'&c.] And thoſe Poets who have celebrated *Metella*, which is her true Name, but they have concealed it under the Name of *Perilla*, whoſe Names the Poet does not mention.

439 *Is quoque*] *Varro*, who lov'd *Lencadia*.

Phaſiacus] The *Colchian* of *Phaſis*, a River of the *Colchians*, by which the *Argonauts* entred *Colchos*.

Argo] Who wrote the *Argonauticks*. *Argo* is properly the Ship in which *Jaſon* with fifty four *Theſſalian* Heroes ſailed to *Colchos*: It was called *Argo* of the Builder of it, or of ἀργὸς, *i. e.* ſwift, and thence *Jaſon* and the reſt were called *Argonauts*, who firſt ſail'd in the Ship *Argo*. Some affirm this was the firſt Ship that ever ſail'd in the Sea, and for that reaſon was tranſlated to Heaven, and placed among the Stars.

440 *Veneris* &c.] Her Lewdneſs.

441 *Improba*] The Laſciviouſneſs.

Servî] Of *Sulpitius*.

442 *Tanta nomina*] To imitate their Style.

443 *Vertit*] He tranſlated out of *Greek* into *Latin* the *Mileſian* Books of *Ariſtides*.

Siſenna] A Poet and Orator.

Nec obfuit] Nor was it prejudicial to *Siſenna*, who wrote a *Roman* Hiſtory, and alſo tranſlated thoſe laſcivious and impudent Books of *Ariſtida*.

445 *Lycorida*] His Miſtreſs.

Gallo] *Cornelius Gallus*, a famous Orator, and a Poet, he wrote four Books of the Amours of *Lycoris*.

446 *Sed linguam*] But becauſe at a certain Banquet, having drank too freely, he reviled *Auguſtus*, and ſo loſt his Life.

447 *Durum*] Difficult.

448 *Hoc etiam*] The Order is *Quod etiam neget hoc*, &c. *i. e.* becauſe

Fallere cuſtodem demùm docuiſſe fatetur,
Seque ſuâ miſerum nunc ait arte premi.
Sæpè velut gemmam dominæ ſignumque probaret,
Per cauſam meminit ſe tetigiſſe manum.
Utque refert, digitis ſæpè eſt nutuque locutus,
Et tacitam menſæ duxit in orbe notam:
Et quibus è ſuccis abeat de corpore livor,
Impreſſo fieri qui ſolet ore, docet.
Denique ab incauto nimiùm petat ille marito,
Se quoque uti ſervet, peccet ut illa minus.
Scit cui latretur, cùm ſolus obambulet ipſe,
Cui toties clauſas excreet ante fores.
Multaque dat furti talis præcepta, docetque
Quâ nuptæ poſſint fallere ab arte viros.
Nec fuit hoc illi fraudi: legiturque Tibullus,
Et placet: & jam te principe notus erat.
Invenies eadem blandi præcepta Properti:
Diſtrictus minimâ nec tamen ille notâ eſt.

becauſe ſhe denies her Adultery to her Husband: See of him, *lib.* 1. *Eleg.* 6. *&c.*

449 *Cuſtodem*] Who kept her, to commit Adultery, and alſo ſo *Tibullus* profeſſes of himſelf.

Ipſe miſer docui quo poſſet ludere pacto
Cuſtodes: heu, heu! nunc premor arte meâ.

And he taught that, *Elegy* 2.

Tu quoque ne timide cuſtodes, Delia, falle:
Andendum eſt, fortes adjuvat ipſa Venus.

450 *Seque*] Becauſe he now deceived himſelf.

451 *Gemmam*] Of the Ring. *Tibullus*, he wrote that this was ſo.

Sæpe velut gemmas ejus ſignumque probarem,
Per cauſam memini me tetigiſſe manum.

452 *Cauſam*] Amorous.

453 *Nutuque*] With Signs.

454 *Tacitam*] A Sign, which tho' it was not heard, was underſtood.

In orbe] On the Table, which among the *Romans* was made

455 *Succis*] With Paint.

Livor] Envy.

456 *Ore*, &c.] Of them kiſſing. Tib. *Tunc ſuccos herbaſque dedi, queis livor abiret.*

Quem facit impreſſo mutua dente Venus.

458 *Se quoque*] That he would not admit to his Wife.

Peccet] That he being a Friend, ſhe may not dare to offend with others.

459 *Scit cui*] The Dog.

Obambulet] Before his Miſtreſs's Door.

Ipſe] *Tibullus.*

460 *Excreet*] The Gallant in *Tibullus* as he walks before the Doors, coughs and ſpits, that he may be heard.

461 *Furti*] Of Adultery.

463 *Illi*] To *Tibullus.*

Fraudi] To Damage. *Ter.*

In eandem fraudem ex hâc re atque illâ incides.

465 *Eadem*] Teaching the ſame thing that *Tibullus* does.

Properti] *Propertius* was an Elegiack Poet.

466 *Notâ*] Infamy, Ignominy.

His ego ſucceſſi, quoniam præſtantia candor
Nomina virorum diſſimulare jubet.
Non timui, (fateor) ne, qua tot iêre carinæ,
Naufraga, ſervatis omnibus, una foret.
Sunt aliis ſcriptæ, quibus alea luditur, artes:
Hæc eſt ad noſtros non leve crimen avos.
Quid valeant tali, quo poſſis plurima jactu

467 *His*] After theſe I alſo have made uſe of the ſame wanton Air of Writing. The Poet, after the Example of *Tibullus* and *Propertius*, accommodates this part of the Catalogue of the foregoing Examples to his Purpoſe, and alſo thus concludes; and that becauſe of the near Relation of the Argument, and partly on account of the Times.

Succeſſi] In time.

Præſtantia] Illuſtrious.

Candor] Shame [Baſhfulneſs] leſt a Flatterer ſhould ſee.

468 *Virorum*] Of the Poets now living, who although they have written laſciviouſly, yet I am obliged not to take any notice of them, becauſe of their Greatneſs.

469 *Non timui* &c.] It is an Allegory, and ſignifies that he has imitated them in not being apprehenſive of any danger, in that they with Impunity have written Books about ſuch Matters.

Carinæ] Genius's of Poets.

470 *Naufraga*] That I alone ſhould be condemned, while all thoſe who have written the ſame things are ſafe.

471 *Aliis*] *Ab aliis*, by others.

Alea] The Play of Dice is deſcrib'd. *Alea* is any Play which is govern'd rather by Chance than Art; and by way of Similitude is uſed for any Misfortune or Danger, and they ſay, *Aleam omnem jacere*, of one that commits himſelf and his *all* to Hazard. For every Event of Fortune is doubtful and hazardous, and always liable to change; on the other hand they ſay that to be *extra aleam omnem*, which is out

472 *Hæc*] This Play of *Dice* was by our Anceſtors accounted a very criminal Matter.

473 *Quid valeant*] Other Poets have deſcribed the Play of *Cockal*, i. e. what any one might do with a throw of the *Tali*. *Talus* is properly a ſort of Bone, ſtanding out on the Joint of the Foot, of a four-ſquare Form, and no Animals have it but ſuch as have cloven Hoofs. The Ancients uſed to play with theſe ſort of Bones The Poſition of the *Talus* makes the Number, and is different according to the Diverſity of the Sides. That Side which is called by us an Ace, they called κύων, the Dog or little Dog, upon which being turned, he that threw it, laid down one piece of Money, or as much as they agreed to play for, without winning any thing: and therefore it is here called *damnoſus canis*; and by *Perſeus damnoſa canicula*. Its oppoſite was call'd *Venus*, and ſtood for the Number Seven, and he that threw this Number of the *Talus*, won Six. The other two Sides were call'd *Chius* and *Senio*, the *Chios* was a Tray, and the *Senio* a Quater or Cater. For there was no *Deux* nor *Cinque* on the *Tali*. The *Chius* gain'd Three, and the *Senio* Four, and therefore it is by *Perſeus* call'd *Dexter*, i. e. happy. The *Talus* in a Man is that part at the bottom of his Foot, that ſtands out on both ſides near the Heel: hence a long Garment that reaches down to the *Talus*, is call'd *tunica talaris*.

Plurima] Very much or very many Spots, which brought the Winnings.

Jactu] A Point or Spot, for

Undè, niſi indicio magni ſciremus Homeri,
Hoſpitis igne duas incaluiſſe Deas?
Omne genus ſcripti gravitate Tragœdia vincit:
Hæc quoque materiam ſemper amoris habet.
Nam quid in Hippolyto, niſi fœvæ flamma novercæ?
Nobilis eſt Canace fratris amore ſui.
Quid? non Tantalides agitante Cupidine currus
Piſæam Phrygiis vexit eburnus equis?

380 *Hoſpitis*] *Calypſo* and *Circe* enamoured with *Ulyſſes*, ſee *Odyſſea* 5, 10, 11, and 12.

381 *Gravitate*] For grave matters are treated of in Tragedies, becauſe of the Kings and Perſons of great Authority introduced in them.

Tragœdia] They will have Tragedy to have taken its Name of τράγος καὶ τῆς ᾠδῆς, *i.e.* of a Goat and a Song, becauſe in old Time τραγῳδία a Goat was propoſed for a Reward to Tragick Authors, the Goat being, in the Feaſt of *Bacchus*, offered to Father *Bacchus* in Sacrifice, becauſe he uſed to eat the Vines. Whence *Horace*: *Carmine qui Tragico vilem certavit ob hircum.*

382 *Hæc habet*] This alſo always contains Amours.

383 *Nam quid* &c.] He enumerates all the Tragedies written by the ancient Authors, in which he ſhews there were Amours.

Hippolyto] Of whom afterwards *Seneca* wrote a Tragedy, whom conſult and *Hevoid. Epigr.* 11.

Sæva novercæ] Of cruel *Phædra*, who was the cauſe of the death of *Hippolytus*, becauſe he would not conſent to her lewd Deſires.

384 *Nobilis*] Noted, *Nobilis* is uſed as though *noſcibilis* worthy that her Name ſhould be known to every body.

Canace] *Canace* had a Son by her own Brother *Macareus*, which Impiety being known, ſhe ſlew her ſelf by her Father's Command, and *Macareus* fled to the Temple of *Apollo* at *Delphos*. See *Heroid. Epigr.* 11.

Fratris] Of *Macareus*.

385 *Tantalides*] *Pelops*, Son of *Tantalus*.

Agitante] Love driving on his Chariot.

386 *Piſæam*] *Hippodamia* the Daughter of *Piſa*, which is a City of *Oenomaus* King of *Elis* and *Arcadia*. The Story is this; *Oenomaus* the Son of *Mars* and *Egina*, being often teazed about the Marriage of his Daughter *Hippodamia*, anſwer'd, That he would give her to him that ſhould overcome him in a Horſe-race, ſo that when the Wooer began to run, *Oenomaus* ſhould ſacrifice a Ram to *Jupiter*; the Sacrifice being ended he mounts his Chariot, and by the Swiftneſs of his Horſes that were begotten of the Wind, ſlays all that he overtakes. At laſt *Pelops* the Son of *Tantalus*, having bribed *Myrtilus*'s Chariot-driver, came off Conqueror. See *Servius* at *ver.* 7. *Georg.* 1.

Phrygiis] *Pilla* and *Harpina*, Horſes that *Pelops* coming out of *Phrygia* brought along with him.

Eburnus] Becauſe his Father *Tantalus* being deſirous to make an Experiment of the Divinity of the Gods; having invited them to a Feaſt, ſet his Son *Pelops* before them to eat, but they all forbore eating, except *Ceres*, who eat up his

Tingeret ut ferrum natorum ſanguine mater,
  Concitus à læſo fecit amore dolor.
Fecit amor ſubitas volucres cum pellice Regem,
  Quæque ſuum luget nunc quoque mater Ityn:
Si non Aeropen frater ſceleratus amaſſet,
  Averſos Solis non legeremus equos.
Impia nec tragicos tetigiſſet Scylla cothurnos,
  Ni patrium crinem deſecuiſſet amor.

his Arm, the Gods afterwards, *Tantalus* petitioning them to recal his Son *Pelops* from the infernal Shades, did ſo, and *Ceres* return'd him an Arm of Ivory.

387 *Tingeret*] He means the Tragedy of *Medea*, who being enrag'd that *Jaſon* had forſaken her, and married *Creuſa*, to be revenged on their Father, ſlew his Sons.

Ferrum] The Sword.

Mater] *Medea*. See *Seneca*.

388 *A læſo amore*] By the Love of *Medea*, ſlighted by *Jaſon*.

389 *Fecit* &c.] He means the Tragedy of *Tereus*. See *Metam.* 6. *Fab.* 8. the Order is:

——Amor fecit regem.
Sc. *Tereus cum pellice*, i. e. *Philomela ſubitas volucres*, i. e. *aves*.

390 *Quæque*] He means *Progne*, the Wife of King *Tereus*, who ſlew her Son *Itys*, and ſet him before his Father to eat, being enraged at his having raviſhed her Siſter *Philomel*, who was afterwards turned into a Nightingale.

391 *Si non* &c.] He means the Tragedy of *Atreus*; for *Aerope*, the Wife of *Atreus* lay with *Thyeſtes*, which *Atreus* taking heinouſly, ſet her Children before her at a Banquet, which the Sun fled from that he might not be defiled.

Frater] *Thyeſtes*, the Brother of *Atreus*. See *Seneca Thyeſtes*.

392 *Averſos* &c.] Leſt he ſhould behold that horrid Banquet, it growing Night at Noon-day.

393 *Tragicos*] Tragick Stile, matter of Tragedy. *Cothurni* were properly high Shoos worn by Tragedians, that the Actors might appear higher according to the Majeſty of the Subject.

Scylla] The Daughter of *Niſus*, King of *Megarea*, who falling in Love with *Minos*, her Father's Enemy, that ſhe might engage him to her by ſome ſignal Obligation, ſhe deſpoil'd her Father of his purple Lock of Hair, in which lay the Fate of his Kingdom, and preſented it to his Enemy, as a Pledge of her marrying him. But finding herſelf ſlighted by *Minos*, ſhe being impatient of the Diſappointment, was turn'd into a Bird called a Lark. *Ovid Metam.* 1. *Fab.*

394 *Ni* &c.] Unleſs for Love ſhe had cut off her Father *Niſus*'s purple Lock.

Talia luduntur fumoſo menſe Decembri,
Quæ damno nulli compoſuiſſe fuit.
His ego deceptus, non triſtia carmina feci,
Sed triſtis noſtros pœna ſecuta jocos.
Denique non video de tot ſcribentibus unum,
Quem ſua perdiderit Muſa; repertus ego.
Quid ſi ſcripſiſſem mimos obſcœna jocantes,
Qui ſemper vetiti crimen amoris habent?
In quibus aſſiduè cultus procedit adulter,
Verbaque dat ſtulto callida nupta viro.
Nubilis hæc virgo, matronaque, virque, puerque
Spectat: & ex magnâ parte Senatus adeſt.

491 *Talia* &c.] Such Verſes or Poems are compos'd and recited in the Month of *December*, in which the *Saturnalia* are celebrated, in which Days there are the greateſt Liberties allow'd, and of antient Time it has been permitted to play with Impunity. The *Saturnalia* were ſo called of *Saturn*, for it was a Feſtival dedicated to *Saturn*. The *Saturnalia* uſed to be celebrated but one Day by the Ancients, and that in the Month of *December*, i. e. on the fourteenth of the Calends of *January*, and afterwards for three Days, and at laſt they were prolonged to ſeven Days. It was accounted unlawful to make War upon theſe Days, becauſe during the Reign of *Saturn*, they were not vex'd with any Wars; upon theſe Days they ſent Preſents to one another, which at firſt were called *Xenia*, as much as to ſay, Preſents of Hoſpitality, *i. e.* Meſſes ſent to Gueſts, and thoſe that were ſent back were call'd *Apophoreta*.

Fumoſo] In which the Fires which make Smoke, were ſtirred up to moderate the cold.

493 *His*] By the Example, or in Imitation of theſe.

Non triſtia] Jocoſe and Merry.

494 *Pœna*] Baniſhment.

495 *Non video* &c.] I ſee no other Poet.

497 *Mimos*] Poems without any Reſtraint, imitating Laſciviouſneſs, of μιμεῖσθαι, *i. e.* to imitate, *i. e.* the Manners, or to feign ſomething done by another: whence *Mimi*, i. e. Imitators were called *Hiſtriones*, becauſe they imitated Mankind in their Plays; and if they were Women, they were called *Mimæ*.

Jocantes] Mingling with their Jokes.

498 *Crimen*] The Fault.

499 *Cultus*] One living in Adultery comes upon the Stage dreſs'd out; *Adulter* ſeems to be compounded of *ad to* and *alter*, or *altera another*, becauſe he goes to, or betakes himſelf to another Woman, and ſhe to another Man.

500 *Verbaque dat*] Deceiveth. Ter. *Cui verba dare difficile eſt.*

Nupta] A Wife.

501 *Nubilis*] One fit for Marriage, ripe for a Husband.

502 *Spectat*] While they are acted.

Senatus] The Senators are preſent, and therefore there is a Place appointed on purpoſe for them.

Nec satis, incestis temerari vocibus aures:
Assuescunt oculi multa pudenda pati,
Cumque fefellit amans aliquâ novitate maritum,
Plauditur, & magna palma favore datur.
Quodque minus prodest, pœna est lucrosa Poetæ,
Tantaque non parvo crimina Prætor emit.
Inspice ludorum sumptus, Auguste, tuorum,
Empta tibi magno talia multa leges.

503 *Incestis vocibus*] With immodest Words treating about Incest. *Incestus* or *Incestum*, (as tho' *non castum, i. e.* not chaste) is a Crime committed with her, with whom it would not be lawful to marry, as with a Mother, a Sister, and the like.

Temerari] To be induced to Temerity, to be polluted or debauched.

504 *Pudenda*] Obscene Things which were acted on the Stage by the *Mimi* themselves.

505 *Aliquâ* &c.] Some new Trick being invented, which in that Poem is described by the Writer of the Play.

506 *Plauditur*] Is receiv'd with Pleasure, which usually is done at the End of a Comedy, if it has pleased the People; it is to clap the Hands together, and make a clapping noise, which is done either in token of Satisfaction or Derision. From whence comes *Explodere*, i. e. by clapping the Hands to eject out of a House, School, Theatre, or publick Assembly.

Palma] Victory, because with the Antients the Palm was a Token of Victory in their Exercises, which appears to have been instituted, because it is the Nature of this Tree, that it does not give Way to them that endeavour to bear it down. For if you put a great Weight on a Palm-Tree, and so load it with Wood that it can hardly bear the weight of the Burthen, the Palm will not bend downwards as other Trees do, but it will rise under the Weight, and spring upwards, and seem to bend to throw off the Weight. Hence, that Garment which those that triumph'd wore, and deserv'd the Palm, was called *Palmata* or *Palmaris toga*.

Datur] Is granted.

507 *Quodque* &c.] The Order is, *Et id, quod minus prodest, est pœna lucrosa Poetæ*, i. e. Poets gain by that Work which does not profit, when they ought to be punished.

508 *Prætor*] For the *Prætors* or *Ædiles* did sometimes exhibit Plays to the People, and bought Comedies of the Poets, which they commanded to be repeated on the Play-Days; whence we read, *Terence's Andria* was acted in the *Megalensian* Games, another at the *Funebrian* Plays, where also the Names of the *Ædiles* are mentioned. *Prætor*, is so called, as though a *Præitor* of *Præeundo*, i. e. of going before. And afterwards when the Consuls were called away out of the City for the Management of the neighbouring Wars, and there was none in the City to License them, it came to pass that there was a *Prætor* created, who should administer Justice in the City, who was called *Prætor Urbanus*, or *City Prætor*.

509 *Inspice*] He amplifies this by the Example of *Augustus*, that he was both a Spectator and Approver of these kind of Plays, and made a very splendid Preparation for them, and procured Poems of this kind.

510 *Empta*] Comedies, for which great Rewards were given.

Hæc tu ſpectaſti, ſpectandaque ſæpè dediſti:
Majeſtas adeò comis ubique tua eſt.
Luminibuſque tuis, totus quibus utitur orbis,
Scenica vidiſti lætus adulteria.
Scribere fi.as eſt imitantes turpia mimos;
Materiæ minor eſt debita pœna meæ.
An genus hoc ſcripti faciunt ſua pulpita tutum,
Quodque libet mimis, ſcena licere dedit?
Et mea ſunt populo ſaltata poemata ſæpe:
Sæpe oculos etiam detinuêre tuos.
Scilicet in domibus veſtris ut priſca virorum
Artifici fulgent corpora picta manu:
Sic, quæ concubitus varios, Veneriſque figuras
Exprimat, eſt aliquo parva tabella loco:

511 *Hæc tu*] See *Sueton. Auguſtus* c. 43.

512 *Comis*] Kind, affable.

513 *Luminibuſque*] With thy own Eyes.

Totus &c.] With which thou ſeeſt and governeſt the whole World.

514 *Scenica adulteria*] Which are acted by the *Mimi* in the Theatre.

Lætus] With Applauſe.

515 *Turpia*] Obſcene Things, for they repreſented the diſhoneſt Manners and Diſpoſitions of Men; whence, as I have ſaid before, they were call'd *Mimi*.

516 *Materiæ*] The Order is: *Pœna minor eſt debita meæ materiæ.* q. d. If the Writers of Mimick Plays are not puniſhed, who have written Things more obſcene than I have, neither am I to be puniſhed; ſeeing that my Matter is more honeſt than that of the Writers of Mimick Plays.

Eſt debita] Is due.

517 *An genus*] Comedies.

Pulpita] The Stage which was before the Scene, where theſe ludicrous Things were acted; or the Theaters, of which the Pulpit was a part, a Synecdoche.

518 *Quodque* &c.] And did the Scene give the *Mimi* all Liberty? The Scene is the Front of the Theater.

519 *Saltata*] They were performed at the Scene, which then ought to have given me the ſame Licence.

520 *Sæpe oculos* &c.] Your ſelf beholding.

521 *Scilicet* &c.] As in Houſes there are ſome Things modeſt; ſo I have written Poems of various ſorts worthy of Praiſe, and of Blame.

Domibus veſtris] In the *Palatine Portico*.

Priſca] The Bodies of ſtrong Men, of Heroes which were in ancient Time.

522 *Artifici*] With an artificial.

Fulgent] Appear.

524 *Exprimat*] May ſhew.

Eſt aliquo] As thoſe Chambers were, which *Suetonius Tib. cap.* 43. writes, were adorned with Tables and Seals, repreſenting lascivious Pictures and Figures.

Utque sedet vultu fassus Telamonius iram,
Inque oculis facinus barbara mater habet:
Sic madidos digitis siccat Venus uda capillos,
Et modò maternis tecta videtur aquis.
Bella sonant alii telis instructa cruentis,
Parsque tui generis, pars tua facta canit.
Invida me spatio natura coercuit arcto,
Ingenio vires exiguasque dedit.
Et tamen ille tuæ felix Æneidos auctor
Contulit in Tyrios arma virumque toros.

525 *Utque sedet*] He means the Tables of *Ajax* and *Medea*, which were dedicated by *Cæsar* before the Temple of *Venus Genetrix*.

Vultu] Shewing by a painted Countenance that he was angry that the Arms of *Achilles* were adjudged to *Ulysses*, as a special Reward of his Virtue.

Telamonius] *Ajax* the Son of *Telamon*. Read *Metam.* 13. *ver.* 384.

526 *Barbara mater*] *Medea*, from whose Eyes it might be gathered that she was projecting something great. *Seneca Med.* For *Medea* being enraged that *Jason* had made his Escape, was contriving the firing the House of *Creon*, whose Daughter *Creusa* he had Married, and cutting the Throats of all his Children but one, who fled to *Thessalus*. Concerning the Cruelty of *Medea* thus *Virgil* writes:

Sævus amor docuit natorum sanguine matrem
Commaculare manus: crudelis tu quoque mater.

Therefore in that Table of *Medea* killing her Children, there was a Crime contained, all which the Poet says were painted in Places belonging to the Emperour *Augustus*; from whence he concludes that these rather ought to be ejected than his Writings.

527 *Uda*] She being naked, combs her Hair.

528 *Modo* &c.] And it appears that a little before she was cover'd with the Sea, of the Froth of which she is said to have been generated.

Maternis aquis] Of which she sprang.

529 *Sonant*] They describe.

530 *Tui generis*] The *Lucii*, the *Cassii*, the *Tiberii*, the *Drusi*, the *Germanici*, and of others.

531 *Invida*] Envying my Glory. He says Nature had not endow'd him with a Genius sufficient to describe the Praises of *Augustus*.

Spatio arcto] In a narrow Compass of Writing.

533 *Æneidos*] *Virgil* who wrote the *Æneids* for the sake of *Augustus*.

534 *In Tyrios toros*] Into the Bed of *Tyrian Dido*. He hints at the fourth Book of the *Æneids*, whence he collects that even *Virgil* himself has inserted obscene [immodest] Things in his Work.

Arma &c.] *Æneas* and his Wars, which he waged in *Italy* against *Turnus*, that is, he deviated from *Æneas* and his Atchievements, to the Description of lascivious Matters.

Nec legitur pars ulla magis de corpore toto,
  Quàm non legitimo fœdere junctus amor.
Phyllidis hic idem, teneroſque Amarillidis ignes
  Bucolicis juvenis luſerat antè modis.
Nos quoque jam pridem ſcripto peccavimus iſto.
  Supplicium patitur non nova culpa novum,
Carminaque ediderам, cum te delicta notantem
  Præterii toties irrequietus eques.
Ergo quæ juveni mihi non nocitura putavi
  Scripta parùm prudens, nunc nocuêre ſeni.
Sera redundavit veteris vindicta libelli,
  Diſtat & à meriti tempore pœna ſui.
Ne tamen omne meum credas opus eſſe remiſſum,
  Sæpè dedit noſtræ grandia vela rati.
Sex ego Faſtorum ſcripſi totidemque libellos:
  Cumque ſuo finem menſe volumen habet.

535 *Pars ulla*] The fourth Book of the *Æneids*, which becauſe of the Laſciviouſneſs of the Verſe, and Paſſionateneſs of it, was very delightful, and more read than the other Parts.

De corpore] Of the whole Work of the *Æneids*.

536 *Quam*] Than the illegitimate lying of *Dido* with *Æneas*.

Non legitimo] A forbidden Match, whence *Virgil* calls it,

Conjugium vocat, hoc prætexit nomine culpam.

537 *Phyllidis*] The third *Eclogue*.

Idem] *Virgil.*

Amarillidis] *Eclogue* 8.

Ignes] Amours.

538 *Bucolicis modis*] In *Bucolic* Verſes, ſo called of the keeping of Oxen; *i. e.* of ἀπὸ τῶν βικόλων, *i. e.* Herdſmen, ſo called becauſe Oxen are the chief Animals with Countrymen: for βῦς in *Greek* ſignifies an Ox, Bull or Cow, this is a low kind of Verſe, and ruſtick Perſons are introduced in it.

539 *Scripto*] A wanton kind of writing. For when he was a young Man, he firſt of all wrote his Books of the *Art of Love*.

540 *Supplicium*] Not a new Crime of writing amorous Things, ſuffers a new Puniſhment; for though I wrote them a great while ago, I am puniſhed for them but now. Or thus, Tho' others have written laſcivious Poems, I only am puniſhed with a new Puniſhment; though no body before me was ever called to an account for this Cauſe.

541 *Ediderам*] I publiſhed them and ſet them forth to be publickly read.

Dicta] *Irrequietus*] I was not taken notice of, and unhorſed as uſed to be done by the Cenſors, to thoſe Knights that had miſ-behaved themſelves.

545 *Redundavit*] It has returned upon me with a Vengeance. Plaut. *Hoc facinus in tuum* redundabit *caput*. It ſometimes ſignifies to abound.

546 *Meriti*] Of its Fault.

547 *Remiſſum*] Abject, low, wanton, looſe, *i. e.* that I have written juvenile and amorous Things.

548 *Grandia*] Greater Matter, *i. e.* I have often written grave and great Poems.

550 *Cumque ſuo*] And every

Idque tuo nuper ſcriptum ſub nomine, Cæſar,
Et tibi ſacratum ſors mea rupit opus.
Et dedimus, tragicis ſcriptum regale cothurnis:
Quæque gravis debet verba cothurnus habet
Dictaque ſunt nobis, quamvis manus ultima cœpto. 555
Deſuit, in facies corpora verſa novas.
Atque utinam revoces animum pauliſper ab irâ,
Et vacuo jubeas hinc tibi pauca legi:
Pauca; quibus, primâ ſurgens ab origine mundi,
In tua deduxi tempora, Cæſar, opus: 560
Aſpiceres quantum dederis mihi pectoris ipſe,
Quoque favore animi teque tuoſque canam.
Non ego mordaci diſtrinxit carmine quenquam,
Nec meus ullius crimina verſus habet.

Book ended with the Month. So *Faſti* 2.

Cumque ſuo finem menſe libellus habet.

552 *Sacratum*] Dedicated.

Sors mea] My Misfortune; my Exile, ſo *lib.* 1. *Eleg.* 4.

O cui præcipue ſors mea viſa ſua eſt.

For at that time he was ſent into Baniſhment, in which he wrote that Work.

Rupit] Broke off, left imperfect, ſo before.

Infelix domini quod fuga rupit opus.

553 *Et dedimus* &c.] He means the Tragedy of *Medea*.

Tragicis] To a tragick Stile; for *Cothurnus* is the Ornament of the Legs for Tragedians, as *Soccus* is for Comedians.

Regale] Containing the Deeds of Things.

554 *Gravis Cothurnus*] A Tragick Stile is grave: for grave Perſons and Kings are introduced in Tragedy. Whence he ſays above:

Omne genus ſcripti gravitate Tragœdia vincit.

555 *Dictaque*] And were written by me.

Manus ultima] Correction, Care, for he ſent out that Work uncorrect.

556 *In facies* &c.] Bodies chang'd into new Forms, by which he means the *Metamorphoſis*.

557 *Revoces*] That thou hadſt a mind unruffled with Anger.

558 *Et vacuo*] At leiſure.

Hinc] Out of this *Metamorphoſis*.

559 *Pauca*] Beginning.

560 *Deduxi*] I have drawn out, I have written, ſo *Metammorph.*

—Primaque ab origine mundi
Ad mea perpetuum deducite tempora carmen.

561 *Pectoris*] Of Spirit and Eloquence. *Pectus* is as it were *Pactus*, as ſome will have it, *compactis coſtis*, i. e. of the Ribs compacted together, which are as it were the Baſis or Confirmation of the Breaſt.

562 *Quoque favore*] That appears eſpecially at the End of the Work.

563 *Non ego*] I have not torn nor hurt any body with Satyr.

564 *Nec meus*] I have not accuſed any body.

Candidus à ſalibus ſuffuſis felle refugi:
Nulla venenato littera miſta joco eſt.
Inter tot populi, tot ſcripti millia noſtri.
Quem mea Calliope læſerit, unus ero.
Non igitur noſtris ullum gaudere Quiritem
Auguror, at multos indoluiſſe, malis.
Nec mihi credibile eſt quemquam inſultare jacenti,
Gratia candori ſi qua relicta mea eſt.
His, precor, atque aliis poſſint tua numina flecti,
O pater. ô patriæ cura ſaluſque tuæ.
Non ut in Auſoniam redeam, niſi forſitan olim,
Cum longo pœnæ tempore victus eris.
Tutius exilium, paulóque quietius oro,
Ut par delicto ſit mea pœna ſuo.

565 *Candidus*] I being innocent, and honeſt.

Salibus] With Jokes.

Suffuſis felle] Sprinkled with Bitterneſs and biting Expreſſions.

566 *Venenato*] With a biting, and hurting.

567 *Populi*] Of the *Romans*.

Tot millia] Among ſo many thouſands of my Verſes.

568 *Mea Calliope*] My Verſe has offended, becauſe I am ſent into Puniſhment, under Pretence of my Verſes of the *Art of Love*. So a little higher:

Quem ſua perdiderit Muſa, reportus ego.

569 *Quiritem*] *Roman* Citizen; for the Citizens were called *Quirites*, of *Quirinus*, i. e. *Romulus*, the Builder of the City.

570 *Auguror*] I think.

571 *Inſultare*] To deride me being miſerable.

572 *Gratia*] If they will but return like for like.

573 *Tua numina*] If thy Divinity can be moved or mollified. *Ovid. Flectitur iratus voce rogante Deus*

575 *Auſoniam*] *Italy*.

576 *Victus*] Appeaſed, mitigated.

577 *Tutius*] A more ſafe place than *Pontus* or *Tomos*.

578 *Ut par*] That my Puniſhment may be ſuch as my Crime has deſerv'd, which is a very ſmall one.

P. Ovidii Naſonis
TRISTIUM
Liber Tertius.

In all this whole Elegy, there is a Proſopopœia. For Ovid *feigns his Book, or this Work of his to come into the City, by his Command, ſlovenly and in Undreſs, and introduces it as wandring up and down in the City, and intreating* Auguſtus *to forgive its Father, that was in Exile and a Poet. But when it finds that it cannot meet with Reception any where, it makes its Application to the* Plebeans, *that they would be pleaſed to take it in, that it may have a Lodging ſomewhere.*

MIſſus in hanc venio timidè liber exulis urbem:
Da placidam feſſo, lector amice, manum.
Neve reformida, ne ſim tibi fortè pudori:
Nullus in hac chartâ verſus amare docet.

1 *Timide*] But I am afraid of *Auguſtus.*

Exulis] Of *Ovid* being in Exile.

Urbem] *Rome.*

2 *Da placidam* &c.] Receive me kindly, or being pleaſant and good humoured, be aſſiſting to me, weary with my long Journey. For *dare manum* ſignifies to aſſiſt any one with the Hand.

Feſſo] Tired with my long Journey.

Manum] Help. Metaphorically.

3 *Pudori*] Diſgrace, Infamy.

4 *In hac chartâ*] In all this Book

Nec domini fortuna mei eſt, ut debeat illam
Infelix ullis diſſimulare jocis.
Id quoque, quod viridi quondam malè luſit in ævo,
(Heu nimium ſerò) damnat, & odit opus.
Inſpice quid portem: nil hîc niſi triſte videbis;
Carmine temporibus conveniente ſuis.
Clauda quòd alterno ſubſidunt carmina verſu,
Vel pedis hoc ratio, vel via longa facit.
Quòd neque ſum cedro flavus, nec pumice lævis,
Erubui domino cultior eſſe meo.
Littera ſuffuſas quòd habet maculoſa lituras,
Læſit opus lacrymis ipſe Poëta ſuum.
Si quâ videbuntur caſu non dicta Latinè,
In quâ ſcribebat, barbara terra fuit.

6 *Ullis* &c.] To conceal and hide his Misfortune by any amorous or jocoſe Verſes or Writings.

7 *Id opus*] Of the *Art of Love*.

Viridi ævo] He compoſed that in his Youth, that has prov'd very unhappy for him.

Luſit] He compoſed.

9 *Portem*] I contain.

Niſi triſte] Here he means this Book of his *Triſtia*, where ſorrowful Things are treated of.

11 *Clauda* &c.] They are compoſed in Elegiac Verſe, which conſiſts of Hexameter which is longer, and Pentameter which is ſhorter.

12 *Pedis ratio*] Becauſe in a Pentameter only five Feet are required, when there are ſix in an Hexameter, whence they take their Name. He therefore ſays that a Pentameter ought to want one Foot, that it may not be an Hexameter. And indeed the one is longer than the other by a Foot, and therefore he calls it lame.

Vel via longa] As it commonly is with Men that go halting or limping after a long Journey, ſo the Poet hints that his Verſe is grown lame by its long Journey.

13 *Quodque* &c.] In theſe four Verſes are to be added the Words, *Hoc facit. Quod*, &c. the like.

Cedro] With the Juice of Cedar, that it may laſt long; for Cedar (as has been ſaid before) never rots, and thoſe Things that are daubed with the Juice of it are free from Moths.

Pumice] Poliſhed with Pumice-Stones; for Books were ſmoothed and poliſhed with Pumice Stones, after they were finiſhed and bound. Pumice-Stones are porous Stones; but properly (as *Pliny* writes) thoſe that were uſed for ſmoothing of Bodies. The Proof of them is by their Whiteneſs and Lightneſs, that they are very dry, and wear eaſily, and are not ſandy in the rubbing.

14 *Erubui*] I am aſhamed to be finer and better dreſſed than my Author himſelf. *See Eleg.* 1. *lib.* 1.

Vade, ſed incultus: qualem decet exulis eſſe,
Infelix habitum temporis hujus habe.

16 *Littera*] The Paper.

Lituras] Blots.

16 *Læſit*] Hath blotted, beſmear'd.

17 *Caſu*] By chance.

18 *Barbara*] Ignorant of the Latin Tongue.

Dicite, lectores, si non grave, quâ sit eundum,
Quoque petam sedes hospes in Urbe liber.
Hæc ubi sum furtim linguâ titubante locutus,
Qui mihi monstraret, vix fuit unus, iter.
Di tibi dent, nostro quod non tribuere Poetæ,
Molliter in patriâ vivere posse tuâ.
Duc age, namque sequar: quamvis terrâque, marique,
Longinquo referam lassus ab orbe pedem.
Paruit: & ducens, Hæc sunt Fora Cæsaris, inquit:
Hic locus à Sacris quæ via nomen habet.

19 *Dicite* &c.] Here follows a Petition concerning shewing the way.

Si non] If you do not think it too much trouble.

Qua sit] Which way I must go to *Augustus*'s Palace.

20 *Hospes*] A Stranger, for I am just come from *Pontus*, and therefore do not know the way.

21 *Furtim*] Privately, not openly.

Titubante] With a Faltering or Stammering for fear.

22 *Iter*] The Way.

23 *Dii tibi dent*] These are the Words of the entreating Book, that he, that shall shew him the Way, may die at Ease in his own Country.

Tibi] Who hast shew'd me the Way.

Poetæ] To *Ovid*.

24 *Molliter*] Pleasantly, cheerfully and without Molestation.

25 *Duc age*] Lead me to *Augustus*'s Palace.

Longinquo ab orbe] From the farthest part of the World, from *Scythia*.

26 *Paruit*] To me, entreating him to be my Guide.

Et ducens] This is the account of the Journey, which is suppos'd to be at *Rome*; for the Book tells to what Places it came at this time and the other by his Conduct.

Hæc sunt] Δειχτικῶς, it shews as it were pointing with the Finger.

Fora] The *Forum* of *Augustus*, where he gave Judgment. For *Forum* sometimes signifies a Place where Judiciary Courts are held, in which the Law Suits are determined; whence those whose Business lies in Courts are called *Forenses*, and *forenses* is an Adjective, which signifies belonging to a Court of Judgment. Whence also those Causes that are try'd in a Judicial Court, are call'd *Causæ forenses*. *Forum* properly signifies a Place of Trade, into which Things are brought to be sold, taking its Name of *Ferendo*, i. e. bringing.

28 *A sacris*] The sacred Way near to the Judgment-Hall of *Augustus*, who dwelt in the *Capitol*, so called because the sacred Things were carried through it from the Castle, *i. e.* the Capitol to the *Augurs*, or because in it a Covenant, Alliance, or Peace was made between *Romulus* and *Tatius*.

Hic locus est Vestæ, qui Pallada servat & ignem:
Hæc fuit antiqui regia parva Numæ.
Inde petens dextram, Porta est, ait, ista Palati.
Hic sator: hoc primum condita Roma loco est.
Singula dùm miror, video fulgentibus armis
Conspicuos postes, tectaque digna Deo,
Et Jovis hæc, dixi domus est: quod ut esse putarem,
Augurium menti querna corona dabat.
Cujus ut accepi dominum, Non fallimur inquam:
Et magni verum est hanc Jovis esse domum.

29 *Hic locus*] In the Palace there is the Temple of *Vesta*, where the *Palladium* is kept. For going to the Palace of *Augustus*, he passed by *Pallas*'s Temple, in which was the *Palladium* of that Goddess, *i. e.* the Image of *Pallas*, made of Wood, moving her Eyes; and the Spear which she held in her Hand. For when in *Troy* there was a Castle built in Honour of *Pallas*, and a Temple on the top of it, she fell down from Heaven, and chose her self a Grove in the Temple, which had not yet any Roof to it, and not long after there was an Oracle given out by *Apollo*, that it should be to the Destruction of the City, if that Image should be brought without the Gates of the City. And therefore it was that in the Time of the *Trojan* War, *Diomedes* and *Ulysses* got into the Castle by a Common-Sewer or Gutter, and having slain the Keepers, brought away the Image.

Ignem] The perpetual Fire, which was kept in the Temple of *Vesta*.

30 *Regia*] Which adjoined to the Temple of *Vesta*.

31 *Petens dextram*] Turning himself to the Right-hand.

Palati] Of the Court [Palace] of *Augustus*. Magnificent and large Houses are call'd *Palatia* [Palaces] of *Palatium*, the principal Mountain of the City of *Rome*. See before.

32 *Hic sator*] Here Father *Romulus* first dwelt.

Hoc loco] In the *Palatine* Mount.

Condita est] Was built by *Romulus*.

Roma] A City of *Italy*, the Queen of Cities, and Head of the whole World.

33 *Singula*] *Augustus*'s *Forum*, the holy Way, the Temple of *Vesta*, &c.

Video] Here the Poet praises *Augustus*'s House, built in the *Palatium*.

Fulgentibus armis] That were taken from Enemies. For it was the Custom to adorn the Posts, Gates, Porches of Houses and Courts, with the Spoils and Arms that they had taken from Enemies.

34 *Conspicuos*] Decorated, visible and plain to attract the Eyes of all.

Tectaque digna] A Palace worthy of *Augustus*.

35 *Et Jovis*] Of *Augustus*.

36 *Augurium*] A Sign.

Querna] A Crown made of Oak set before the Palace, which Tree was accounted under the Tutelage of *Jupiter*.

37 *Cujus* &c.] After I understood that *Augustus* dwelt there, and that it was his Palace.

Non fallimur] In saying that it was *Jupiter*'s House.

38 *Et magni*] Because *Augustus* was *Jupiter*.

Cur tamen appoſitâ velatur janua lauro?
Cingit & Auguſtas arbor opaca fores?
An quia perpetuos meruit domus iſta triumphos?
An quia Leucadio ſemper amata Deo eſt?
Ipſa, ne quòd feſta eſt? an quod facit omnia feſta
Quam tribuit terris, pacis an iſta nota eſt?
Utque viret laurus ſemper, nec fronde caducâ
Carpitur: æternum ſic habet illa decus,
Cauſa ſuper poſitæ ſcripto teſtante coronæ
Servatos cives indicat hujus ope.

39 *Cur tamen*] But why is *Cæſar's* Gate cover'd with Laurel that it can ſcarce be ſeen? The Laurel was had in great Honour by the Ancients, being dedicated to Triumphs, and wont to be planted at the Doors and in the Houſes of *Cæſar's*, and High-Prieſts and great Men, this is call'd the Paciferous Tree, becauſe being held out between armed Enemies, it was a Sign of Truce; the *Romans* commonly made uſe of it as a Sign of Joy and Victories.

40 *Opaca*] Thick, becauſe it never loſes its Leaves.

Fores] Hence *Martial* calls the *Penates Laurigeros*, becauſe the Laurel was placed before the Emperor's Houſe. See *Metam.* 1. *v.* 562.

41 *An quia*] He renders the firſt Reaſon why *Auguſtus's* Gate was clothed with Laurel, and *Auguſtus* was crown'd with it.

Perpetuos] Becauſe he was perpetually triumphing? For the Laurel was given to thoſe that triumphed.

42 *Leucadio*] By the God *Apollo*, ſo called of *Lemcadia* a *Peninſula* in *Greece*, *Apollo* loves the Laurel, becauſe *Daphne* was turned into it. *Ovid Metam.* 1. teaches this.

At quoniam conjux mea non potes eſſe,
Arbor eris certe dixit, mea: ſemper habebunt
Te coma, te cithara, te noſtra, laure, Pharetra.
Tu ducibus lætis aderis, cum læta triumphum
Vox canet, & longas viſent Capitolia Pompas.

43 *Ipſa* &c.] Or becauſe it is to the *Romans* a Meſſenger of Joy and Victories, and makes all Things feſtival and cheerful, exhilarating the Minds of all; and therefore was laid in *Jupiter's* Lap, as often as Victory gave occaſion for new Joy.

44 *Quam*] Which he gave to the Earth. For *Auguſtus*, after many Wars, kept the World in Peace.

Nota eſt] A Token, becauſe being held forth between armed Enemies, it was a Sign of a Ceſſation of Arms.

45 *Viret*] It is green.

Nec fraude] Nor ever loſes its Leaves.

46 *Æternum*] So let that Houſe always flouriſh.

47 *Cauſa*] Why an oaken Crown was placed there, a Table affixed there ſignifies.

Super] For the upper part of the Gate was adorn'd with Leaves of Laurel, under which was placed a Crown of Oak, which was given to him that had ſaved a Citizen, and was called a *Civic Crown*.

47 *Servatos*] Becauſe a Civic Crown was given to him that had ſaved a Citizen.

Adjice ſervatis unum, Pater optime, civem,
Qui procul extremo pulſus in orbe latet.
In quo pœnarum, quas ſe meruiſſe fatetur,
Non facinus cauſam, ſed ſuus error habet.
Ne miſerum vereorque locum, vereorque potentem,
Et quatitur trepido littera noſtra metu.
Aſpicis exſangui chartam pallere colore?
Aſpicis alternos intremuiſſe pedes?
Quandocunque precor noſtro placata parenti,
Iiſdem ſub dominis aſpiciare domus.
Indè timore pari gradibus ſublimia celſis,
Ducor ad intonſi candida Templa Dei,
Signa peregrinis ubi ſunt alterna columnis

49 *Adjice*] Add one more [*i. e. Ovid*] to the other Citizens thou haſt ſaved.

Pater] *Auguſtus* Father of thy Country.

Civem] *Ovid.*

50 *Extremo*] In the uttermoſt part of the World, *i. e.* in *Scythia*, *Latet*] Lies.

57 *In quo* &c.] The Book pleads its Maſter's Cauſe; the Order: *In quo*, ſc. Citizen, *Ovid*; *Non facinus, ſed ſuus error, habet cauſam panarum*, *i. e.* contains the Cauſe, or is the Cauſe of his Ruin, *&c.*

52 *Me miſerum*] Here follows the moving of the Affection on the ſight of that Houſe, and a Prayer for the perpetual Inhabitants of that Houſe.

Locum] The Capitol.

Potentem] *Auguſtus.*

55 *Exſangui*] Of a pale, for pale Perſons ſeem to want Blood, by reaſon that as the Blood when it is diffus'd to the extreme [outmoſt] Parts of the Body is the cauſe of Redneſs. So on the contrary when the Blood retires back on a ſudden, we grow pale, as we ſee happens on a Fright, when the Blood retires to the inward Parts. That is properly ſaid to be *exſanguis* that is without Blood.

56 *Alternos pedes*] A Dactyl and a Spondee which are the Feet of an Hexameter and Pentameter Verſe.

57 *Quandocunque*] Whenſoever (for I don't ſet the Time) thou ſhalt be reconciled to my Parent, *i. e.* to *Ovid* my Author.

58 *Iiſdem*] May'ſt thou remain in the ſame Family. He wiſhes *Cæſar* long Life and Proſperity, and ſo departs from the Houſes.

59 *Timore*] With the like Fear with which I entred the City, otherwiſe *tenore*, i. e. Order.

60 *Intonſi*] Of long-haired *Apollo*, who does not cut his Hair. The Sun is painted with long Hairs, becauſe he extends his Rays very far.

Candida] Becauſe of the Marble that Temples and Roofs were adorned with; or becauſe of the Neatneſs of the Structure.

61 *Signa* &c.] In whoſe Temple on two Pillars there were alternately two Statues carved, in one of which the *Belides*, i. e. fifty Daughters of *Danaus*. *Belides* is a *Patronymick*, and derived from their Grandfather; for *Belus* was the Father of *Danaus* and *Ægyptus*.

62 *Stridlo*]

Belides, & ſtricto barbarus enſe pater :
Quæque viri docto veteres fecêre noviqua
Pectore, lecturis inſpicienda patent.
Quærebam fratres, exceptis ſcilicet illis,
Quos ſuus optaret non genuiſſe pater.
Quærentem fruſtra cuſtos è ſedibus illis
Præpoſitus ſancto juſſit abire loco,
Altera templa peto vicino juncta theatro:
Hæc quoque erant pedibus non adeunda meis.
Nec me, quæ doctis patuerunt prima libellis
Atria, libertas tangere paſſa ſua eſt.

62 *Stricto* &c.] In the other was the cruel Father of the *Belides*, with his drawn Sword, threatning his Daughters with Death, if they did not in one Night murder their Kinſmen: So many Sons of *Ægyptus*.

Pater] *Danaus*, who had fifty Daughters, and whoſe Brother *Ægyptus* having fifty Sons, deſir'd that he would give them his fifty Daughters in Marriage. *Danaus* having been foretold by the Oracle, that he ſhould die by the Hands of his Son-in-Law, refuſed to grant it for a long time. But at laſt being prevail'd upon by his Brother, the Nuptials were celebrated. The Damſels having receiv'd Swords from their Father, as he had commanded them, ſlew their Husbands the firſt Night, (except *Hypermneſtra*, who ſaved her Husband *Linus*,) becauſe of which Impiety the Poets feign they were puniſhed in *Hell*, with this Puniſhment, they were forc'd to be continually filling a leaky Tun with Water, which ran out as faſt as they put it in. *Tibullus*.

Et Danaï proles, Veneris quia numina laſſit
In Cava Lethæas dolia portat aquas.

See *Heroid. Ep.* 14.

63 *Quæque*] Books; in the ſame place at the Temple of *Apollo*, *Auguſtus* had built a Library.

65 *Quærebam*] In that Library I ſought for the other Books that had been compoſed by *Ovid*, as tho' my Brethren, having been begotten by him.

Illis exceptis] The Books of the *Ars of Love*.

66 *Quos*] Whom *Ovid*, who compoſed them wiſh'd he never had compoſed.

67 *Cuſtos præpoſitus*] The Library Keeper.

Sancto loco] Out of the Palace.

Juſſit &c.] Becauſe he would not put me into the Library.

Altera templa] Either of *Ceres* or *Veſta*, or *Liberty*, or *Hercules*, of the *Muſes*, which they call'd by a *Greek* Name *Meſagetes*. For there were a great many Temples there.

69 *Theatro*] Near to the Theatre of *Marcellus* or *Cornelius Balbus*.

70 *Hæc*] Alſo to thoſe I was not admitted, they being ſhut againſt me, I being the Son of a baniſhed Man.

71 *Nec me*] Neither am I admitted into the Court of Liberty it ſelf, where the firſt Library was, even that which lay open before all Libraries.

Doctis] To the Works of the Learned.

In genus auctoris miseri fortuna redundat,
Et patimur nati, quam tulit ipse, fugam,
Forsitan & nobis olim minùs asper: & illi
Evictus longo tempore Cæsar erit.
Dii precor atque adeò (neque enim mihi turba roganda est)
Cæsar ades voto, maxime Dive, meo.
Intereà, statio quoniam mihi publica clausa est,
Privato liceat delituisse loco.
Vos quoque, si fas est, confusa pudore repulsæ
Sumite plebeiæ carmina nostrâ manus.

In genus] Upon or unto the Books, the Sons of unhappy *Ovid*.

Redundat] Comes upon, returns upon.

Et nati] And we the Books the Sons of *Ovid*, are driven away.

Fugam] Banishment from the City.

75. *Et nobis*] To us the Sons of *Ovid*.

Olim] In Time to come, being appeased, mollified.

Illi] To *Ovid*.

77 *Neque* &c.] For there are no other Gods, but *Augustus* to be entreated by me.

78 *Ades voto*] Cause me to obtain my Request, or what I wish for.

79 *Statio*] Of the Emperour's House; a Metaphor taken from Soldiers or Ships.

80 *Privato*] In the place of a private Man.

81 *Vos quoque* &c.] The Order is: *Vos quoque plebeiæ manus*, i. e. mean and private Persons, *Sumite carmina nostra*, lest they be repelled or rejected; *Confusa*, i. e. astonished or confounded, *pudore repulsæ*, because the Library Keeper thrust me out of the sacred House of *Augustus*. Therefore he does not only desire to dwell in a private Place, but to be handled by private Persons. *Repulsa* is properly such a Rejection, by which any one is prevented or depriv'd of Honour, Magistracy, or any other Thing sought for or hoped for; and we say *accipere*, and *ferre repulsam*.

82 *Si fas est*] If you may by *Augustus*'s Permission.

ELEGIA II.

There are two parts of this Elegy, the first is a Complaint, and the latter a Prayer: The Poet complains that the Fates have forced him into Scythia, *and that neither* Apollo *or the* Muses *have afforded any help to their Priest; and then he says, that he lives in* Scythia *in a continual Fluctuation and Sorrow: and in the last place he prays to the Gods, that whereas he has often escaped Death, that he may die at last.*

ERGO erat in fatis Scythiam quoque visere nostris?
Quæque Lycaonio terra sub axe jacet?
Nec vos Pierides, nec stirps Latonia vestro
Docta sacerdoti turba tulistis opem?
Nec mihi, quòd lusi vero sinè crimine, prodest,
Quòdque magis vitâ Musa jocosa mea est.
Plurima sed pelago terrâque pericula passum
Ustus ab assiduo frigore Pontus habet.
Quique fugax rerum, securaque in otia natus,
Mollis, & impatiens antè laboris eram.
Ultima nunc patior: nec me mare portubus orbum
Perdere, diversæ nec potuêre viæ.

1 *Erat in fatis*] The *Fates* had so appointed for me, or it was appointed by the Gods, that I should see *Scythia*; as though he had said, I am not only banish'd by *Augustus*, but I am sent into *Scythia* too. So that the Poet complains not so much of his Banishment, as the Place of his Banishment.

2 *Lycaonio*] Under the Northern Climate, where *Arctos*, so called from *Callisto* the Laughter of *Lycaon*, who being transform'd into the greater Bear; is by the Poets stiled *Lycaonia*. *Metam.* 2. *Fab.* 6.

3 *Pierides*] *Muses*, so call'd of *Pierus*, whose Daughters the *Muses* overcame. *Metam.* 4. *Fab.* 12. or as others say, from *Pieria* a place near *Helicon*.

Stirps Latonia] *Apollo* the Son of *Latana* and *Jupiter*, the President of the *Muses*, μουσηγέτης, the God of Poets.

4 *Sacerdoti*] To *Ovid*. For Poets are the Priests and Ministers of *Apollo* and the *Muses*. *Tibullus*,

Phœbe fave, novus ingreditur tua templa sacerdos.

Horat. *Carmina non prius audita, Musarum* sacerdos.
Virginibus puerisque canto.
Vir. *Me vero primum dulces ante omnia Musæ,*
Quarum sacra fero, ingenti percussus amore

Hence the Poets are call'd *Sacri*, sacred. *Sacerdos* is one who is dedicated to God to offer Sacrifices.

5 *Quod lusi*] That I have written Verse without a Fault, such as may truly be objected against me.

Vero] That he may shew himself to have been condemn'd falsly and unjustly for an amorous Verse.

6 *Quodque* &c.] Nor does it stand me in any stead, that my Life is less dishoneſt than my Verses.

Plurima] I who have suffered a great many Dangers both by Land and Sea, am in *Pontus*, a Place of a rigid Exile.

8 *Ustus frigore*] For even cold burns, though not of it self, yet by Accident or *Antiperistasis*.

Ab assiduo] Because the Region of *Pontus* inclines very much to the *North*.

9 *Quique*] And I that shunn'd the Bar and Contentions.

Laboris] Of Molestations.

11 *Ultima*] The greatest Calamities.

Mare] *Pontus* which has scarcely any Harbours. So *Eleg.* 4. *lib.* 4.
Nec placidos portus hospita navis habet.

12 *Diversa via*] Both of Sea and Land, in either of which I have suffer'd Dangers without Death.

Suffecitque malis animus. Nam corpus ab illo
Accepit vires, vixque ferenda tulit.
Dùm tamen & ventis dubius jactabar, & undis,
Fallebat curas ægraque corda labor.
Ut via finita eſt, & opus requievit eundi,
Et pœnæ tellus eſt mihi tacta meæ:
Nil niſi flere libet: nec noſtro parcior imber
Lumine quàm verna de nive manat aqua.
Roma domuſque ſubit, deſideriumque locorum,
Quidquid & amiſsâ reſtat in urbe mei.
Hei mihi, quòd toties noſtri pulſata ſepulcri
Janua, ſed nullo tempore aperta fuit!
Cur ego tot gladios fugi? totieſque minata
Obruit infelix nulla procella caput?
Dî, quos experior nimiùm conſtanter iniquos,
Participes iræ quos Deus unus habet;

13 *Suffecitque*] Grew hard and fortified againſt Calamities.

Ab illo] By the hardened Mind.

15 *Dum* &c.] Nevertheleſs while I was ſailing.

Dubius] Uncertain of my Safety and Life. For when a Storm happens to thoſe that are ſailing, their Safety is very dubious.

16 *Fallebat*] Did drive away Cares, ſo that they were not felt.

Labor] The Violence of the Storm, with which I was toſſed, *q. d.* while I was in my Voyage, although I was in great danger, and laboured, I can't tell by what means it was, but yet that Danger and Miſery did not ſo much affect me, nor did I mind it ſo much as to afflict my ſelf much on that account.

17 *Et opus requievit*] As I reſted from the Buſineſs [Fatigue] of Sailing.

18 *Et pœnæ*] And I came to the Land of my Exile, *i. e.* to *Tomos*.

19 *Noſtro lumine*] From my Eyes.

Parcior] Fewer Tears.

20 *Quam* &c.] Than of Snow which melts in Summer and becomes Water.

Virg. *Vere novo gelidus canis cum montibus humor Liquitur.*

21 *Subit*] Comes into my mind.

22 *Amiſsâ*] Forbidden to me.

Mei] Which was dear to me.

23 *Hei mihi*] He repeats his Complaint of the drawing out of his Puniſhment in length.

Quod toties] That I have been ſo often near Death, and could not die. An Allegory.

25 *Gladios*] Cut-Throats. For *Tomos*, where *Ovid* was, was often attack'd and taken by the *Scythians*.

Totieſque] When I have been toſs'd about by ſo many Storms, which threaten'd me Death.

27 *Iniquos*] Angry.

28 *Deus*] *Auguſtus lib.* 1. *Eleg.* 2. the Poet pray'd to the Gods, *Ne magni Cæſaris iræ ſubſcriberent.* who here he ſays were Partakers of the Anger of one God, *ſc.* of *Auguſtus*, with whom they are to be thought to have conſpired againſt *Ovid*.

Exiſtimulate, precor, ceſſantia fata meique
Interitus clauſas eſſe vetate fores,

29 *Exſtimulate*] Thruſt ye forwards.
Fata] Death, that there may be an end of my Miſeries.
Meique] Of my Death.
30 *Clauſas*] Command that the Gate of Death may be open to me.

ELEGIA III.

The Poet writing to his Wife out of Scythia, *excuſes himſelf for ſending a Letter written by the Hand of another, and ſhews that it could not be otherwiſe, by reaſon of his being ſick, and alſo he mentions other Inconveniencies under which he laboured. But he intimates that his greateſt Affliction was his wanting her Company. He commands that his Bones be carried to* Rome *in a little Urn, and ſigned with an Epitaph which he had compoſed.*

HÆC mea, ſi caſu miraris, epiſtola quare
Alterius digitis ſcripta ſit: æger eram.
Æger in extremis ignoti partibus orbis,
Incertuſque meæ pæne ſalutis eram.
Quem mihi nunc animum dirâ regione jacenti
Inter Sauromatas eſſe Getaſque putas?
Nec cælum patior, nec aquis aſſuevimus iſtis,
Terraque neſcio quo non placet ipſa modo.
Non domus apta ſatis: non hic cibus utilis ægro:
Nullus, Apollineâ qui levet arte malum, eſt,

1 *Caſu*] Or otherwiſe *conjux*
2 *Digitis*] With the Fingers or Hand.
Æger] Sick.
3 *Ignoti orbis*] In *Scythia*, where but very few come.
4 *Salutis*] Of Life.
5 *Dirâ* Ungentle in reſpect both of Perſons and Climate.
Jacenti] To me afflicted and miſerable.
7 *Nec cælum*] I can't bring my the Intenſeneſs of the cold.
Aquis] Frozen.
8 *Terraque*] Becauſe untilled, barren and unpleaſant.
9 *Non domus* &c.] So *lib.* 5. *Eleg.* 10.
Quippe ſimul nobiſcum habitat diſcrimine nullo,
Barbarus, & tecti plus quoque parte tenet.
10 *Apollinea arte*] The Phyſician's Art, the Art of healing, for

Non qui ſoletur, non, qui labentia tardè
Tempora narrando fallat, amicus adeſt.
Laſſus in extremis jaceo populiſque, lociſque:
Et ſubit affectò nunc mihi quicquid adeſt.
Omnia cùm ſubeant, Vincis tamen omnia conjux:
Et plus in noſtro pectore parte tenes.
Te loquor abſentem: te vox mea nominat unam:
Nulla venit ſine te nox mihi, nulla dies.
Quin etiam ſic me dicunt aliena locutum,
Ut foret amentis nomen in ore tuum.
Si jam deficiam, ſuppreſſaque lingua palato
Vix inſtillato reſtituenda mero:
Nuntiet hùc aliquis dominam veniſſe, refurgam:
Speſque tui nobis cauſa vigoris erit.
Ergo ego ſum vitæ dubius: tu forſitan illic
Jucundum, noſtri neſcia: tempus agis.
Non agis, affirmo: liquit hoc, cariſſima, nobis,
Tempus agi ſinè me non niſi triſte tibi.

Apollo is ſaid to be the Inventer of Phyſick, as *Metam.* 1.

Inventum medicina meum eſt.

So *lib.* 3.

Vos quoque Phœbeâ morbos qui pellitis arte,
Munera de veſtris panca referte deæ.

Malum] The Diſeaſe.

11 *Labentia*] For the time ſeems to paſs on but ſlowly to them that are in Sorrow, but it is otherwiſe to them that are merry.

12 *Narrando*] By talking or Converſation.

Fallat] May cauſe to appear ſhort.

13 *Laſſus*] Tired, ſpent, exhauſted.

Extremis] Of the known World.

14 *Affectò*] To my Thoughts, otherwiſe *affectûm.*

15 *Vincis*] Thou comeſt firſt into my mind.

16 *Et plus*] And thou poſſeſſeſt more than a part, *i. e.* the greateſt part in my Breaſt.

17 *Te loquor* &c.] Concerning the abſent,

18 *Sine te*] Without Remembrance [mention] of thee.

19 *Aliena*] To have been delirious by the Violence of the Diſeaſe.

20 *Amentis*] By reaſon of the Diſeaſe.

21 *Deficiam*] I Swoon away.

Suppreſſaque] Weak and languid, that it can't move as it happens to thoſe that languiſh.

22 *Vix inſtillato*] Wine being poured in gently. For Wine repairs Strength.

23 *Dominam*] Thee my Wife.

Reſurgam] I raiſe my ſelf up, grow well.

24 *Vigoris*] Of new Strength.

25 *Ergo ego* &c.] So that I live in danger of Death.

26 *Jucundum* &c.] Thou delighteſt thy ſelf, and art Unmindful of me, not regarding me.

27 *Non agis*] A pleaſant Life.

Liquit hoc] I am very certain.

Si tamen implevit mea fors, quos debuit, annos:
Et mihi vivendi tam citò finis adest;
Quantum erat ô magni, perituro parcere, Divi,
Ut saltem patriâ contumularer humo!
Vel pœna in mortis tempus dilata fuisset,
Vel præcepisset mors properata fugam.
Integer hanc potui nuper benè reddere vitam:
Exul ut occiderem, nunc mihi vita data est:
Tam procul ignotis igitur moriemur in oris?
Et fient ipso tristia fata loco?
Nec mea consueto languescent corpora lecto?
Depositum nec me qui fleat, ullus erit?
Nec dominæ lachrymis in nostra cadentibus ora
Accedent animæ tempora parva meæ?
Nec mandata dabo? nec cum clamore supremo
Languentes oculos claudet amica manus?

29 *Si tamen*] Yet if Fate shall grant me all my appointed Years, *i. e.* if the end of my Life is at hand.

31 *Quantum*] How small a matter was it to grant this.

32 *Ut saltem*] That I might be buried at *Rome*.

33 *Vel pœna*] My Banishment. *In mortis*] Until my Death.

34 *Vel præcepisset*] Or Death had seized on me before, had prevented or preceeded my Exile, *i. e.* that I had died before I went into Banishment.

35 *Integer*] Safe, not a banished Man.

36 *Occiderem*] I should die.

38 *Fient*] Shall bring Sorrow, because I must die in *Scythia*.

40 *Depositum*] Upon the funeral Pile, or upon the Bed.

42 *Accedent*] Will be added.

Animæ] Which does not so quickly go out of the Body.

Tempora] A little space, *q. d.* shall my Wife's Tears flowing from her Eyes, lengthen out any Thing, that little space of my Life; seeing she is absent and cannot perform those Offers.

43 *Nec mandata*] Nor shall not I dying make my last Will? So *lib.* 1. *Eleg.* 2. after he had said it was an excellent thing for the Carcass to be covered with the Ground. He adds,

Et mandare suis aliqua——

Clamore] A funeral Outcry. For the Bodies of those that were newly dead, were first washed in warm Water, because the vital Spirit being pent, did frequently deceive; therefore they did three Times, at proper Distances of Time, make an Outcry. And if the Breath did not after all discover it self, as though they then despair'd, they laid the Body on the funeral Pile. Hence arise the common Saying, *Conclamatum est*, to signifie that there was no Hopes left. Whence *Ovid* in this Place calls it *Supremum clamorem*.

44 *Languentes*] Dying, conversing in Death.

Amica] It was the Custom for the nighest of Kin, to close the Eyes of dying Persons, which are open'd wide: So *Ariadne* to *Theseus*.

Nec mea qui digitis lumina claudat erit.

Penelope to *Ulysses* concerning their Son *Telemachus*.

Sed sinè funeribus caput hoc, sinè honore sepulchri
  Indeploratum barbara terra teget?
Ecquid, ubi audieris, totâ turbabere mente?
  Et feries pavidâ pectora fida manu?
Ecquid in has fruſtrà tendens tua brachia partes
  Clamabis miſeri nomen inane viri?
Parce tamen lacerare genas, nec ſcinde capillos:
  Non tibi nunc primùm, Lux mea, raptus ero.
Cùm patriam amiſi, tunc me periiſſe putato:
  Et prior, & gravior mors fuit illa mihi.
Nunc, ſi fortè potes, ſed non potes, optima conjux,
  Finitis gaude tot mihi morte malis.
Quod potes, extenua forti mala corde ferendo,
  Ad quæ jam pridem non rude pectus habes.
Atque utinam pereant animæ cum corpore noſtræ,
  Effugiatque avidos pars mihi nulla rogos!
Nam ſi morte carens vacuas volat altus in auras
  Spiritus, & Samii ſunt rata dicta ſenis:

Dii precor hoc jubeant, ut cunctis ordine fatis
Ille meos oculos comprimet, ille tuos.

45 *Caput hoc*] This Body.

Honore &c.] Without funeral Pomp.

46 *Indeploratum*] Not bewail'd, ἀκλαυτόν.

47 *Ecquid*] Whether or not, *i. e.* will you or not?

Audieris] That I am dead.

48 *Et feries*] After the manner of Mourners.

49 *In has partes*] Towards *Scythia*, and the Northern part of the World.

50 *Inane*] Which is now empty and of no worth.

51 *Parce* &c.] The Poet bids his Wife to keep within Bounds as to Mourning, adding a brief Conſolation, taken from the Conſideration of the Times.

Lacerare] To tear her Cheeks with her Nails.

Scinde] To unbind [to cut]. For Mourners uſed to cut their Hair, and not to lay aſide their Mourning Habit, till their Hair was grown to its uſual length, this *Ovid* forbids his Wife to do. *Virgil* writes that this Cuſtom of unbinding their Hair at Funerals, proceeded from the *Trojan* Women, *Æneid.* 1.

Et mœſta Iliades crines de more ſoluta.

52 *Lux mea*] My Wife, who art as dear to me as the Light.

Raptus] Taken away.

53 *Cum patriam*] When I was ſent into Baniſhment.

Periiſſe] To have been dead.

54 *Et prior*] Baniſhment was worſe to me than Death.

55 *Non potes*] By reaſon of thy extraordinary Love for me.

57 *Extenua*] Extenuate, leſſen, make Light to thee.

Mala] My Death and Baniſhment.

58 *Non rude*] Not unexperienced.

60 *Avidos rogos*] The devouring and rapid Flames.

60 *Morte carens*] Immortal.

Vacuas auras] The thin Air.

62 *Spiritus*] The human Soul.

Samii ſenis] And thoſe Things

Inter Sarmaticas Romana vagabitur umbras,
Perque feros Manes hoſpita ſemper erit.
Oſſa tamen facito parvâ referantur in unâ:
Sic ego non etiam mortuus exul ero.
Non vetat hoc quiſquam: fratrem Thebana peremptum
Suppoſuit tumulo, Rege vetante, ſoror.
Atque ea cum foliis, & amomi pulvere miſce,
Inque ſuburbano condita pone ſolo.
Quoſque legat verſus oculo properante viator,
Grandibus in tumuli marmore cæde notis.
Hic ego qui jaceo tenerorum luſor amorum,
Ingenio perii Naſo Poeta meo.

which *Pythagoras* ſaid, who was born in the Iſland *Samos*, viz. that Souls departing out of Bodies, firſt made their way into the Air, and afterwards paſſed into other Bodies. This is the *Μετεμψύχωσις* of *Pythagoras*, i. e. the paſſing of Souls out of one Body into another, and for that reaſon he forbid Men to eat Fleſh, and to accuſtom themſelves to Food of a more eaſy Digeſtion, and more eaſily to be procured. See *Metam.* 15. *Fab.* 3. *&c.*

Rata] Confirm'd, certain, whence comes *ratum habere*, i. e. to approve and confirm, whence that is ſaid to be *irritum*, which is rejected, or diſprov'd.

63 *Romana*] Of a *Roman* Man, of *Ovid*.

Vagabitur] Will wander, will rove about here and there.

Umbras] the Souls. *Umbra* is Air wanting Sun, which is made by the Interpoſition of any Body, eſpecially of the Clouds.

64 *Feros manes*] Among the fierce Souls of *Sarmatians*.

Hoſpita] A Stranger, becauſe it will never depart out of the Region of *Scythia*, as the Body does.

65 *Urna*] A ſepulchral Urn, into which my Bones being gathered out of the funeral burning were impos'd, and my Aſhes mixt with Spices were put, and my Name inſcrib'd upon it.

66 *Non etiam* &c.] I ſhall not ſeem to my ſelf to be baniſhed, if my Body be buried in my own Country.

67 *Non vetat*] No Body denies the Office of a Burial; as tho' he had ſaid it has been forbidden me to return, but not that my Bones ſhould be carried back.

Fratrem] *Eteocles.*

Thebana ſoror] *Antigone* the Daughter of *Oedipus* King of *Thebes*.

68 *Suppoſuit* &c.] She buried.

Rege vetante] Although *Creontes* King of *Thebes* would have thoſe that died in the *Theban* War, to be unburied.

69 *Foliis*] Sweet Smelling, that the Aſhes themſelves might ſmell ſweet.

Amomi] Of an Herb, of a very fragrant Scent growing in *Arabia*, and uſed in embalming the Dead.

70 *Suburbano ſolo*] In a Cemetery, or Burying-place.

71 *Oculo properante*] That a Traveller in haſte.

72 *Cæde*] Write, Carve.

73 *Hic* &c.] He adds an Epitaph in four Verſes.

74 *Perii*] I was baniſhed.

At tibi, qui tranſis, ne ſit grave, quiſquis amaſti,
Dicere, Naſonis molliter oſſa cubent.
Hoc ſatis in tumulo eſt: etenim majora libelli,
Et diuturna magis ſunt monumenta mei.
Quos ego confido, quamvis nocuêre, daturos
Nomen, & auctori tempora longa ſuo.
Tu tamen extincto feralia munera ferto,
Deque tuis lacrymis humida ſerta dato.
Quamvis in cinerem corpus mutaverit ignis,
Sentiet officium mœſta favilla pium.
Scribere plura libet: ſed vox mihi feſſa loquendo,
Dictandi vires, ſiccaque lingua negat.
Accipe ſupremo dictum mihi forſitan ore,
Quod, tibi qui mittit, non habet ipſe, Vale.

75 *At tibi* &c.] An Apoſtrophe to the Traveller.

Amaſti] If you have been in Love with any Maid.

76 *Molliter oſſa* &c.] A Wiſh that was uſually uſed for thoſe that were dead, and was inſcribed on their Grave-Stones, *&c.* in theſe Letters, *S. T. T. L.* i. e. [*Sit tibi terra levis.*] may the Earth be Light upon thee.

77 *Hoc ſatis*] To declare what I am.

Libelli] Written by me.

79 *Quos*] An everlaſting Fame.

80 *Auctori*] To me who am dead

81 *Feralia* &c.] *Inferias*, i. e. the ſacred Rites of the Dead, which are paid to the infernal Deities. See *Ovid* 2. *Faſti.*

Parva petunt manes, &c.

Ferto] Annually.

82 *Serta*] Flowers.

83 *Quamvis* &c.] Although my Body ſhall be burned.

84 *Mœſta favilla*] A Spark deſtitute of Fire, which will make thee ſad.

87 *Supremo ore*] The laſt Time, becauſe perhaps I ſhall die quickly.

88 *Quod* &c.] Becauſe he was ſick when he ſent this Letter.

ELEGIA IV.

The Poet admoniſhes a dear Friend, whom becauſe of Auguſtus *he dares not name, that he ſhould ſhun the Courts of great Princes, who although they are able to do a great deal of Good, nevertheleſs do it not, but rather hurt, and then he praiſes the Fidelity of his Friend, whom he never knew to fail him in Adverſity; and reckons up the Inconveniences of his Baniſhment, of which he reckons the Abſence of his Friends the chief. And in the laſt place he entreats him to aſſiſt him as*

O Mihi care quidem ſemper, ſed tempore duro
Cognite, res poſtquam procubuêre meæ:
Uſibus edocto ſi quicquam credis amico:
Vive tibi, & longè nomina magna fuge
Vive tibi, quantumque potes, præluſtria vita:
Sævum præluſtri fulmen ab arce venit.
Nam quamquam ſoli poſſunt prodeſſe potentes:
Non prôſit potiùs ſi quis obeſſe poteſt.
Effugit hybernas demiſſa antenna procellas,
Lataque plus parvis vela timoris habent.
Aſpicis, ut ſummâ cortex levis innatet undâ,
Cum gravè nexa ſimul retia mergat onus?
Hæc ego ſi monitor monitus priùs ipſe fuiſſem,
In quâ debebam forſitan urbe forem.
Dùm tecum vixi, dùm me levis aura ferebat,
Hæc mea per placidas cymba cucurrit aquas.
Qui cadit in plano (vix hoc tamen evenit ipſum)

Tempore duro] In my Adverſity in which true Friendſhip is known. See *Lib.* 1. *Eleg.* 4.

Scilicet, ut fulvum ſpectatur in ignibus aurum:
Tempore ſic duro eſt inſpicienda fides.

2 *Poſtquam*] After my Fortune began to decline, a Metaphor taken from Buildings.

3 *Uſibus* &c.] Experience, *i. e.* whom Experience has taught.

4 *Vive tibi*] Keep at home and live content with your own Condition.

Nomina] Renown.

5 *Præluſtria*] Magnificent and noble Courts.

6 *Sævum fulmen*] Baniſhment which is like a Thunderbolt to me.

Præluſtri arce] From *Auguſtus*'s Houſe built on a high place, *viz.* in the *Palatium*.

8 *Obeſſe*] To hurt.

9 *Effugit*] He explains the Matter by a Similitude taken from a Ship.

Hybernas] That rage in Winter.

Demiſſa] The croſs piece of Wood that is let down from the Maſt.

10 *Lataque*] Spread wide.

Parvis] Than moderate Sails, not ſpread too wide.

Timoris] Of Danger.

11 *Ut*] As, or after the manner as.

Cortex] A light Bark or Cork ſwims upon the top of the Water, and does not ſink, becauſe no Weight pulls it down, and great Nets are ſunk by Weights of Lead. By light Bark and Nets he means Perſons of low Rank, and by Lead great Men; who like Lead ſink down their Clients as low as they liſt.

13 *Hæc* &c.] Not to have been ambitious of high Things.

14 *Urbe*] In *Rome*.

15 *Levis aura*] A gentle ſmall Wind, by which he means his Mediocrity [middle Eſtate] *i. e.* while he was content with a Mediocrity.

16 *Hæc mea cymba*] I felt no Inconveniency in my Affairs. An Allegory. For by a Boat he means himſelf or his Wife; by

Sic cadit, ut tactâ surgere possit humo.
At miser Elpenor tecto delapsus ab alto,
Occurrit Regi flebilis umbra suo.
Quid fuit, ut tutas agitaret Dædalus alas?
Icarus immensas nomine signet aquas?
Nempe quòd hic altè, demissiùs ille volabat:
Nam pennas ambo non habuêre suas.
Crede mihi, benè qui latuit, benè vixit: & intra
Fortunam debet quisque manere suam.
Non foret Eumedes orbus, si filius ejus
Stultus Achilleos non adamasset equos.

Placidas aquas] he means the Quality of his Life or State.

17 *Qui cadit*] He that falls upon plain Ground, *i. e.* that suffers any Oppression from Persons of a middling Fortune and Condition.

Vix tamen] And this happens but very seldom, that Men fall upon plain Ground. A Correction.

18 *Tacta humo*] When he falls upon the Ground.

19 *Elpenor*] One of *Ulysses's*, Companions, who being made drunk by *Circe*, and hearing the noise of his Companions going away, and being in haste to go with them, fell down a long pair of Stairs [or Ladder] and broke his Neck. *Homer Odyss.* 10. *v.* 552.

Tecto] From *Circes's* House.

20 *Regi*] To *Ulysses*, *aliter Domino.*

Flebilis] *Aliter Debilis.*

Umbra] *Elpenor* so related the Story, to *Ulysses* enquiring among the Ghosts concerning his Condition. *Homer's Odyssea* 11. *v.* 51.

21 *Quid fuit*] What was the Cause that *Dædalus* flew with Safety, and *Icarus* fell into the Sea? See *Ovid Metam. lib.* 8. *Fab.* 8. *De Arte* lib. 2. *v.* 11.

22 *Signet* &c.] Should give Name to the *Icarian* Sea.

23 *Hic altè*] *Icarus* flying high, the Sun melted the Wax, and so the the Joints of his Wings being loosened he fell into the Sea.

Demissius] *Dædalus* flew lower, and flying nearer the Sea, he often moistened his Wings with the Water, and came safe to *Sicily.*

24 *Ambo* &c.] They both of them had Wings that were none of their own, not natural ones, but artificial ones, artificially stuck together with Wax.

25 *Bene qui latuit*] Whosoever was content with an humble Fortune, [a middling or mean Estate] has lived in Safety. *Horace.*

Nec vixit male qui natus moriensque fefellit.

Et intra] And every one ought to aim at no higher Things than his Fortune will allow.

Eumedes] The Father of *Dolon.*

Orbus] Bereaved of his Son *Dolon*, who being sent a Spy into the *Grecian* Camp, having made a Bargain to have *Achilles's* Horses for his Reward, fell in with *Ulysses* and *Diomedes*, who also were sent as Spies to the *Trojans*, they promising *Dolon* to bear him harmless, he discover'd the secret Counsels of the *Trojans*, and having learned from him the coming of *Rhæsus*, they slew *Dolon*; set upon the Camp of the *Thracians*, and led away the Horses.

28 *Achilleos equos*] That he had made a Bargain to have for his Reward.

Nec natum in flammâ vidiſſet, in arbore natas,
Cepiſſet genitor ſi Phaetonta Merops.
Tu quoque formida nimiùm ſublimia ſemper,
Propoſitique memor contrahe vela tui.
Nam pede inoffenſo ſpatium procurrere vitæ
Dignus es, & fato candidiore frui.
Quæ pro te ut voveam, miti pietate mereris,
Hæſurâque mihi tempus in omne fide.
Vidi ego te tali vultu mea fata gementem,
Qualem credibile eſt ore fuiſſe meo.
Noſtra tuas vidi lacrymas ſuper ora cadentes,
Tempore quas uno fidaque verba bibi.
Nunc quoque ſummotum ſtudio defendis amicum:
Et mala, vix ullâ parte levanda, levas.
Vive ſinè invidiâ, molleſque inglorius annos
Exige: amicitias & tibi junge pares.

29 *Nec natum*] Neither had *Phaeton* periſhed, if his Father *Merops* had not been carried by Ambition, and would ſee him the Son of *Apollo*. For *Phaeton* being ſtruck with a Thunder-bolt by angry *Apollo*, fell into the River *Padus*, which upon that account was by the *Greeks* call'd *Eridanus*, *Metam.* 2. *Fab.* 1. and 2.

Natas] The *Heliades* which were turned into Poplar-Trees.

30 *Cepiſſet*] If *Phaeton* had owned *Merops* for his Father. An Hypallage.

Merops] The Husband of *Clymene*, the reputed Father of *Phaeton*.

32 *Propoſitique*] And propoſe to thy ſelf moderate Things, and govern thy Ambition, leſt whilſt thou aimeſt at high Things, you fall into Danger. It is a Metaphor taken from Sailors, who them contract [take in or furl] their Sails when they would ſlacken and moderate their Courſe.

33 *Pede* &c.] Inoffenſively.

34 *Candidiore*] A more proſperous and happy one than I enjoy.

35 *Voveam*] I'll petition the Gods by way of Vows.

36 *Hæſurâque*] About to ſtick cloſe to my Memory.

37 *Tali vultu*] So ſorrowful, ſo mournful.

Mea fata] My Exile.

38 *Qualem*] A Sign.

Ore meo] In my Countenance.

39 *Noſtra* &c.] In mutual Embraces.

40 *Fida verba*] Comforting Words.

Bibi] I imbibed.

41 *Summotum*] Separated from thee, and living afar off in Baniſhment.

Studio] With thy Favour, with thy Eloquence.

42 *Vix* &c.] Scarce to be moderated, becauſe of the Anger of *Caſar*, that is ſcarcely to be appeaſed.

43 *Sine invidiâ*] Without Ambition, which is follow'd by Envy, the Conſequence for the antecedent, *i. e.* live ſo that no body may envy your Condition.

Molleſque] *Juvenile*, and therefore flexible, or rather a quiet Life, without Cares and Troubles.

Inglorius] Without too much Glory.

44 *Pares*] Not the Life of

Naſoniſqus tui, quod adhùc non exulat, unum,
  Nomen ama: Scythicus cætera Pontus habet.
Proxima ſideribus tellus Erymanthidos Urſæ
  Me tenet, aſtricto terra peruſta gelu.
Boſphorus & Tanais ſuperant, Scythicæque paludes,
  Vixque ſatis noti nomina pauca loci.
Ulterius nihil eſt, niſi non habitabile frigus,
  Heu quam vicina eſt uſtima terra mihi!
At longè patria eſt, longè eſt cariſſima conjux,
  Quidquid & hæc nobis poſt duo dulce fuit.
Sic tamen hæc abſunt, ut, quæ contingere non eſt
  Corpore, ſint animo cuncta videnda meo.
Antè oculos errat domus, urbs, & forma locorum,
  Succeduntque ſuis ſingula facta locis.
Conjugis ante oculos, ſicut præſentis, imago eſt:
  Illa meos caſus ingravat, illa levat.

great Men, but of thy Equals; for *Friendſhip among Equals is the ſtrongeſt.*

45 *Quod adhuc*] Becauſe my Name is ſtill in the Mouth of all the People of *Rome*, by reaſon of its Fame.

46 *Scythicus*] The *Euxine* Sea, which waſhes *Scythia*.

Cætera] All the reſt of me beſides my Fame, and among the reſt he means his Body.

47 *Proxima*] He thus ſets forth and exaggerates the Uncomfortableneſs of *Scythia*.

Erymanthidos] The *Arcadian*, of *Erymanthus*, a Mountain of *Arcadia*, by which he means the greater Bear.

48 *Aſtricto gelu*] For Cold condenſes and binds together all Things.

Terra] So in the ſecond Elegy he calls *Pontus*, *uſtum frigore*.

49 *Boſphorus*] *Cimmerian Boſphorus*, ſituated at the end of *Pontus*, ſo called of *Cimmerius* a Town of *Scythia*.

Tanais] A River that ſeparates *Europe* from *Aſia*.

Superant] Remains. So *Virg.*

Quid mens Aſcanius, ſuperat ne & veſcitur aura æthera.

Scythicæque] The *Palus mæotis*.

50 *Vixque*] And a few Places, the Names of which are ſcarce known.

51 *Ulterius*] Beyond thoſe Places, *viz. Boſphorus*, *Tanais*, the *Scythian* Marſhes, *&c.*

Niſi non] Except Places uninhabitable by reaſon of Cold.

52 *Ultima terra*] The utmoſt part of the inhabitable World.

54 *Et hæc* &c.] After theſe two, that is, my Country and my Wife, which were to me the moſt ſweet Things in Life.

55 *Sic tamen*] The Order may be, *tamen hæc ſic abſunt, ut cuncta quæ non eſt*, i. e. may not, *ex ea, contingere corpore, ſint videnda animo*, i. e. in my Cogitation.

57 *Errat*] Wanders, preſents it ſelf often to.

58 *Succeduntque*] And I think what Things are done, and in what Places.

60 *Ingravat*] She aggravates, ſhe makes heavy, when I conſider that I can't enjoy her Company.

Illa] The ſame Wife eaſes me of my Trouble, when I think on her Love and Fidelity to me.

Ingravat hoc, quòd abeſt: levat hoc, quod præſtat amorem,
  Impoſitumque ſibi firma tuetur onus.
Vos quoque pectoribus noſtris hæretis amici,
  Dicere quos cupio nomine quemque ſuo:
Sed timor officium cautus compeſcit, & ipſos,
  In noſtro poni carmine nolle puto.
Antè volebatis, gratique erat inſtar honoris,
  Verſibus in noſtris nomina veſtra legi.
Quod quoniam eſt anceps, intra mea pectora quemque
  Alloquar, & nulli cauſa timoris ero.
Nec meus indicio latitantes verſus amicos
  Protrahet: occultè, ſi quis amavit, amet.
Scite tamen, quamvis longâ regione remotus
  Abſim, vos animo ſemper adeſſe meo.
Et qua quiſque poteſt, oro, mala noſtra levate:
  Fidam projecto neve negate manum.
Proſpera ſic vobis maneat fortuna, nec unquam
  Contacti ſimili ſorte rogetis idem.

62 *Impoſitumque onus*] She with Conſtancy does her Duty, either in bearing the Burden of her Husband's Abſence, or in ſolliciting *Auguſtus* for my Return.

63 *Pectoribus*] In my Memory.

64 *Dicere quos*] Every one of which indeed I would willingly name.

65 *Sed timor*] But I forbear out of Fear.

Officium] Of celebrating your Names.

Ipſos] The Names of them, leſt even that ſhould do them an Injury.

67 *Gratique*] Of a Benefit.

69 *Quod*] To name you.

Anceps] Dangerous.

Intra &c.] To my ſelf, within my own Breaſt.

71 *Indicio*] By Diſcovery.

72 *Protrahet*] Shall draw out and make known to Poſterity, and ſhall drive them out of their private Retirements, by making them publick by diſcovering their Names. A Metaphor taken from the hiding Places of wild Beaſts.

Occulte] If any body has lov'd me formerly, now let him love me ſecretly to avoid Danger.

76 *Fidam*] And do not deny your Aſſiſtance to me in Miſery and deſpiſed. An Allegory.

78 *Contacti*] Being ſeized on by the ſame Misfortune, and Calamity that I am, that is, ſent into Baniſhment as I am.

Rogetis] You ſhould ask for Help as I do.

ELEGIA V.

Ovid praiſes the approved Fidelity of his Friend, eſpecially in his Adverſity, and ſays that he will never be forgetful of it; and prays to the Gods, that they may always grant him Friends for the future, whom he may be able to aſſiſt in Proſperity. And at laſt he confeſſes, that he was fed up with ſmall Hopes, that Auguſtus *would one Time or other be more mild, and being appeaſed, grant him a more eaſy Baniſhment.*

USUS amicitiæ tecum mihi parvus, ut illam
Non ægre poſſis diſſimulare, fuit:
Ni me complexus vinclis propioribus eſſes,
Nave meâ vento forſan eunte ſuo.
Ut cecidi, cunctique meam fugêre ruinam,
Verſaque amicitiæ terga dedêre meæ,
Auſus es igne Jovis percuſſum tangere corpus,
Et deploratæ limen adire domus.
Idque recens præſtas, nec longo cognitus uſu,
Quod veterum miſero vix duo treſve mihi.
Vidi ego confuſos vultus, viſoſque notavi,
Oſque madens fletu, pallidiuſque meo:

1 *Parvus uſus*] Becauſe I ſeldom made uſe of your Converſation.

Ut illam] That thou mighteſt be able eaſily to conceal that, and to ſhew that thou wert not my Friend.

3 *Ni me* &c.] Unleſs thou hadſt loved me very greatly in the Time of my more happy Fortune, although I had but a little Converſation with thee.

Vinclis] With a greater and more ſtrict Friendſhip.

4 *Nave mea*] Becauſe then perhaps my Ship was carried with his own, *i. e.* a favourable Wind, and my Fortune was ſuch, that you loved me the more ſtrongly.

5 *Ruinam*] Calamity.

Verſaque terga] And they fell back, fled away, retired from my Friendſhip.

6 *Igne Jovis*] By the Anger of *Auguſtus*.

8 *Deploratæ*] Miſerable, which was loſt, which was utterly undone. Whence in Diſeaſes they are ſaid to be *deplorati*, of whoſe Recovery there is no Hope left.

Limen adire] To come to my Houſe.

9 *Idque recens*] That art known to me but of late, and being but a new Friend doſt the ſame.

10 *Veterum*] Of my old Friends, *ſc. amicorum*.

Mihi] *Præſtitere*.

11 *Confuſas*] Your troubled.

Viſoſque &c.] And when I ſaw, I took good notice.

Et lachrymas cernens in ſingula verba cadentes,
Ore meo lachrymas auribus illa bibi:
Brachiaque accepi preſſo pendentia collo,
Et ſingultatis oſcula miſta ſonis.
Sum quoque, Care, tuis defenſus viribus abſens:
Scis Carum veri nominis eſſe loco.
Multaque prætereà manifeſti ſigna favoris
Pectoribus teneo non abitura meis.
Dii tibi poſſe tuos tribuant defendere ſemper,
Quos in materiâ proſperiore juves.
Si tamen intereà, quid in his ego perditus oris,
(Quod te credibile eſt quærere) quæris, agam:
Spe trahor exiguâ, quam tu mihi demere noli,
Triſtia leniri numina poſſe Dei.
Seu temerè exſpecto, ſive hoc contingere fas eſt,
Tu mihi quod cupio, fas precor, eſſe proba.
Quæque tibi eſt linguæ facundia, confer in illud,
Ut doceas votum poſſe valere meum.
Quò quiſque eſt major, magis eſt placabilis iræ:

13 *Lachrymas*] Seeing you weep as often as you ſpake.

14 *Auribus*] I heard your Words.

15 *Brachiaque*] In kiſſing.

Preſſo] Cloſely hugging. *Al. Maſto.*

16 *Singultatis ſonis*] Mingled with Sobs.

18 *Scis Carum*] In the mean Time you underſtand, I mean you by the Name of Dear, inſtead of your proper Name, for I may not uſe that openly for fear of Danger. Therefore this is to be underſtood that he to whom the Poet writes was named *Carus*.

20 *Teneo*] I remember.

Non abitura] Becauſe I ſhall never forget.

21 *Defendere*] To keep free, to ſet at Liberty.

22 *Materiâ*] A better Cauſe than that of me in Exile.

23 *Perditus*] Wretched.

Oris] Regions.

25 *Trahor*] I am born up.

Demere] By deſiſting from defending me.

26 *Triſtia numina*] Angry *Cæſar*.

27 *Temerè*] In vain.

Exſpecto] That *Auguſtus* will be mollified.

28 *Proba*] Demonſtrate to all, and to me that is for my Advantage, that what I aſk is juſt.

29 *Quæque* &c.] In that Faculty of Speech thou art eminent for.

Confer &c.] Let all thy Accompliſhments be employed to that Purpoſe.

30 *Ut doceas*] That thou mayſt prove.

Votum] My Deſire that *Auguſtus* may become more mild.

Poſſe] That I may obtain what I wiſh for.

31 *Quo* &c.] He proves it to be poſſible for *Auguſtus* to be appeaſed.

Magis eſt] Becauſe Clemency becomes Princes.

Placabilis] To forgive; as tho' he had ſaid, a great Mind, and

Et faciles motus mens generosa capit.
Corpora magnanimo satis est prostrasse leoni:
Pugna suum finem, cùm jacet hostis, habet.
At lupus, & turpes instant morientibus ursi,
Et quæcunque minor nobilitate fera est.
Majus apud Trojam forti quid habemus Achille?
Dardanii lachrymas non tulit ille senis.
Quæ ducis Emathii fuerit clementia, Porus,
Præclarique docent funeris exequiæ.
Neve hominum referam flexas ad mitius iras:
Junonis gener est, qui priùs hostis erat.
Denique non possum nullum sperare salutem,
Cùm non sit pœnæ causa cruenta meæ.
Non, mihi quærenti pessundare cuncta, petitum
Cæsareum caput est, quod caput orbis erat.

well accomplished, easily lays aside Anger.

32 *Faciles*] Not vehement, easy to be appeased.

Generosa] Generous.

33 *Corpora* &c.] He proves by the Example of a Lion, that a great Mind easily lays aside Anger.

34 *Jacet*] Prostrate on the Ground.

35 *Turpes*] Mean, not noble as Lions are.

Instant] It is not enough for them to have laid their Enemy prostrate, but they will slay them after they have prostrated them.

36 *Minor*] A less noble Beast.

38 *Dardanii senis*] Of *Priamus* petitioning *Achilles* for the dead Body of his Son *Hector*. So *Trist. 5. Eleg. 1.*

Cum Priami lachrymis offensus non sit Achilles,
Tum fletus inhibes, durior hoste, meos?

39 *Ducis* &c.] Of *Alexander*, so called of *Emathia* or *Macedonia*.

Porus] A King of *India*, whom *Alexander* having taking Captive after a sharp Fight, he not only set at Liberty, but bestow'd a large Kingdom upon him. *Curt.* 8. 14.

40 *Funeris*] Funeral and Burial. He also instances the Clemency of *Alexander*, who after *Darius* had been overcome by him, and was slain by the Treachery of his own Subjects, he granted him to be buried after the *Persian* Manner. And so the Poet brings a two-fold Example of *Alexander's* Clemency, one to *Porus*, and the other to *Darius*.

41 *Flexas*] Mitigated.

42 *Junonis gener*] He means *Hercules*, who in Heaven married *Hebe*, the Daughter of *Juno*, made a God after his Death.

Qui prius hostis] To whom *Juno* commanded these twelve immense Labours. *Seneca* in *Octavius*. *Deus Alcides possidet Heben, nec Junonis tam timet iras, Cujus gener est, qui fuit hostis.* vide *Ovid Fasti 6.*

44 *Cruenta*] Is not capital, or sprinkled with the Blood of any Body slain, *i.e.* I am not banish'd for Murder.

45 *Pessundare*] To subject all Things to my Government, to make an Invasion.

Petitum caput Cæsareum] I have not attempted the Life of *Augustus* the Emperor of the World with Violence or Treachery.

Non aliquid dixi violentaque lingua locuta eſt,
Lapſave ſunt nimio verba profana mero.
Inſcia quòd crimen viderunt lumina, plector;
Peccatumque oculos eſt habuiſſe meum.
Non equidem totam poſſum defendere culpam,
Sed partem noſtri criminis error habet.
Spes igitur ſupereſt, facturum, ut molliat ipſe
Mutati pœnam conditione loci.
Hoc utinam nitidi Solis prænuntius ortus
Afferat admiſſo Lucifer albus equo.

47 *Non aliquid* &c.] I have not ſpoken any Thing againſt *Cæſar's* Majeſty.

Violentaque] I have not uſed threatning Words.

48 *Profana*] Treaſonable, Diſloyal.

Nimio mero] Having drank too much Wine: For too much Wine cauſes Perſons oftentimes to diſcover Secrets, and to talk ſaucily.

49 *Inſcia lumina*] My Eyes before I was aware.

Plector] I am puniſhed. Here the Poet ſays again, that he ſaw ſomething for which he was baniſhed, as in *Triſtia* 2.

Cur aliquid vidi, cur noxia lumina feci?

51 *Non equidem*] I cannot ſay I am intirely innocent.

52 *Sed partem*] But part of my Crime is to be attributed to Miſtake, and Imprudence [chance] that I happened by chance, rather than Deſign, to ſee Things which ſhould not have been ſeen.

53 *Facturum*] That you do your Endeavour.

Molliat] Will make more mild.

54 *Mutati loci*] Of changed Baniſhment.

55 *Hoc utinam*] That *Lucifer*, who when he riſes, gives notice of the Sun's being about to riſe.

56 *Admiſſo*] Swift, put forwards. Here Horſes are very elegantly ſaid *admitti*, when they are put forwards, and ſo a Chariot and other Things, or *admiſſo*, i. e. riſen above the Horizon.

Lucifer] The Planet *Venus*, who in the Morning is called *Lucifer*; it is here uſed for a Day, that ſome Day or other his Exile may be changed.

Albus] In Colour, or *Albus*, *i. e.* happy.

ELEGIA VI.

In this Elegy Ovid *praiſes the Fidelity of a Friend, which tho' he ſeems to have a Mind to diſſemble, yet he ſhews he cannot, and confeſſes that if he had taken his Advice, he might have been always happy. And at laſt he entreats him, that he would induce* Auguſtus *to be more mild to him, and change the Place of his Baniſhment, in as much as he knows that he is not guilty of*

FOEDUS amicitiæ non vis, cariſſime, noſtræ,
Nec, ſi fortè velis, diſſimulare potes.
Donec enim licuit, nec te mihi charior alter.
Nec tibi me totâ junctior urbe fuit.
Iſque erat uſque adeò populo teſtatus, ut eſſet
Pænè magis quàm tu, quámque ego, notus amor.
Quique eſt in caris animi tibi candor amicis,
Cognitus eſt illi, quem colis ipſe, viro.
Nil ita celabas, ut non ego conſcius eſſem,
Pectoribuſque dabas multa tegenda meis.
Cuique ego narrabam ſecreti quicquid habebam,
Excepto quod me, perdidit, unus erat.
Id quoque ſi ſciſſes, ſalvo fruerêre ſodali,
Conſilioque forem ſoſpes, amice, tuo.
Sed mea me in pœnam nimirùm fata trahebant:
Omne bonæ claudunt utilitatis iter.
Sive malum potuit tamen hoc vitare cavendo,
Seu ratio fatum vincere nulla valet:

Amicitiæ] The Order is *cariſſime non vis diſſimulare ſudas noſtra amicitia, nec diſſimulare*, ſc. *&c.* i. e. although thou wouldeſt, becauſe it is too well known.

3 *Donec*] When we were together in one Place.

5 *Teſtatus*] Approv'd, known.

Ut eſſet] That our Love was better known to the People of *Rome*, than you and I were.

7 *Quique candor*] That Sincerity of Mind that you uſe to your dear Friends. So *lib.* 2. *de Ponto Eleg.* 5.

Candor in hoc ævo res intermortua pænè
Exigit ut faciam talia vota, tuus.

8 *Colis*] Thou loveſt, thou reverenceſt.

Viro] To *Auguſtus* or any Friend.

9 *Celabas*] The Name being concealed from me.

10 *Pectoribus*] Thou committedſt a great many Secrets to me.

11 *Cuique* &c.] *Et tu unus*, i. e. *Solus* [alone] *tui ego narrabam*, &c. i. e. all my Secrets, *i. e.* what I had ſeen, and for which I am ſent into Baniſhment.

13 *Id quoque*] And had you but been made acquainted with that which has been my Ruin, I your Companion had not been in Exile.

Salvo] In happy Circumſtances, not in Baniſhment.

14 *Conſilioque*] Which you would have given me, for you would have adviſed me right.

15 *Mea fata*] Inevitable Neceſſity has deſtin'd me to Puniſhment.

16 *Claudunt*] Shut out all good Advice from me, and every Thing that was profitable for me.

17 *Malum*] That which has happened to me, *i. e.* Baniſhment, as though he had ſaid whether Fate may be avoided by rational acting, or not; however I entreat you to be mindful of me.

Cavendo] In looking to my ſelf.

18 *Seu ratio*] No Counſel.

19 *Jucundiſſime*]

Tu tamen, ô nobis usu junctissime longo,
Pars desiderii maxima pæne mei,
Sis memor, &, si quas fecit tibi gratia vires,
Illas pro nobis experiare, rogo,
Numinis ut læsi fiat mansuetior ira,
Mutatoque minor sit mea pœna loco.
Idque ita, si nullum scelus est in pectore nostro,
Principiumque mei criminis error habet.
Nec breve, nec tutum est, quo sint mea, dicere, casu
Lumina funesti conscia facta mali.
Mensque reformidat, veluti sua vulnera, tempus
Illud: & admonitu fit novus ipse dolor.
Et quæcunque adeò possint afferre pudorem,
Illa tegi cæcâ condita nocte decet,
Nil igitur referam, nisi me peccasse: (sed illo
Præmia peccato nulla petita mihi:)
Stultitiamque meum crimen debere vocari,
Nomina si facto reddere vera velis.

19 *Junctissime*] By long Acquaintance or Friendship.

20 *Pars desiderii*] Which indeed, I in a manner most of all desire.

21 *Si quas*] If you have any Influence on *Cæsar*.

Gratia] Any Authority to serve your Friends.

22 *Illas*] Try the Strength of them, make a Tryal and plead my Cause.

Pro nobis] For me.

23 *Numinis læsi*] Of *Augustus*, whom I have offended.

24 *Mutatoque*] I being banished into another Place.

25 *Idque*] *Sc. Sit.*

Si nullum] If I have done no wicked Thing.

26 *Principiumque*] The Cause.

Error] Imprudence.

27 *Nec brevis*] Neither is it a short Matter, but tedious to be told.

Nec tutum] Because of *Augustus* whom I have offended.

Casu] My Misfortune.

28 *Lumina*] My Eyes.

Funesti] Which brings me a Funeral and Sorrow.

29 *Reformidat*] Fears to relate.

Veluti vulnera] As if Wounds were handled.

Tempus] In which I offended *Augustus*.

30 *Admonitu* &c.] My Sorrow returns at the Remembrance of it.

31 *Possint*] May be affected with Ignominy.

32 *Illa*] Ignominious Things.

Cæcâ] In perpetual Silence, *i. e.* what I saw *Augustus* do, is to be concealed in perpetual Silence.

Condita] Covered and hidden.

33 *Sed illo*] But that Fault that I committed Unawares, I got nothing by it, I had no Reward for it.

35 *Stultitiamque*] I will say my Crime ought to be called only a Mistake.

36 *Nomina*] If you would have Things called by their right Names.

Vera] Answerable to, agreeing to.

Quæ ſi non ita ſunt; alium, quo longiùs abſim,
Quære (ſuburbana hæc ſit mihi terra) locum.

37 *Quæ ſi* &c.] If the Matter is otherwiſe, *i. e.* if what I have ſaid, *i. e.* That I offended Unawares, is not as I have ſaid.

Alium] The Order is *quære alium locum*, do you but take Care that I be carried to another Place, I will not find Fault, *quo longius abſim*, that I am farther baniſhed from the City of *Rome* than *Tomos* is, *terra hæc ſit ſuburbana mihi*, i. e. ſhall be as my Country Seat, or not only that I go into a more remote Exile, but I will that I be ſo far off from *Tomos*, as I am abſent from the Suburbs of *Rome*, if I do not ſpeak the Truth.

ELEGIA VII.

Ovid writing to his Daughter Perilla, *firſt of all owns that he is at leiſure to write Verſes, although they have been injurious to him, and exhorts her to do the ſame, that ſhe may procure to her ſelf an immortal Name: for he ſays that Beauty that ſhe had would decay by Age, and be ſpoil'd by Time, but the Endowments of the Mind do always remain.*

VAde ſalutatum ſubitò perarata Perillam
Littera, ſermonis fida miniſtra mei.
Aut illam invenies dulci cum matre ſedentem,
Aut inter libros Pieridaſque ſuas.
Quidquid aget; cum te ſcierit veniſſe, relinquet: 5
Nec mora quid venias, quid-ve, requiret, agam.
Vivere me dices: ſed ſic, ut vivere nolim:
Nec mala tam longâ noſtra levata morâ.

1 *Subito* &c.] O Epiſtle! that was written in haſte. *Cic. Hoc literulârum* exaravi *egrediens e villâ ante ducem.*

Perillam] My Daughter.

2 *Littera*] Who faithfully carrieſt my Words.

4 *Pieridaſque*] The *Muſes* the Lovers of Verſes, *Pieria* is a Region in the Borders of *Macedonia*. Hence the *Muſes* are thought to take their Name, be-

Jupiter and *Mnemoſyne*.

5 *Relinquet*] Will leave off her Work when you come.

6 *Quid venias*] Wherefore, for what, διὰ τί for what Cauſe.

Requiret] Will ask.

7 *Ut Vivere*] But that I live ſo miſerably, that I had rather die; that I am a weary of this Life.

8 *Nec mala*] And you ſhall ſay that my Affections are not diminiſhed by this length of Time.

Et tamen ad Musas, quamvis nocuêre, reverti,
Aptaque in alternos cogere verba pedes.
Tu quoque dic, studiis communibus ecquid inhæres,
Doctaque non patrio carmina more canis?
Nam tibi cum facie mores natura pudicos,
Et raras dotes ingeniumque dedit,
Hoc ego Pegasidas deduxi primus ad undas,
Ne malè fœcundæ vena periret aquæ.
Primus id aspexi teneris in virginis annis,
Utque pater natæ, duxque comesque fui.
Ergo si remanent ignes tibi pectoris idem,
Sola tuum vates Lesbia vincet opus.
Sed vereor, ne nunc mea te fortuna retardet,
Postque meos casus fit tibi pectus iners.

9 *Et tamen* &c.] And yet you shall say that I am writing Verses, which was the Cause of my Banishment.

10 *In alternos*] Into Dactyls and Spondees, of which Verses are made.

Cogere] To collect.

11 *Studiis*] In [to] poetical Studies, which are common to you and your Father *Ovid*.

Ecquid inhæres] Do you practise, give your Mind to?

12 *Non patrio*] Not in wanton Numbers, such as your Father *Ovid* made use of, *i. e.* amorous ones.

14 *Et raras dotes*] Excellencies of both Body and Mind, which are given but to few. For *Dos* signifies not only that which is given to the Husband by the Wife, but also whatever is given to any one, either by Nature or by Men. Whence we call Prudence, Justice, Fortitude and the other Vertues *dotes animi*, Beauty, Health and the like, *dotes corporis*

Ingeniumque] Poetical, which is rare in Women.

15 *Hoc ego*] Sc. *tuum ingenium*.

Pegasidas &c.] To the Fountain of the *Muses*, which *Pegasus* the winged Horse, born of the Blood of *Medusa*, made with the print of his Hoof, when he came to mount *Parnassus*, i. e. to *Hippocrene*. See *Metam.* 4. *q. d.* I first taught you the Art of Poetry.

16 *Male periret*] Should be unhappily lost, *i. e.* left thy Vein of Wit should wither and grow dry. A Metaphor.

Fœcundæ] Of abounding, fertil.

17 *Primus* &c.] I first took notice of your Genius, when you were a young Virgin.

18 *Ut pater*] And as I was Father, so I was a Guide and Companion to my Daughter, and conducted you to the sacred *Muses*.

19 *Ignes*] That Ardor of Mind for Poetry.

20 *Sola vates* &c.] Only the Poetess *Sappho*, of the Island *Lesbos*. in *Greek* Poetry. Concerning which *Heroid.* 15.

21 *Mea*] My Misfortune, *i. e.* my Exile.

22 *Postque meos* &c.] And I am afraid, lest since I am banished, you will not exercise your Faculty in writing Poems.

Iners] Not lively.

Dùm licuit, tua sæpè mihi, tibi nostra, legebam,
Sæpè tui judex, sæpè magister eram.
Aut ego præbebam factis modò versibus aures:
Aut, ubi cessaras, causa ruboris eram.
Forsitan exemplo, quia me læsêre libelli,
Tu quoque sis pœnæ facta ruina meæ.
Pone, Perilla, metum, tantummodo fœmina nulla,
Neve vir à scriptis discat amare tuis.
Ergò defidiæ remove doctissima causas,
Inque bonas artes, & tua sacra redi.
Ista decens facies longis vitiabitur annis.
Rugaque in antiquâ fronte senilis erit:
Injicietque manum formæ damnosa senectus,
Quæ, strepitum passu non faciente, venit.
Cúmque aliquis dicet, fuit hæc formosa, dolebis
Et speculum mendax esse querêre tuum.

23 *Tua*] Thou didst read thy Verses.

24 *Sæpe tui* &c.] I often pass'd a Judgment upon your Verses.

Magister] I taught thee.

26 *Ubi cessaras*] Or when you had left off reciting, I having found any Fault in your Verses; or when you left off poetical Studies, thou didst nothing, wast idle.

27 *Forsitan* &c.] The Order may be *vereor ne tu quoque sis facta ruina*, i. e. that fall, *exemplo meæ pœnæ, quia libelli læsere me, i. e.* I am afraid lest thou shouldest fall by the Example of me, in forsaking poetical Studies, because they have brought me under Punishment. *Aliter fata secuta*, i. e. following my unhappy Fate.

29 *Pone metum*] Lay aside fear of Punishment, but be sure not to write Love Verses.

31 *Remove desidiæ*] Causes of Fear, lest any Mischief should befal thee on account of thy Verses.

32 *Bonas artes*] Poetry.

Tua sacra] Verses are the sacred Things of Poets.

33 *Ista decens facies*] This Beauty of thine will be deformed by old Age.

34 *Antiquâ fronte*] Being stricken in Age. So 2. *De Arte.*

Forma rerum fragile est, quantum accedit ad annos.
Fit minor & spatio carpitur illa suo.

35 *Injicietque manum*] Will take hold of and spoil your Beauty.

Damnosa] Which does Injury to Youth.

36 *Strepitum*] With a silent Pace which is not perceiv'd:

Obrepit enim non intellecta senectus. Juv.

37 *Dolebis*] Thou wilt be grieved, that you have been handsome and are not.

38 *Speculum mendax*] That does not give your true Countenance, and such as you had before seen in it. So *Helena* looking in her Looking-Glass as *Ovid* relates, *Metam.* 15.

Flet quoque, ut in speculo rugas conspexit aniles,
Tyndaris, & secum, cur sit bis rapta, requirit.

And afterwards he adds,

Tempus edax rerum, tuque invidiosa vetustas,

Sunt & opes modicæ, cùm ſis digniſſima magnis:
Finge ſed immenſis cenſibus eſſe pares.
Nempe dat, &, quodcunque libet, fortuna, rapitque:
Irus & eſt ſubitò, qui modò Cræſus erat.
Singula quid referam, nil non mortàle tenemus,
Pectoris exceptis ingeniique bonis.
En ego cùm patriâ caream, vobiſquè, domoque,
Raptaque ſint, adimi quæ potuêre, mihi,
Ingenioque tamen ipſe meo comitorque, fruorque:
Cæſar in hoc potuit juris habere nihil.
Quilibet hanc ſævo vitam mihi finiat enſe,
Me tamen exſtincto fama ſuperſtes erit.

Omnia deſtruitis, vitiatque dentibus ævi,
Paulatim lentâ conſumitis omnia morte.

39 *Modicæ opes*] Alſo thou haſt moderate Wealth.

40 *Finge*] Suppoſe you did poſſeſs Wealth equal to the richeſt Man upon Earth.

41 *Nempe dat* &c.] Fortune gives and takes away Riches at its Pleaſure. An Elegant Sentence, which teaches that the Glory of Riches is fleeting and frail; but Virtue is noble and eternal, as *Salluſt* ſays in *Cat.*

42 *Irus*] A poor Beggar, he who a little before was vaſtly rich, often is brought down by Fortune, and becomes very poor, whence *Propertius* lib. 3. *Eleg.* 3.

Lydas Dulichio non diſtat Cræſus de Iro.

To this refers that Sentence of *Syrus.*

Fortuna vitrea eſt, dum ſplendet, frangitur.

And the Poverty of *Irus* grew into a Proverb, ſo that a Man that is reduced to the moſt extreme Poverty is ſaid to be poorer than *Irus. Iro pauperiorem.*

Cræſus] A vaſtly rich King of *Lydia*, when we would expreſs exceeding great Riches, we ſay the Riches of *Cræſus.*

43 *Singula* &c.] Which we poſſeſs.

Nil non mortale] All we have is mortal.

44 *Pectoris*] Whatſoever Men have beſides the Goods of the Mind and Wit are mortal and frail. *Propertius.*

At non ingenio quæſitum nomen ab avo excidet.
Ingenio ſtat ſine morte decus.

45 *En ego*] And now he proves that although he was deprived of his Country, Wife, Daughter, and all his Family, yet that he ſhould be always read, and that he ſhould be immortal for his Learning, which cannot be taken away.

Cum patriâ &c.] When I am a baniſhed Man.

46 *Raptaque*] Taken away.

47 *Comitorque*] Have my Ingenuity to bear me Company. Paſſively.

48 *Juris*] Of Power to take away my Wit.

49 *Finiat*] Should take away.

50 *Exſtincto*] Being dead.

Dùmque ſuis victrix ſeptem de montibus orbem
Proſpiciet domitum Martia Roma, legar.
Tu quoque, quam ſtudii maneat felicior uſus,
Effuge venturos, quà potes uſque, rogos.

51 *Dumque*] *Q. d.* as long as *Rome* ſhall ſtand, I ſhall be read all over the World.

Victrix] Which has conquered the whole World.

Septem] For *Rome* comprehended Seven Hills, *ſc.* the *Capitoline*, *Aventine*, the *Celian*, the *Equiline*, the *Quirinal*, and the *Palatine*: whence *Rome* was called *Septicollis* and *Septimontium*.

So *Virg. Georg.* 2.

Scilicet & rerum facta eſt pulcherrima Roma
Septemque una ſibi muro circumdedit arces.

52 *Martia*] Built by *Romulus*, the Son of *Mars*; or *Martia*, i.e. warlike.

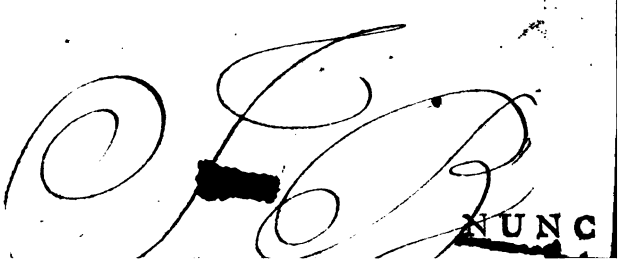
53 *Maneat*] I wiſh it may remain, that thou mayſt have a more happy Fortune in your poetical Studies than I have had; or that your Studies may have better Succeſs.

54 *Effuge*] To thy Writings and Verſes.

Venturos rogos] The Death which will come to, *i.e.* do your Endeavour, that that Fire which conſumes your Body, may not with it conſume your Name.

ELEGIA VIII.

The Poet writes that he had ſo ſtrong a Deſire to his Country and his Friends, that he wiſhed to be carried thither by ſome ſwift Courſe, which Thing he ſhews Auguſtus *was able to perform. He relates the Incommodities of his Exile, and wiſhes that* Cæſar *would once ſet a Bound to his Diſpleaſure, and afford him a more mild Baniſhment.*



NUNC ego Triptolemi cuperem conscendere, currus,
Misit in ignotam qui rude semen humum.
Nunc ego Medeæ vellem frænare dracones,
Quos habuit fugiens arce, Corinthe, tuâ.
Nunc ego jactandas optarem sumere pennas,
Sive tuas, Perseu, Dædale, sive tuas:
Ut, tenerâ nostris cedente volatibus aurâ,
Aspicerem patriæ dulce repente solum:
Desertæque domus vultus, memoresque sodales,
Caraque præcipuè conjugis ora meæ.

Triptolemus] He means the Chariot which *Triptolemus* received from *Ceres* the Son of *Celeus*, King of *Eleusis*, who is storied first in *Greece* to have invented Tillage and Husbandry, whence *Ovid* 4. *Fasti*.

Iste quidem moriturus erit, sed primus arabit,
Et feret, & culta præmia tollet humo.

Eleusis is a City of the Province of *Attica*, in which when *Celeus* reign'd, he having liberally entertain'd *Ceres*, seeking her Daughter, she by way of return [Reward] shew'd him the Method of all kind of Agriculture; and also nourished his Son *Triptolemus*, that was new'ly born, with Fire by Night, and with divine Milk by Day, and set him in a Chariot drawn by winged Dragons, and sent him all over the Earth to teach Men the use of Bread Corn. See *Fasti* 4.

2 *Misit*] Sowed.

Ignotam] Not yet bearing Bread Corn, that had not been yet sown or unacquainted with Seed, because it had not yet try'd the Earth.

3 *Medeæ*] *Medea* after the Death of *Pelias*, whom she had slain by Fraud, fled away in a Chariot drawn by Dragons. Hence *Ovid Metam.* 7.

Quæ nisi pennatis serpentibus isset in auras,
Non exempta foret pœnæ.

From thence she went to *Corinth* to her Husband *Jason*; who being enamoured with *Creusa*, the Daughter of King *Creon*, had married her and expelled *Medea* out of the City. That Night entring into *Creon's* Palace she set it on Fire with certain Medicaments, and burnt *Creusa* and *Creon* with Fire, and afterwards went to *Athens*, *Metam.* 7.

4 *Quos*] By which she was drawn.

5 *Jactandas*] To move my Wings as I flew.

6 *Perseu*] Who was carried by *Pegasus* and others, *Metam.* 4. v. 616.

Dædale] Concerning which see *Metamorph.* 8. *Fab.* 3. *de Arte* 2. *ver.* 11.

7 *Tenerâ*] Thin, liquid.

8 *Patriæ*] The *Roman* Land.

9 *Desertæque*] And the Face of my Domestick's or the Form of [redacted]e.

Memoresque] Of me.

Stultè, quid hæc fruſtrà votis puerilibus optas,
Quæ non ulla tibi ferque feretque dies?
Si ſemel optandum eſt, Auguſti numen adora,
Et quem ſenſiſti, ritè precare, Deum
Ille tibi pennaſque poteſt, curruſque volucres
Tradere: det reditum, protinùs ales eris.
Si precer hæc (neque enim poſſum majora precari)
Ne mea ſint, timeo, vota modeſta parùm.
Forſitan hoc olim, cùm jam ſatiaverit iram,
Tunc quoque ſollicitâ mente rogandus erit.
Quod minus intereà eſt, inſtar mihi muneris ampli,
Ex his me jubeat quolibet ire locis.
Nec cœlum, nec aquæ faciunt, nec terra, nec auræ:
Hei mihi perpetuus corpora languor habet!
Seu vitiant artus ægræ contagia mentis,
Sive mihi cauſa eſt in regione mali.
Ut tetigi Pontum, vexant me inſomnia: vixque
Oſſa tegit macies, nec juvat ora cibus.

11 *Puerilibus*] Vain, fooliſh.

12 *Non ulla*] No Time.

Ferque] Gives, or will give.

13 *Optandum*] That I may return into my own Country.

Numen] The Majeſty.

14 *Quem ſenſiſti*] Whoſe Diſpleaſure you have been ſenſible of.

Rite] After a due manner.

Deum] *Auguſtus.*

15 *Pennaſque*] Methods [*Medium*] which ſhall be to thee inſtead of Wings.

16 *Det*] He will grant.

Ales] You ſhall be as quick in running, as a Bird is in flying.

17 *Hæc* &c.] Return into my own Country.

18 *Modeſta*] In asking for too high Things.

19 *Olim*] In Time to come.

Cum jam] When *Auguſtus* ſhall have laid aſide his Anger.

20 *Sollicitâ*] With a dubious, whether he would grant it.

21 *Quod minus*] That which is of leſs moment, than my Return; or in the mean Time, that which is leſs, altho' it ſhall be eſteemed a great Thing to me, I pray that he would command me to go out of this place ſome where elſe.

22 *Quolibet*] What place ſoever it be.

23 *Faciunt*] Profit me, do me good.

24 *Perpetuus*] A certain continual Debility (Weakneſs).

25 *Seu* &c.] He renders two Cauſes of his Languiſhment, whether or no, ſays he, my Body is diſordered by the Grief of my Mind, or by the Unhealthfulneſs of the Climate.

Vitiant] They vitiate, infect or corrupt.

Artus] My Members, my Body.

Ægræ] Of a ſorrowful.

26 *In regione*] In *Scythia.*

27 *Ut tetigi*] As ſoon as I came into the Region of *Pontus.*

Inſomnia] An Inability to Sleep. *Ter. Nam aut jam revertêre, aut mox noctu te adigent horsùm* inſomnia.

28 *Macies*] My Bones are ſcarce covered by reaſon of Leanneſs.

Nec juvat] Nor does it delight, *i.e.* and I loath my Food.

Quique per autumnum percuſſis frigore primo
Eſt color in foliis, quæ nova læſit hyems,
Is mea membra tenet: nec viribus allevor ullis,
Et nunquam queruli cauſa doloris abeſt.
Nec meliùs valeo, quàm corpore, mente; ſed ægra eſt
Utraque pars æquè, binaque damna fero.
Hæret & ante oculos veluti ſpectabile corpus
Aſtans Fortunæ forma videnda meæ.
Cùmque locos, moreſque hominum, cultuſque ſonumque
Cernimus, &, quid ſim, quid fuerimque, ſubit;
Tantus amor necis eſt, querar ut de Cæſaris irâ,
Quòd non offenſas vindicet enſe ſuas.
At quoniam ſemel eſt odio civiliter uſus,
Mutato levior ſit fuga noſtra loco.

29 *Per autumnum*] In the Time of Autumn.

30 *Color*] Sc. *Pallidus*, [Pale]. *Quæ nova*] Which the new Cold, or the beginning of Winter hath withered.

31 *Is*] *Pallor* [Paleneſs.] *Tenet*] It ſeizes on me as a Captive, and keeps me under its Power.

Nec viribus] Neither by my own Power, or that of any body elſe.

32 *Queruli doloris*] Of one lamenting.

33 *Mente*] In Soul.

Ægra &c.] But I am equally bad both in Mind and Body.

34 *Binaque*] I ſuffer a Diſeaſe in my Body, and Sorrow in my Mind.

35 *Hæret*] In my Mind, in my Thoughts.

Veluti] As though my Body were a Sight, and worthlooking at.

36 *Fortunæ*] That Quality and Deformity of my Condition, *q. d.* my preſent Misfortune is always before mine Eyes.

37 *Cultus*] The Habit, the Dreſs.

Sonumque] And the Speech or Words of the Inhabitants of *Tomos*.

39 *Necis*] Of ſlaying me.

40 *Quod non*] That he does not take Vengeance on me with the Sword, for my offending him.

41 *Civiliter*] Kindly, not with Force and Arms; but as a Citizen ought to be treated.

42 *Fuga*] My Exile.

ELEGIA IX.

He here ſhews that in the Getic *Coaſts, as alſo in other Regions, the* Greeks *had made Settlements, and alſo ſhews that they had given the Name to the City* Tomos.

HIC quoque sunt igitur Graiæ (quis crederet?) urbes
Inter inhumanæ nomina barbariæ;
Hùc quoque Mileto missi venêre coloni,
Inque Getis Grajas constituêre domos:
Sed vetus huic nomen, positâque antiquius urbe,
Constat ab Absyrti cæde fuisse loco.
Nam rate, quæ curâ pugnacis facta Minervæ,
Per non tentatas prima cucurrit aquas,
Impia desertum fugiens Medea parentem,
Dicitur his remos applicuisse vadis.
Quem procul ut vidit tumulo speculator ab alto;
Hospes, ait, nosco Colchide vela, venit.

1 *Grajæ*] *Grecian.*

2 *Barbariæ*] Of the fierce Nature of the *Getes.*

Huc] To *Tomos*, a Colony of *Miletum.*

Mileto] The *Milesians* also inhabited *Tomos*, as also other *Grecian* Colonies had Possession of the *Getic* Shores. *Miletus* was once a City of *Ionia*, so called of *Miletus.*

Coloni] The Inhabitants.

4 *Grajas domos*] The *Grecian* Cities. Here he plainly intimates that *Tomos* was so called from the Murther of *Absyrtus*, where the *Milesians* afterwards built a City, retaining the former Name of the Place.

5 *Huic*] Of *Tomos* it self, where I am banished. It is declined in the singular Number, *Tomos Tomi*, and it is derived of the *Greek* τόμος, a Section or Cutting. For *Medea* the Sister of *Absyrtus*, flying from her Father *Æson* along with *Jason*, that she might retard her Father in his Pursuit, killed her Brother *Absyrtus*, and cutting him into pieces, threw his Members here and there in the Way, that her Father might pick them up where they were scattered.

Positâque] That place was called *Tomos*, before the City was built by the *Milesians.*

Ab Absyrti] On account of the death of *Absyrtus.*

7 *Rate*] In the Ship *Argo*, of which *Minerva* was the Author.

Quæ] Which Ship *Argo.*

Pugnacis] Warlike, for *Minerva* is the Goddess of War.

8 *Per non* &c.] Through Waters that had not been sailed with Ships, concerning this Voyage see *Metam.* 7. *Fab. Heroid. Epist.* 12.

Prima] He says the first Ship was *Argo*, in which the *Argonauts* sailed.

9 *Parentem*] Her Father *Æeta*, King of *Colchos.*

10 *His vadis*] The *Getic* Shore.

Remos] The Ship.

11 *Quem*] *Æeta*, the Father of *Medea*, pursuing her.

Tumulo] From a Hill or Rock on the *Getic* Shore.

Speculator] One of the *Argonauts* or the Native *Scythians*, who got upon the Hill to spy, whether any body from *Colchis* pursued those that fled away, having stolen the Golden Fleece.

12 *Nosco* &c.] This Spy cry'd out *O Hospes*, i. e *Jason*, for he was just arrived at that Place with the *Argonauts.*

Colchide] I know the Sails of him that comes from *Colchis.*

Venit] The Father of *Medea.*

Dùm trepidant Minyæ, dùm ſolvitur aggere funis,
Dùm ſequitur celeres anchora tracta manus;
Conſcia percuſſit meritorum pectora Colchis,
Auſa atque auſura multa nefanda manu.
Et, quanquam ſupereſt ingens audacia menti,
Pallor in attonitæ virginis ore fuit.
Ergo ubi proſpexit venientia vela, tenemur,
Et pater eſt aliquâ fraude morandus, ait.
Dùm quid agat quærit, dum verſat in omnia vultus,
Ad fratrem caſu lumina flexa tulit.
Cujus ut oblata eſt præſentia, Vicimus, inquit:
Hic mihi morte ſuâ cauſa ſalutis erit.
Protinús ignari, nec quicquam tale timentis
Innocuum rigido perforat enſe latus.
Atque ita divellit, divulſaque membra per agros
Diſſipat, in multis invenienda locis.
Neu pater ignoret, ſcopulo proponit in alto
Pallenteſque manus, ſanguineumque caput:

Minyæ] The *Theſſalians*, ſc. the *Argonauts* ſo called from the *Theſſalian* Region, or of *Minyâ*, the Son of *Neptune*, who governed them, and he names the *Theſſalians* becauſe theſe were the principal of the *Argonauts*.

Solvitur] From the *Getic* Shore.

14 *Dum ſequitur*] While the Anchor is weighed leiſurely.

15 *Conſcia*, &c.] *Medea* conſcious to her ſelf of her Wickedneſs a gainſt her Father.

16 *Auſura*] That is, by firſt tearing her Brother in pieces, then the Sons of *Pelias*, and afterwards burning *Creuſa* with all his Court, *&c.*

Nefanda] Wickedneſſes.

17 *Et quanquam*] And Altho' ſhe is not eaſily terrified.

18 *Pallor*] For fear of her Father who was purſuing her.

Attonita] Of the Woman *Medea* terrified.

19 *Venientia vela*] The Ship drawing near.

Tenemur] We are taken.

21 *Quærit*] She contrives.

Verſat] She looks round about upon all Things.

22 *Ad fratrem*] He chanced to look back upon her Brother *Abſyrtus*.

23 *Cujus* &c.] Whom ſhe ſeeing to be preſent.

Vicimus] We have eſcap'd my Father's Purſuit, I have a Device to avoid being taken.

24 *Hic mihi*] My Brother *Abſyrtus*.

25 *Ignari*] Not knowing that *Medea* intended to kill him.

Timentis] Nor fearing Death.

26 *Innocuum latus*] The Side of innocent *Abſyrtus*.

Perforat] He runs through.

27 *Divellit*] She tears, ſhe pulls aſunder.

Per agros] She ſcatters on the *Getic* Shore.

29 *Neu pater* &c.] And that her Father might know that his Son was ſlain, and ſo ſcattered in the Fields.

Scopulo] Upon a high Rock, that it might be ſeen.

30 *Pallentes*] Being without Blood

Ut genitor luctuque novo tardetur, & artus
Dùm legit exstinctos, triste retardet iter.
Indè Tomos dictus locus hic; quia fertur in illo
Membra soror fratris consecuisse sui.

31 *Luctu*] With fresh Sorrow for the Death of his Son.

Et artus] While he gathers up the Members of his Son that was slain.

32 *Retardet*] That she might retard his Journey that was coming to punish her.

33 *Tomos*] From the Dissection or cutting to peices, of τέμνω to cut, which has in the *Prat. Med.* τέτομα; thence Τόμος, *i. e.* a Dissection.

Fertur] Is called.

34 *Soror*] *Medea.*

Fratris] Of *Absyrtus.*

ELEGIA X.

The Poet describes the Inconveniencies of his Banishment, and among the rest the Intenseness of the Cold, which he asserts to be so great, that it freezes up the Rivers, the Sea, and even the Fishes in them, and in the Time of the hard Frost, the Scythians *that are expert Horsemen and Archers, pass over the River* Ister, *and ravage those Places, and take the People Captive; and what they can't carry away with them, they destroy with Fire and Sword.*

Quis adhùc isthic meminit Nasonis adempti,
Et supereſt sinè me nomen in Urbe meum,
Suppositum stellis, nunquam tangentibus æquor,
Me sciat in mediâ vivere Barbariâ.

1 *Isthic*] At *Rome.*

Nasonis] Of me *Ovid*, a banish'd Man.

2 *Et supereſt*] It remains fixt in my Memory.

Me] Without my body, *q. d.* if there be still any mention made of me, and if there be any one that speaks of me, and desires to know in what part of the Earth I am, *&c.*

Urbe] In *Rome.*

3 *Suppositum* &c.] Whose Position is under the Stars that never set. Above, *Eleg.* 4.

Proxima sideribus tellus Erymanthidos ursæ tenet.

Nunquam &c.] He means the *North.*

4 *In mediâ*] In the midst of *Barbarians.*

5 *Sauromatæ*]

Sauromatæ cingunt fera gens, Bessique, Getæque
Quàm non ingenio nomina digna meo!
Dum tamen aura tepet, medio defendimur Istro:
Ille suis liquidus bella repellit aquis.
At cùm tristis hyems squallentia protulit ora,
Terraque marmoreo est candida facta gelu;
Dùm patet & Boreas, & nix jactata sub Arcto:
Tum patet, has gentes axe tremente premi.
Nix jacet: & jactam nec Sol pluviæque resolvunt;
Indurat Boreas, perpetuamque facit.
Ergo, ubi delicuit nondùm prior, altera venit:
Et solet in multis bima jacere locis.
Tantaque commoti vis est Aquilonis, ut altas
Æquet humo tutres, tectaque rapta ferat.
Pellibus, & sutis arcent mala frigora braccis,
Oraque de toto corpore sola patent.

5 *Sauromatæ*] The *Sarmatians*, a Northern People.

Bessique] A People bordering on *Thrace*.

Getæque] A People of *Scythia*.

6 *Quam non* &c.] Names unworthy to be celebrated by my Genius.

7 *Aura*] While the Cold is absent, he means the Summer Season.

Tepet] For the Summer there is not hot.

Medio &c.] We are separated from our Enemies by the River *Ister*, flowing between *Tomos* and the *Sauromatians*; for they want Ships to pass over it.

8 *Ille*] The River *Ister*.

Liquidus] Being not frozen.

Bella] Because the Enemies cannot swim over the Water.

9 *Tristis*] Bringing Sorrow.

10 *Marmoreo*] Hard and white like Marble.

11 *Dum patet*] Appears, blows on the open Plain, not being shut up by *Æolus*.

Sub arcto] In the North, under the Star called the Bear.

12 *Patet*] It is very plain that these Northern People so suffer by the frigid Air, causing a Shivering in their Bodies; or *tremente*, *i. e.* the Wind blowing now and then sharply.

13 *Nec sol*] Nor is it melted by the Sun or the Rains.

14 *Perpetuamque*] Long lasting. So *de Pont. lib.* 1. *Eleg.* 11.

Fert ubi perpetuas *obruta terra nives.*

15 *Ergo ubi*] Before one Snow is melted, another falls upon it. *Delicuit* comes from the Verb *deliqueo*. So *Metam.* 4.

Protinus imbutum cœlesti nectare corpus delicuit.

Bima] The Snow of two Years.

Jacere] Al. *Manere*.

17 *Commoti*] Of rapacious.

18 *Æquet*] That it throws down, lays along.

Tectaque] And carries the Houses along with it.

19 *Pellibus*] Made of hairy Skins.

Mala] Hurtful.

20 *Oraque*] And their Face is the only part that is bare, all the rest is covered.

21 *Sanant*]

Sæpe ſonant moti glacie pendente capilli,
Et nitet inductò candida barba gelu:
Nudaque conſiſtunt formam ſervantia teſtæ
Vina: nec hauſta meri, ſed data fruſta bibunt.
Quid loquar, ut cuncti concreſcant frigore rivi?
Deque lacu fragiles effodiantur aquæ?
Ipſe, papyrifero qui non anguſtior amne,
Miſcetur vaſto multa per ora freto.
Cæruleos ventis latices durantibus Iſter
Congelat, & tectis in mare ſerpit aquis:
Quàque rates ierant, pedibus nunc itur: & undas
Frigore concretas ungula pulſat equi:
Perque novos pontes ſubter labentibus undis,
Ducunt Sarmatici barbara plauſtra boves.
Vix equidem credar: ſed cùm ſint præmia falſi
Nulla, ratam debet teſtis habere fidem.
Vidimus ingentem glacie conſiſtere Pontum,
Lubricaque immotas teſta premebat aquas.

21 *Sonant*] The Hair being frozen with the Hoar Froſt, being ſhaken, rattles.

22 *Inducto*] Their Breath being frozen.

Gelu] Not of it ſelf, but being made hoary by the Froſt.

23 *Nudaque*] Without Veſſels, *i. e.* the Wines being frozen by the Extremity of the Cold, the Veſſel being broken, keep in the form of it.

Teſtæ] Of the Veſſel.

24 *Nec hauſta*] Neither do they drink it; but being frozen they ſuck it by Gobbets.

25 *Ut cuncti*] How all the Rivers are frozen.

26 *Fragiles aquæ*] Ice or pieces of congealed Water.

27 *Papyrifero amne*] Than *Nile* that bears the Paper Reed.

28 *Multa*] By many Mouths flows into the Sea, *lib.* 2. *v.* 95.

29 *Cæruleos* &c.] The Waters flowing and of a Sky Colour.

Durantibus] Freezing. So *de Pont. lib.* 4. *Eleg.* 3.

Et coit aſtrictis Barbarus Iſter aquis.

30 *Teſtis*] Cover'd with Ice.

In mare] Into the *Pontus Euxinus*, the *Euxine* Sea.

31 *Rates*] Had ſailed before.

Undas] And Horſes paſs over the frozen Waters. *Virgil* 8. *Æneid.*

Quadrupedante putrem ſonitu quatit ungula campum.

33 *Novos pontes*] The Ice under which the *Iſter* flows into the Sea, ſerving inſtead of a Bridge.

34 *Ducunt*] They draw.

Plauſtra] The Chariots and Waggons of the *Scythians*.

35 *Credar*] Credit will be given to this Matter, that I am about to relate.

Sed cum] But becauſe I ſhall obtain no Reward, *i. e.* I ſhall get nothing by it, if I tell a Lie.

36 *Ratam*] Firm, confirm'd.

Teſtis] *Ovid* calls himſelf a Witneſs.

37 *Conſiſtere* &c.] The Sea to be frozen.

38 *Immotas*] Being frozen.

Teſta] Water frozen like a Shell.

Premebat] Cover'd.

Nec vidiſſe ſat eſt; durum calcavimus æquor:
Undaque non udo ſub pede ſumma fuit.
Si tibi tale fretum quondam, Leandre, fuiſſet,
Non foret anguſtæ mors tua crimen aquæ.
Tùm neque ſe pandi poſſunt Delphines in auras
Tollere: conantes dura coercet hyems.
Et quanquam Boreas jactatis inſonat alis,
Fluctus in obſeſſo gurgite nullus erit.
Incluſæque gelu ſtabunt, ut marmore, puppes:
Nec poterit rigidas findere remus aquas.
Vidimus in glacie piſces hærere ligatos,
Sed pars ex illis tunc quoque viva fuit.
Sive igitur nimii Boreæ vis ſæva marinas,
Sive redundatas flumine cogit aquas;

39 *Vidiſſe*] The Water ſo congealed.

Durum æquor] The frozen Sea.

40 *Non udo*] Under my Foot not being wetted, *i. e.* neither did the Water wet my Foot, when it is natural to Water to wet.

41 *Si tibi*] Here the Poet brings in the Story of *Leander*, and by and by he lays down ſomething like it. For when he had ſaid that the Region of *Pontus* afforded no Apples, he preſently ſubjoins the Example of *Acontius*.

Poma negat regio: nec haberet Acontius, in quo
Scribere hîc dominæ verba legenda, ſuæ.

Tale fretum] A Sea ſo frozen.

Leandre] Who waſt uſed to ſwim over the *Helleſpont*; for *Leander* and *Hero* were deeply in Love with one another, and *Leander* was uſed by Night to ſwim over the *Helleſpont*, which flows between the Cities *Seſtos* and *Abydos*; and when the Body of *Leander* drowned in a Storm was carried to *Hero*, ſhe threw her ſelf down headlong from a Tower.

42 *Non foret*] The *Helleſpont* would not have been polluted by thy Death, thy being drowned had not been imputed to the *Helleſpont*, thou hadſt not periſhed by ſwimming when thou mighteſt have paſſed over on Foot. See *Virgil* 3. *Georg.* and *Ovid Heroid. Epiſt.* 18.

43 *Se. pandi*] Open, broad, crooked,

Auras] To leap out of the Water.

44 *Dura*] The hard Ice or the ſharp Cold.

45 *Alis*] The Poets repreſent the Winds as having Wings, becauſe they penetrate the Air ſwiftly, *Ovid.*

Hæc Boreas, aut hic non inferiora ſecutus,
Excuſſit pennas.----

46 *In obſeſſo* &c.] The Sea being frozen and covered with Ice, as though it had been beſieged, *q. d.* and though there be the greateſt Storm imaginable, yet the Sea is quiet.

47 *Ut marmore*] As though they were encloſed in Marble.

48 *Rigidas*] Hard.

Findere] To move.

49 *Ligatos*] Frozen.

Sive igitur] Therefore whether the Sea or the River is frozen, immediately the Enemy falls to deſpoiling the neighbouring Country.

52 *Sive redundatas*] The Order may

Protinùs, æquato ficcis Aquilonibus Iſtro,
Invehitur celeri barbarus hoſtis equo:
Hoſtis equo pollens, longèque volante ſagittâ,
Vicinam latè depopulatur humum.
Diffugiunt alti: nulliſque tuentibus agros,
Incuſtoditæ diripiuntur opes.
Ruris opes parvæ, pecus, & ſtridentia plauſtra,
Et quas divitias incola pauper habet.
Pars agitur vinctis poſt tergum capta lacertis,
Reſpiciens fruſtrà rura, Laremque ſuum.
Pars cadit humatis miſcre confixa ſagittis:
Nam volucri ferro tinctile virus ineſt.
Quæ nequeunt ſecum ferre, aut abducere, perdunt:
Et cremat inſontes hoſtica flamma caſas.
Tùm quoque cùm pax eſt, trepidant formidine belli:
Nec quiſquam preſſo vomere ſulcat humum.

may be thus. *Sive ſæva vis Boreæ cogit*, i. e. freezes, *flumine*, i. e. in the River it ſelf, *aquas redundatas*, i. e. copious.

53 *Æquato*] Paved with Ice, as an even Pavement; or *Iſter* being ſo frozen up, that it is equal in Dryneſs to *Boreas*, or as ſoon as *Iſter* being frozen ſhall be made even.

54 *Invehitur*] The Enemies ſwiftly paſs the River.

Barbarus] The *Sarmatians*.

55 *Hoſtis* &c.] An *Anadiploſis*. So *Virg.*

Sequitur pulcherrimus Aſtur;
Aſtur equo fidens & verſicoloribus armis.

55 *Equo pollens*] Strong in Horſe, or expert in Horſemanſhip.

56 *Vicinam*] Near to *Tomos*.

Humum] The Land.

58 *Incuſtoditæ*] The Riches of the *Ruſticks*.

59 *Ruris opes*] He enumerates thoſe Riches that he ſaid were taken away.

60 *Et quas*] The neighbouring Enemies having paſſed over the *Iſter* being frozen, carry away thoſe Riches that the poor Inhabitants did poſſeſs.

61 *Pars agitur*] Some are carried Captive, and made Servants of.

62 *Laremque*] Their Houſe.

63 *Hamatis*] Hooked, having Hooks.

Confixa] Tranſfixed, thruſt through.

64 *Nam*] For they dipt the Points of their Arrows into Poiſon, that the Wounds might be the more difficult to cure. Hence *de Pont. Lib.* 1. *Eleg.* 2.

Qui mortis ſævo geminent ut vulnere cauſas,
Omnia vipereo ſpicula felle linunt.

Ferro] The Arrow.

Tinctile] That is dipped in human Blood, or in which the Arrow is dipt.

65 *Perdunt*] They ſpoil.

66 *Inſontes*] The Innocent.

Hoſtica] Enkindled by the Enemies.

Caſas] The Cottages of the *Ruſticks*.

67 *Trepidant* &c.] Becauſe the Peace was not to be truſted to.

68 *Sulcat*] Ploughs the Ground.

Aut videt, aut metuit locus hic, quem non videt, hoſtem:
Ceſſat iners rigido terra relicta ſitu.
Non hic pampineâ dulcis latet uva ſub umbrâ:
Nec cumulant altos fervida muſta lacus.
Poma negat regio: nec haberet Acontius, in quo
Scriberet hîc dominæ verba legenda ſuæ.
Aſpiceres nudos ſine fronde, ſinè arbore campos,
Heu loca felici non adeunda viro!
Ergo tam latè pateat cùm maximus orbis:
Hæc eſt in pœnas terra reperta meas.

70 *Ceſſat*] Is not ploughed nor ſowed, nor does it bear.

Iners] Sluggiſh, idle becauſe it does not bear Fruit.

71 *Non hic*] No Vines grow here. So *de Ponto lib.* 1. *Eleg.* 4.

Non ager hic pomum, nec dulces educat uvas.

72 *Nec*] Nor are any Wines preſſed out.

Cumulant] Heap up, or fill by Heaps.

Fervida] Warm [fermenting] new Wine, for new Wine ferments and ſo grows hot.

Lacus] The Wine Vats or Veſſels in which the Wine is preſſed into. *Tibullus.*

Nec ſpes deſtituat, ſed frugum ſemper acervos
Prabeat, & pleno pinguia muſta lacu.

73 *Negat*] Does not produce.

Acontius] He here interſperſes a certain Circumſtance concerning *Acontius*, who ſailed out of the Iſland *Cea* to *Delos*, to the Solemnity of *Diana*, which was celebrated by the Virgins; where he fell in Love with *Cydippe*, and not daring to court her openly, he craftily flung an Apple before her, in which theſe Verſes were written.

Juro tibi ſanctæ per myſtica ſacra Dianæ.
Me tibi venturam comitem, ſponſamque futuram.

The Virgin having received the Apple, and ignorant of the Trick, read the Verſe, and ſeemed to her ſelf to have made a Promiſe to be his Wife. For there was a Law, that what was ſaid in the Temple of *Diana*, ſhould be perform'd. See *Heroid. Epiſt.* 20.

74 *Domina*] To *Cydippe.*

75 *Nudos*] Having neither Woods nor Graſs. So *lib.* 1. *de Pont. Eleg.* 4.

Non ſalices ripâ, robora monte virent.

Fronde] With Trees bearing Leaves.

78 *Hæc terra*] The Region of *Pontus*, which of it ſelf made the Poets Baniſhment grievous. So in the following *Elegy.*

Pendimus en profugi (ſatia tua pectora) pœnas.
Exſiliique graves, exſiliique loco.

Reperta] Found out or contrived.

ELEGIA XI.

Ovid inveighs against a certain Slanderer, but conceals his Name, who, though he led his Life in Scythia, *bereaved of every Thing that was dear to him, and under the greatest Inconveniencies, was not content, but insulted him; and adds that it was a great Disgrace to him to afflict a Man that was in Misery. And at the last he admonishes him, that he would consider the Condition of human Nature, and not any more mention the Crimes of the Poet, but suffer his Wound to gather an Escar, and especially since his Fortune could not be made more miserable.*

SI quis es, insultes qui casibus, improbe, nostris,
Meque reum dempto fine cruentus agas:
Natus es è scopulis, nutritus lacte ferino,
Et dicam silices pectus habere tuum.
Quis gradus ulterior, quo se tua porrigat ira,
Restat? quidve meis cernis abesse malis?
Barbara me tellus, & inhospita littora Ponti,
Cumque truci Boreâ Mænalis Ursa videt.

1 *Insultes*] Don't deride me and renew my Affliction, Afflictions are then renewed in an especial manner, when they are thrown in our Dish, and we are said to deserve them. He begins his Elegy from the Accusation, with a certain secret Admiration, *q. d.* It is scarce credible that any Person should be so cruel, as not to be satisfied with the Afflictions of his fellow Creature.

2 *Meque*] And accusest me continually, and never givest over, nor intermittest.

Cruentus] Thirsting after my Blood.

3 *Natus es* &c.] Because as Rocks are insensible, so also you are. The Character of a cruel Men, ἀςόργυ. So *Dido* in *Virg. Æneid.* 4.

Sed duris genuit te cautibus horrens Caucasus,
Hyrcanæque admôrunt ubera Tigres.

Nutritus &c.] Naturalists say, that Men take the Nature of those with whose Milk they are nourished, therefore this Man here who had a savage Nature, he is of the Opinion, was fed with the Milk of a wild Beast.

4 *Silices*] To have an hard Heart. So above, *lib.* 1. *Eleg.* 7.

Et tua sunt silicis circum præcordia vena.

5 *Quis gradus*] What Evil is there left, that you being angry would wish might happen to me?

Porrigat] Can it proceed.

7 *Barbara*] He adds an Enumeration of his Sufferings; by amplifying the Similitude, as to the Dangers from Enemies.

Inhospita] Wanting a Port, and which fierce and inhospitable Men inhabit; or not to be gone to by Strangers.

8 *Mænalis*] The *Arcadian* Bear; for *Calisto* who was afterwards trans-

Nulla mihi cum gente ferâ commercia linguæ:
Omnia ſolliciti ſunt loca plena metus.
Utque fugax avidis cervus deprenſus ab urſis,
Cinctaque montanis ut pavet agna lupis:
Sic ego belligeris à gentibus undique ſeptus
Terreor, hoſte meum pœnè premente latus.
Utquè ſit exiguum pœnæ, quòd conjuge charâ,
Quòd patriâ careo, pignoribuſque meis:
Ut mala nulla feram, niſi nudam Cæſaris iram,
Nuda parùm nobis Cæſaris ira mali eſt?
Et tamen eſt aliquis, qui vulnera cruda retractet,
Solvat & in mores ora diſerta meos.
In causâ facili cuivis licet eſſe diſerto,
Et minimæ vires frangere quaſſa valent.
Subruere eſt arces, & ſtantia mœnia, virtus:
Quamlibet ignavi præcipitata premunt.

transformed into a Bear, was an *Arcadian*. *Metam.* 2. *Fab.* 4. 5. and it is called *Manalis* of *Manalus*, a Mountain of *Arcadia*.

9 *Nulla*] I have no Converſation with the *Thracians*.

10 *Solliciti*] Cauſing the Sollicitude of Fear, becauſe of the fierce Nations which infeſt thoſe Places. So *Heroid. Ep.* 1.

Reſeſt ſolliciti *plena* timoris *amor*.

11 *Fugax*] Swift.

12 *Montanis*] Inhabiting the Woods and fierce.

13 *Belligeris*] Warlike.

Septus] Surrounded.

14 *Hoſte*] The Enemy being juſt at my Elbow.

15 *Utque ſit* &c.] As though Baniſhment were not Puniſhment enough for me, but that you muſt needs inſult me too.

16 *Pignoribuſque*] Friends.

17 *Nudam*] The bare [ſingle].

19 *Et tamen* &c.] He repeats the Accuſation, and ſhews the Baſeneſs of his ill Humour, by an Explication, and that as it were in a Picture of the Enumeration; that he had begun of his Calamities, in which he ſhews that it is unworthy of Praiſe to ſet upon a feeble weak Perſon, and to aſſault, [ſtrike] one that is down, but one that is ſtout and ſtanding.

Vulnera cruda] Who renews a Sorrow which is not yet over.

20 *Solvat ora* &c.] Let him ſpeak, let him plead his Cauſe eloquently.

In mores] Againſt my Life.

Facili] To be proved as mine is, who my ſelf own that I have offended.

21 *Cuivis*] Any one may eaſily heap up many Accuſations.

22 *Quaſſa*] Debilitated, half broken.

23 *Subruere*] To undermine, to dig under *Seneca*. Subruunt *terram Theſauros quæritant*.

Virtus] Valour.

24 *Præcipitata*] That which is ſhattered and ready to fall down.

Non ſum, qui fueram: quid inanem proteris umbram? 25
Quid cinerem ſaxis buſtaque noſtra petis?
Hector erat tunc, cùm bello certabat: & idem
Tractus ab Æmonio, non erat Hector, equo.
Me quoque, quem nôras olim, non eſſe memento:
Ex illo ſuperant hæc ſimulacra viro. 30
Quid ſimulacra ferox dictis inceſſis amaris?
Parce, precor, manes ſollicitare meos.
Omnia vera puta mea crimina; nil ſit in illis,
Quod magis errorem, quàm ſcelus, eſſe putes,
Pendimus en profugi (ſatia tua pectora) pœnas, 35
Exſilioque graves, exſiliique loco.

25 *Fueram*] When I liv'd at *Rome*.

Inanem] Doſt thou trample under Foot a Shadow without a Body, *i. e.* me who have no Strength.

26 *Cinerem*] Me, civilly dead.

Buſtaque] The Reliques of my Carcaſs; *buſtum* is properly the Place where a dead Body is buried, as much as to ſay *Bene uſtum*, well burned. But now we call a Sepulchre *buſtum*, although the dead Carcaſs is not burnt.

Petis] Thou perſecuteſt, [followeſt].

27 *Hector* &c.] *Hector* was a ſtout Man while he was alive, and was able to ſtand againſt his Enemies. *Hector* is frequently uſed for a ſtrong Man, but he was not alive when he was three Times dragged round the *Trojan* Walls, nor could make uſe of Strength; for he was not what he was before.

28 *Æmonio*] By the *Theſſalian* Horſe of *Æmus*, ſo called from a Mountain of *Theſſaly*, whence *Achilles* was.

29 *Quem olim*] Such as.

30 *Superant*] This Body remains without Strength. *Simulachra* are properly the Images of the Dead. By theſe Words the Poet intimates that he is as it were dead, and to remain nothing elſe but an Image.

31 *Inceſſis*] Thou revileſt, reproacheſt, accuſeſt.

Amaris] With heinous, [bitter.]

32 *Manes*] To torment my Soul, which is gone out of my Body, for while you imagine you torment me a living Perſon, you perſecute a dead Corps.

33 *Omnia*] Suppoſe all the Acculations I am charged with to be true, and not Miſtakes and done unawares; but ſuppoſe they deſerve to be called Wickedneſs. I have certainly ſuffered Puniſhments ſufficient for them.

34 *Pendimus*] We have paid the Debt, ſuffered the Puniſhment.

Vir. *Tum* pendere pœnas *Cecropidæ juſſi*:

which Phraſe is derived hence, that money before it was ſtamped, when the *Romans* uſed large Money, was paid by Weight, not by Tale.

Profugi] Being baniſhed into *Scythia*.

Satia tua pectora] Satisfy your Cruelty in my Torments. An Exclamation full of Sorrow. So *Met.*

Satiaque meo tua pectora luctu,
corque ferum ſatia.

36 *Exſilioque*] Troubleſome and great by the Baſeneſs of my Baniſhment.

Exſiliique] By *Tomos*, *q. d.* I am

Carnifici fortuna poteſt mea fienda videri;
Te tamen eſt uno judice merſa parum.
Sævior es triſti Buſiride: ſævior illo,
Qui falſum lento torruit igne bovem:
Quique bovem Siculo fertur donâſſe tyranno,
Et dictis artes conciliaſſe ſuas.
Munere in hoc, Rex, eſt uſus, ſed imagine major:
Nec ſola eſt operis forma probanda mei.
Aſpicis à dextrâ latus hoc adapertile tauri?
Hac tibi, quem perdes, conjiciendus erit.
Protinus incluſum lentis carbonibus ure,
Mugiet, & veri vox erit illa bovis.

not only baniſhed, but there is choſen for my Baniſhment one of the moſt incommodious Places in the World.

37 *Carnifici*] A bloody minded and moſt cruel Man.

Fienda] Miſerable.

38 *Te uno*] Thou being the only Perſon that giveſt that Judgment.

Merſa parum] Afflicted, *al. Maſta.*

39 *Sævior*] The Poet makes uſe of thoſe butcherly Perſons, *Buſiris*, *Phalaris* and *Perillus*, to all which for Cruelty he prefers this Man.

Buſiride] The Son of *Neptune*, the moſt cruel Tyrant of the *Egyptians*; he when he had ſacrificed all his Gueſts to *Jupiter*, was ſlain by *Hercules*, againſt whom he was practiſing the like Treachery. See *Servius* on the third *Georg.* 4.5.

Illo] Than *Phalaris*, the moſt cruel Tyrant of *Agrigentum*.

40 *Falſum*] A braſen one, in which he incloſed a Man.

Lento] Included in a remote [at a far Diſtance] that he might be burnt the more ſlowly.

41 *Quique*] *Perillus* who made that brazen Bull for *Phalaris*, that being ſhut up in it, while he was ſcorched, by the Groanings, [Crying] might reſemble the Bellowing of an Ox; for *Perillus* for his Reward was the firſt that was put into this Ox, to make the Experiment upon. *Ovid* in *Ibis.*

Ære Perilleo veros imitere juvenco
Ad formam tauri conveniente ſono.

42 *Et dictis*] And by his Words to have prailed and adorned his Preſent and Workmanſhip, and to have made it more acceptable.

43 *Munere*] Theſe are the Words of *Perillus* to King *Phalaris.*

Uſus] A Conveniency.

Sed imagine] But there is a greater uſe than appears outwardly.

44 *Nec ſola*] *Perillus* commends two Things in his Brazen Bull, the Uſe and the Form.

Operis] Of the Bull that I have artificially made.

45 *Adapertile*] That is eaſy to be opened.

46 *Perdes*] Whom you would kill.

47 *Lentis*] With ſlack Fire-Coals almoſt extinct.

48 *Et vox*] And the Groaning will repreſent the true Bellowing of a Bull.

Pro quibus inventis, ut munus munere penſes,
Da, precor, ingenio præmia digna meo.
Dixerat: at Phalaris, Pœnæ mirande repertor,
Ipſe tuum præſens imbue, dixit, opus.
Nec mora, monſtratis crudeliter ignibus uſtus,
Exhibuit geminos ore gemente ſonos.
Quid mihi cum Siculis, inter Scythicoſque Getaſque?
Ad te (quiſquis es) noſtra querela redit.
Utque ſitim noſtro poſſis explere cruore,
Quantaque vis avido gaudia corde feras:
Tot mala ſum fugiens tellure, tot æquore paſſus,
Te quoque ut auditis poſſe dolere putem.
Crede mihi, ſi ſit nobis ecllatus Ulyſſes,
Neptuni minor eſt, quàm Jovis ira fuit.
Ergo quicunque es, reſcindere crimina noli,
Deque gravi durus vulnere tolle manus.

49 *Pro quibus*] For which Invention.

Munus &c.] This Ox that I have preſented you with.

51 *Dixerat*] *Perillus.*

Mirande] Admirable.

52 *Imbue*] Do you make the firſt Experiment.

53 *Monſtratis*] The manner of which he had ſhew'd to the King.

54 *Geminos ſonos*] Both thoſe of a Man, and thoſe of an Ox.

Gemente] Aliter *tremente.*

55 *Quid mihi* &c.] Why do I relate the Cruelty of *Phalaris*, and *Sicilian Perillus*, to one that lives among fierce and remote People.

56 *Ad te*] To upbraid thy Cruelty towards me, *i. e.* I again complain of thy Cruelty.

Quiſquis] Whoſoever thou art that art not ſatiated with my Blood.

57 *Utque ſitim*] Thy Cruelty and too great Deſire of my Blood and Death.

58 *Quantaque*] As much as you pleaſe.

59 *Tot mala*] He repeats his Afflictions, and compares himſelf with *Ulyſſes.*

Fugiens] Going into Baniſhment.

Æquore] In my Journey.

60 *Auditis*] *Meis* ſc. *malis*, i. e. If I ſhould relate all my Misfortunes to you.

61 *Ulyſſes*] Who wandred for ten Years, *i. e.* if the Misfortunes of *Ulyſſes* be compared with mine. See *Eleg.* 4. *lib.* 1.

61 *Neptuni*] The Indignation of *Neptune.* For *Neptune* perſecuted *Ulyſſes*, becauſe he had blinded his Son *Polyphemus*, for which Cauſe he afterwards ſuffered in a Storm, ſo in the Place cited.

Illum Neptuni, me Jovis ira premit.

Jovis] Of *Auguſtus.*

63 *Ergo* &c.] Here the Poet prays that he may be ſpared, and to that Purpoſe uſes an Argument taken from the unconſtancy of Fortune and human Affairs.

Reſcindere] To commemorate and renew, as Wounds that are opened with a Lancet.

64 *De gravi*] Concerning my great Affliction.

Durus] Unmerciful, cruel.

Utque meæ famam tenuent oblivia culpæ,
Facta cicatricem ducere noſtra ſine:
Humanæque memor ſortis, quæ tollit eoſdem,
Et premit, incertas ipſe verere vices.
Et quoniam, fieri quod nunquam poſſe putavi,
Eſt tibi de rebus maxima cura meis;
Non eſt quod timeas: fortuna miſerrima noſtra eſt:
Omne trahit ſecum Cæſaris ira malum.
Quod magis ut liqueat, neve hoc ego fingere credar,
Ipſe velim pœnas experiare meas.

65 *Tenuent*] May leſſen.

66 *Cicatricem*] To be healed as Wounds which cloſe with Ecars.

67 *Sortis*] Of Fortune.

Tollit] Raiſes with Proſperity.

68 *Premit*] Oppreſſes. Whence *Juvenal.*

Si fortuna volet, fies de Rhetore Conſul
Si volet hac eadem fies de Conſule Rhetor.

Incertas] The Viciſſitudes of Fortune, which you don't know but they may happen to be againſt you, and as *Terence* ſays,

Omnium rerum viciſſitudo eſt.

69 *Fieri*] Which ſeemed to me impoſſible.

70 *Cura*] Sollicitude, leſt I ſhould be recalled.

71 *Timeas*] That I ſhould not return.

72 *Trahit*] Gives.

73 *Quod magis*] Me to be wretched.

Fingere] To feign, to Lye.

74 *Ipſe*] An Imprecation.

ELEGIA XII.

The Poet not without great Grief, ſignifies by various Examples that the Spring is come, which in Scythia *where he was baniſhed, being ſituated in a very Northern Climate, is to be diſcovered only by this one Thing; that the Snow and the Rivers, that before were paſſable to Waggons, and the Seas that were frozen up, are now thawed, and the Sailors begin to put to Sea, which if they come into* Scythia, *he ſays he will go to meet them, that he may be informed from them concerning the Triumphs of* Cæſar; *of which if any of them can give him an account, he would take him home to his Houſe and entertain him. And laſt of all, he prays that the Houſe that he has in* Scythia *may*

not be always his Habitation, but only his Inn, and that he may one Time or other return into his own Country.

FRigora jam Zephyri minuunt: annoque peracto,
Longior antiquis visa Mæotis hyems.
Impositamque sibi qui non benè pertulit Hellen,
Tempora nocturnis æqua diurna facit.
Jam violas puerique legunt, hilaresque puellæ,
Ruraque quæ nullo nata serente ferunt.
Prataque pubescunt variorum flore colorum,
Indocilique loquax gutture vernat avis.

1 *Zephyri*] The Winds blowing from the Æquinoctial *West*. *Zephyrus* is derived of ζωὴν φέρων, because it brings Life to the standing Corn.

Annoque] And the Winter being ended, which is the last part of the Year. *Ovid* seems here to be of the Opinion, that the Year is finished in Winter, and begins in the Spring, because the Month of *March* was accounted the beginning of the Year in the Reign of *Romulus*. See *Fasti* 1.

2 *Longior*] The Winter that I have pass'd in *Scythia*, where the *Palus Mæotis* is, seemed longer to me, than those former past ones, when I lived in *Rome*.

3 *Impositam*] He describes the Vernal Æquinox.

Qui] Sc. *Aries*, which was afterwards translated among the Stars, carried *Phryxus* and *Hellen* over the *Hellespont*. And the Poet therefore here says that *Aries* did not well bear, because *Helle* fell into the *Hellespont*, but *Phryxus* came safe to *Æneas*, and offered a Ram to *Jupiter*, whose Effigie he placed among the Stars. See *Fasti* 3.

4 *Tempora*] The Sun being in *Aries*, the Days are said to be no longer than the Nights, *i. e.* the Days and Nights are equal.

5 *Jam violas*] The Poet here very wittily and beautifully describes the Summer; of which there is a like Description. *Fast.* 1.

Dic age, frigoribus quare novus incipit annus,

Legunt] They gather, they crop or pick.

6 *Ruraque*] They also gather other Plants or Flowers that grow of their own Accord in the Fields; or what Things the Fields yield without Culture.

7 *Pubescunt*] They Flourish as young Persons flourish or hasten to Maturity in their Youth.

8 *Indocili*] Not taught, *i. e.* untaught by any one except by Nature.

Vernat] Rejoices, Wantons in Singing. A Metaphor taken from Fields and Trees, which in the Spring of the Year seem merry and florid. *Plaut. Avicula* vernant.

Utque malæ crimen matris deponat hirundo,
Sub trabibus cunas, tectaque parva facit.
Herbaque quæ latuit Cerealibus obruta sulcis,
Exserit è tepidâ molle cacumen humo:
Quoque loco est vitis, de palmite gemma movetur:
Nam procul à Getico littore vitis abest.
Quoque loco est arbor, turgescit in arbore ramus:
Nam procul à Geticis finibus arbor abest.
Otia nunc istic, junctisque ex ordine ludis
Cedunt verbosi garrula verba fori.
Lusus equis nunc est, levibus nunc luditur armis,
Nunc pila, nunc celeri vertitur orbe trochus.
Nunc ubi perfusa est oleo labente juventus,

9 *Utque malæ*] That she may no longer bear the Name of her naughty Mother, by laying her young ones in Cradles and Nests. He has respect to the Fable of *Progne*, who slew her Son *Itys*, and set him before his Father *Tereus* to be eaten; that she might be revenged on him for basely ravishing her Sister *Philomel*, and not being satisfied with doing her that Injury, also cut out her Tongue, that she might not be able to tell what had been done to her; on which account *Tereus* was turned into a Hoopoop: *Itys* into a Pheasant, *Philomel* into a Nightingal, and *Progne* into a Swallow. *Metam.* 6. *Fab.* 8.

Hirundo] The Forerunner of Summer, so she is called, 2 *Fasti Prænuncia veris.*

10 *Cunas*] The Nests in which she nourishes her young.

11 *Cerealibus sulcis*] Bread Corn, the Gift of *Ceres.*

Sulcis &c.] Hiding the Corn, it begins to shew it self.

Obruta] Covered.

12 *Exserit*] It makes bare.

Tepidâ humo] From the middle of the Earth, between cold and heat; for so it uses to be in the Spring of the Year.

13 *Quoque loco*] In those Regions where Vines grow.

Gemma] An Eye, or Bud which the Vine first puts forth. So 1. *Fasti.*

Et nova de gravidâ palmite gemma *tumet.*

Movetur] It grows, which is by a perpetual Motion.

14 *Nam procul*] For here are no Vines. See *Eleg.* 10.

15 *Turgescit*] Swells, bouges

17 *Otia*] It is now Holy-day-time at *Rome.*

Junctisque] Whilst one Play succeeds another; various kinds of Plays following one another.

18 *Cedunt*] *Concedunt*, they give Place; *i. e.* there is no Law goes forward at *Rome* at that Time, in which the Plays are acted at the Theatre; or the *Roman* Youth are so intent upon martial Exercises, that they don't frequent the *Forum.*

19 *Equis* &c.] Which the *Romans* taught to turn round in a Circle.

Nunc] Sometimes.

Armis] The Exercise of Arms.

20 *Vertitur*] Is toss'd, is thrown.

Orbe] With an Agitation.

21 *Oleo*] With a *Ceromate*, which is an unguent which Wrestlers used when they exercised, that unguent was made of Oil and Earth mixt together into an Ointment like Clay, and not of every sort of Earth neither; but of some certain sorts of it which were thought

Defessos artus Virgine tingit aquâ.
Scena viget, studiisque favor distantibus ardet,
Cumque tribus resonant terna theatra foris.
O quater & quoties, non est numerare, beatum
Non interdictâ cui licet urbe frui!
At mihi sentitur nix verno Sole soluta,
Quæque lacu duro non fodiantur aquæ:
Nec mare concrescit glacie: nec, ut antè, per Istrum
Stridula Sauromates plaustra Bubulcus agit.

to render the Body more robust and firmer, to endure Heat and Cold; as some certain sorts of fine white Earth, and some sorts of reddish, and a great many other sorts. And indeed Oil was used to cause Agility, and to make the Limbs supple, because it is the nature of Oil to warm and defend against Cold, and then it was also used to render the Limbs hardy, and to confirm them against Cold.

22 *Defessos*] With Exercises.

Virgine] The Water of the Virgin which is at *Rome*, so called of a Virgin which shewed or discover'd that Fountain. *Aliter*. *Tingere gaudet aquâ*. For the *Romans* chose the *Campus Martius*, that was near *Tiber*, in which the Youth after their Exercises in the Feats of Arms might wash away the Sweat and Dust.

23 *Scena*] In the Theatre various Plays were exhibited at one View.

Studiisque] Divers Favours, for in the Plays one favoured one, and another favoured another, *Virg. Æn. 5.*

Studiisque faventum Consonat omne nemus.

He means as well the Gladiatorian Plays, in which the Gladiators had each of them their Abettors, as also in the first Place those four Factions of the Charioteers in their *Circensian* Games. The *Venetian*, the *Prasine*, the *white* and the *rosy*, so called from their Colours. For the *Prasine* which is the green Colour, was dedicated to the green Spring. The *rosy* to the Flame coloured Summer, the *blew* to the cloudy Winter, the *white* to the hoary [dewy] Autumn.

Ardet] Is angry, or wishes, or is a Fire with too great Love for any Faction.

Virg. Ardet *amans Dido.*

24 *Cumque tribus*] And the three Theatres with the three *Roman Forums*, the *Roman*, *Julian* and *Augustan*, near the *Campus Martius*, where these Shews were exhibited Eccho with the noisy Outcries of the shouting.

25 *O quater*] O infinitely blessed! he that may live at *Rome*.

26 *Urbe*] At *Rome*.

27 *At mihi*] Here I see Snow melting in Summer Time. He begins to relate by what Tokens the Spring is discover'd among the *Scythians*, that by the Comparison of it he may display the Inconveniences of it.

28 *Duro*] A frozen.

Non fodiantur] Are not broken, because in Summer-time they are melted of their own accord.

Aquæ] Sc. *Sentiuntur*.

29 *Istrum*] Frozen.

30 *Stridula*] The screaking Waggons.

Sauromates Bubulcus] An Inhabitant of *Sarmatia*, driving the Oxen drawing the Chariot.

31 *Adnare*]

Si tamen incipient aliquæ hùc adnare carinæ,
Hoſpitaque in Ponti littore puppis erit;
Sedulus occurram nautæ, dictâque ſalute,
Quid veniat, quæram, quis-ve, quibuſve locis.
Ille quidem (mirum) niſi de regione propinquâ:
Non niſi vicinas tutus araret aquas.
Rarus ab Italiâ * tantum mare navita tranſit;
Littora rarus in hæc portubus orba venit.
Sive tamen Græcâ ſcierit, ſive ille Latinâ
Voce loqui, certè gratior hujus erit.
Fas quoque ab ore freti, longæque Propontidos undis
Hùc aliquem certa vela dediſſe Noto.
Quiſquis is eſt, memori rumorem voce referre,
Et fieri famæ parſque graduſque poteſt.
Is, precor, auditos poſſit narrare triumphos
Cæſaris, & Latio reddita vota Jovi:
Teque rebellatrix tandem Germania magni

31 *Adnare*] To ſail hither.
Carinæ] Ships.

32 *Hoſpitaque navis*] A foreign Ship.

33 *Dictaque ſalute*] Having ſaluted him.

34 *Quæram*] I will inquire of him.

35 *Ille quidem*] The Order is *Mirum quidem*. ſc. eſt *niſi ille*, *ſc.* veniat de *regione propinquâ*, i. e. *Proponti*, *Thrace*, &c.

36 *Araret*] He ſailed in a Ship furrowing the Waters, as the Earth is cut into Furrows by a Plough.

* *Tantum*] So great.

38 *Orba*] Deprived of, wanting.

40 *Voce*] Tongue.

Gratior] The *Latin* Speech indeed will be more grateful, *i. e.* I ſhall more willingly ſpeak to the Mariners in *Latin* than *Greek*, becauſe it is my own Country Language.

41 *Freti*] Of the Sea, *i. e.* of the *Helleſpont*,

Longæque] Whoſe length is eleven, and breadth but three Miles.

42 *Vela*] To have ſailed with the Winds.

43 *Quiſquis*] Whoſoever ſhall come to the *Pontick* Shore.

Rumorem] The uncertain Talk of the common People.

44 *Et fieri*] That Rumour will have ſomething in it, either ſome Degree of Truth, or ſome Degree of Certainty in it. It is a Periphraſis of a Meſſage, which in ſome ſort is part of common Reports which he brings, *quatenus* he does bring it, *i. e.* a Degree, *i. e.* an Augmentation; and the Author himſelf, *q. d.* the Author always adds ſomething to it.

46 *Cæſaris*] Of *Druſus* or *Auguſtus*, under whoſe Direction he fought.

Latio] *Capitoline*, who was worſhipped at *Rome*, which was part of *Latium* to whom the Generals that triumphed came, and paid the Vows that they had made.

47 *Rebellatrix*] Which haſt long refuſed to come under the Yoke. See *Florus* lib. 4. c. 12.

48 *Triſte*]

Triſte caput pedibus ſuppoſuiſſe ducis.
Hæc mihi qui referet, quæ non vidiſſe dolebo,
Ille meæ domui protinùs hoſpes erit.
Hei mihi! jam-ne domus Scythico Naſonis in orbe eſt?
Jamque ſuum mihi dat pro Lare pœna locum?
Dii facite, ut Cæſar non hoc penetrale, domumque,
Hoſpitium pœnæ ſed velit eſſe meæ.

48 *Triſte*] Stubborn, fierce.
Ducis] Of *Tiberius*, i. e. to be conquered by *Tiberius*.
49 *Hæc*] Theſe Triumphs.
Referent] Shall relate.
Quæ non &c.] Which I am grieved I could not have the Happineſs to ſee.
50 *Ille*] I'll immediately take him home and treat him.
51 *Domus Naſonis*] The Place of his Exile, *i. e. Tomos*, in which I muſt ſuffer my Puniſhment.
52 *Lare*] A Houſe, *q. d.* and now by way of Puniſhment he does give me *Scythia* for an Houſe, that I may always live there; that I may remain in the Houſe. Or by *Pœna* underſtand *Auguſtus*, who appointed the Puniſhment.
53 *Non hoc*] That it be not *Cæſar's* Will that this be my Houſe. *Penetrale* is derived of *Penitus*, i. e. inwardly, and ſignifies that which is in an inward Place.
54 *Hoſpitium*] An Inn for a Time, *i. e.* that I may ſtay here for a ſhort Time.

ELEGIA XIII.

When the Poet's Birth-day came, he ſays it was ſuperfluous for it to come to him into thoſe Places, where he could not keep it after the accuſtomed manner, and admoniſhes it never to come again ſo long as he ſhould be in Scythia.

EC CE ſupervacuus (quid enim fuit utile naſci?)
Ad ſua natalis tempora noſter adeſt.
Dure, quid ad miſeros veniebas exſulis annos?
Debueras illis impoſuiſſe modum.

1 *Supervacuus*] Superfluous.
Quid enim] He renders a Reaſon why his Birth-day was ſuperfluous, which is becauſe he lived in *Scythia* very incommodiouſly in Baniſhment.
2 *Ad ſua tempora*] At the Time when I was born.
3 *Dure*] O cruel Birth-day! why doſt thou come to this Age of mine, that is ſo unhappy? You ought to have prevented my Exile, by ending my Life at my Birth, and before I was baniſhed.
4 *Modum*] An End, that I might have died.

5 *Si cura*]

Si tibi cura mei, vel si pudor ullus adesset,
Non ultra patriam me sequerere meam.
Quoque loco primùm male sum tibi cognitus infans,
Illo tentasses ultimus esse mihi:
Inque relinquendo, quod idem fecêre sodales
Tu quoque dixisses tristis in urbe, Vale.
Quid tibi cum Ponto? num te quoque Cæsaris ira
Extremam elidi misit in orbis humum?
Scilicet exspectas solitum tibi moris honorem?
Pendeat ex humeris vestis ut alba meis?
Fumida cingatur florentibus ara coronis?
Micaque solemni thuris in igne sonet?
Libaque dem pro te geniale notantia tempus?
Concipiamque bonas ore favente preces?
Non ita sum positus, nec sunt ea tempora nobis.
Adventu possim lætus ut esse tuo.

5 *Si cura*] If you had taken care for me.

6 *Non ultra*] You had not been the Companion of a banished Man, but you ought after I came into Banishment to have forsaken me, as though I had been dead, and to have finished my Life.

7 *Quoque loco*] And you ought to have kill'd me at *Sulmo*, where I was first born.

Male &c.] Unhappily, *i. e.* liable to the Evils and Misfortunes of Exile.

9 *Inque relinquendo*] In permitting me to die in the City, or not in following me into Banishment.

Quod idem] For they forsook me when condemned by *Augustus*.

10 *Vale*] That you would never more come to me.

11 *Quid tibi*] *Sc. rei est.*

Cum Ponto] With *Tomos*, a City of *Pontus*, where I am banished.

Te quoque] As he has sent me, whom thou followest.

13 *Solitum honorem*] The usual Celebration, *i. e.* you expect that I should do you the Honour I used to do.

14 *Alba*] A white, which they wore, that celebrated their Birthday. See *Propertius* lib. 3. *Eleg.* 9.

15 *Fumida*] Smoking, by reason of the Sacrifice offer'd: So *Amor.* lib. 2. *Eleg.* 14.

Ipse ego thura dabo fumosis *candidus aris.*

Cingatur] With Flowers, and adorned with Garlands.

16 *Micaque*] And that I should offer Frankincense.

17 *Libaque*] I should sacrifice: *Liba* were Cakes made of Flour, Hony and Oil, and fit for Sacrifices.

Geniale] A voluptuous, joyful, or such as was offered to the Genius. *Genius* is a Deity under the Tuelage of which, every one that is born lives, so called of *Gignendo*, because it receives and defends us, *genitos*.

18 *Favente*] Saying nothing by reason of an unlucky or bad Omen, or rather uttering good Words. *i. e.* praying to a propitious Deity, or *ευφημειν*, wishing a happy Event of the Affair.

19 *Non ita sum*] my Circumstances are not so now, I am not in that Condition.

Ea tempora] So happy.

Funeris ara mihi ferali cincta cupresso
Convenit, & structis flamma parata rogis.
Nec dare thura libet nil exorantia Divos:
In tantis subeunt nec bona verba malis.
Si tamen est aliquid nobis hac luce petendum,
In loca ne redeas ampliùs ista, precor:
Dùm me terrarum pars pæne novissima Pontus,
Euxinus falso nomine dictus habet.

21 *Ferali*] A Funeral.
Flamma] Funeral Solemnities.
23 *Dare thura*] To sacrifice.
Exorantia nil] Obtaining nothing by my Prayers, because they do not grant me to return into my own Country.
24 *In tantis*] Nor do any good Prayers come into my Mind, *i. e.* I have no Inclination to pray, *Tibullus*. *Dicamus* bona verba, *venit natalis ad aras.*
25 *Hac luce*] On this Birth-day, in which they asked something of the Gods.
26 *In loca*] That I be not in *Pontus* next Year.
27 *Novissima*] The last.
28 *Euxinus*] That Sea which washes *Pontus* is also called the *Pontus Euxinus* of ὦ, well and ξένος an Host, as though it were a good Inn, which is spoken by the Rule of Contraries, it being *inhospitable*. For about the *Pontus Euxinus* are rough cragged Places, and cruel Nations, and *Pliny* writes that the *Pontus Euxinus*, by the Ancients was called ἄξενον, *i. e.* inhospitable, and our Poet in *lib.* 4. *Eleg.* 4. says,
Dictus ab antiquis Axenus ille fuit,

ELEGIA XIV.

The Poet praises the Love and Fidelity of a Friend that collected his Writings, and exhorts him, that he would retain his Name in the City as much as he was able. And also intimates that his Work of the Metamorphosis went out of his Hand unfinished; and last of all he says, that what was composed in the Time of his being in Scythia *ought to be excused.*

COultor, & antistes doctorum sancte virorum
Quid facis, ingenio semper amice meo?
Ecquid, ut incolumem quondam celebrare solebas,
Nunc quoque, ne videar totus abesse, caves?

1 *Antistes*] The principal, chief who excelleth all others, πρόεδρος. *Antistes* is properly a Priest and Prince that standsbefore the Altar.
2 *Ingenio*] Always a Friend to my Genius, *i. e.* whom I always
3 *Incolumem*] Not banished, but living in *Rome*.
Celebrare] To praise and to worship.
3 *Abesse*] Not to be at *Rome*.
Caves] Thou takest care, pro-

Suſcipis exceptis ecquid mea carmina ſolis
Artibus, artifici quæ nocuêre ſuo?
Immò ita fac, quæſo, vatum ſtudioſe novorum,
Quàque potes retine nomen in Urbe meum.
Eſt fuga dicta mihi, non eſt fuga dicta libellis,
Qui domini pœnam non meruêre ſui.
Sæpe per extremas profugus pater exſulat oras;
Urbe tamen natis exſulis eſſe licet.
Palladis exemplo, de me ſinè matre creata
Carmina ſunt ſtirps hæc progenieſque mea.
Hanc tibi commendo: quæ, quò magis orba parente eſt,
Hoc tibi tutori ſarcina major erit.
Tres mihi ſunt nati contagia noſtra ſecuti:
Cætera fac curæ ſit tibi turba palam.
Sunt quoque mutatæ ter quinque volumina formæ,
Carmina de domini funere rapta ſui,

5 *Suſcipis*] Doſt thou collect and read.

Exceptis ſolis] Beſides the Books of the *Art of Love*.

6 *Artifici*] To me who compoſed them.

7 *Ita fac*] So do you collect all my Verſes, except my amorous ones.

Vatum] Of Poets.

8 *Quaque*] And as much as.

Urbe] In *Rome*.

9 *Eſt fuga*] Baniſhment is commanded to me, not to my Books.

10 *Domini*] Of the Author.

12 *Natis*] To the Children of a baniſhed Man.

13 *Palladis*] Which is ſaid to have ſprung out of *Jupiter*'s Brain. For when he perceived his Wife *Juno* was barren he ſhook his Head, and out came *Minerva* with a Shield. *Ovid. Faſti* 3.

Aut quia de capitis fertur ſine matre paterni
Vertice cum clypeo proſiluiſſe ſuo:

Whence by the *Greeks* ſhe was called ἀμήτωρ. It is feign'd that ſhe ſprang out of *Jupiter*'s Head, becauſe naturally all Reaſon is ſuppos'd to be in the Head. They feign that ſhe was born without a Mother, becauſe Wiſdom is the Gift of God alone, and does not conſiſt in the Pleaſure [or Will] of the Body, and for the ſame Reaſon Antiquity has feign'd the *Muſes* to be Virgins.

Sine matre] Which I produced by my ſelf.

Creata] Made.

15 *Hanc*] His Race and Progeny, *i. e.* theſe my Verſes, theſe my Works.

Quo magis] By which I am ſent the Farther into Baniſhment.

16 *Tutori*] To thee the Defender.

Sarcina] Becauſe thoſe that want Parents, have need of the greater Defence and Favour.

17 *Tres*] The three Books of the *Art of Love*.

Contagia] My Afflictions, [Misfortunes] for they are ejected the City.

18 *Cætera turba*] The other Books that have been publiſhed by me, *i. e.* do thou openly defend the reſt of my Books.

19 *Sunt quoque*] There are alſo fifteen Books of *Metamorphoſes*.

20 *Carmina* &c.] By reaſon of my ſudden Baniſhment, that Work came out incorrect.

Illud opus potuit, si non priùs ipse perissem,
  Certius à summâ nomen habere manu:
Nunc incorrectum populi pervenit in ora,
  In populi quidquam si tamen ore meum est.
Hoc quoque nescio quid nostris appone libellis,
  Diverso missum quod tibi ab orbe venit.
Quod quicunque leget, si quis leget, æstimet antè,
  Compositum quo sit tempore, quoque loco.
Æquus erit scriptis: quorum cognoveris esse
  Exsilium tempus, barbariemque locum:
Inque tot adversis carmen mirabitur ullum
  Ducere me tristi sustinuisse manu.
Ingenium fregêre meum mala: cujus & antè
  Fons infœcundus, parvaque vena fuit.
Sed quæcunque fuit, nullo exercente refugit,
  Et longo periit arida facta situ.
Non hîc librorum, per quos inviter, alarque,
  Copia: pro libris arcus & arma sonant.
Nullus in hac terrâ, recitem si carmina, cujus
  Intellecturis auribus utar, adest.

21 *Si non*] If I had not been banished first.

22 *Certius* &c.] A clearer Reputation, or a more certain Title.

A summâ] After the last Emendation.

23 *Pervenit*] It was published. It is read by the People, and the common People talk of it.

24 *In populi*] If the People of *Rome* do but read my Writings, which perhaps they have an Abhorrence to, because of my amorous Verses.

25 *Hoc quoque*] This Supplement, Addition.

Appone] Write upon.

26 *Ab orbe*] From a different part of the Earth, *i. e.* from *Scythia*.

28 *Quo tempore*] A sorrowful one.

Quoque loco] In *Scythia*.

29 *Æquus*] He will shew himself a just (impartial) Judge to my Writings, and if he shall find any Thing in them that deserves ame, he will forgive me, for he will know that I compos'd them in the Time of my Exile, and in a barbarous Land.

32 *Ducere*] To write.

Sustinuisse] To have been able.

33 *Fregêre*] They have spoiled.

Cujus] Which before was but small.

34 *Vena*] *Vena* is derived of *veniendo*, because the Blood comes, [*veniat*] through it, for *vena* [*a vein*] is a Conduit of the Blood. the Nutriment of the Body.

36 *Arida*] Because it has not been used for a long Time.

37 *Inviter*] To study.

Alarque] And I should be sustain'd.

38 *Arcus* &c.] Which the *Scythians* use, *i. e.* here is continual War.

39 *Nullus*] Concerning this Matter he complains also in *lib.* 4. *Eleg.* 1.

Sed neque cui recitem, quisquam est, mea carmina
Nec qui auribus accipiat verba Latina suis.

Nec, quò ſecedam, locus eſt: cuſtodia muri
Summovet infeſtos clauſaque porta Getas.
Sæpè aliquod quæro verbum nomenque locumque:
Nec quiſquam eſt, à quo certior eſſe queam.
Dicere ſæpè aliquid conanti (turpe fateri)
Verba mihi deſunt, dedidicique loqui.
Threicio, Scythicoque ferè circumſonor ore:
Et videor Geticis ſcribere poſſe modis.
Crede mihi, timeo, ne ſint immiſta Latinis,
Inque meis ſcriptis Pontica verba legas.
Qualemcunque legas, veniâ dignare libellum
Sortis & excuſâ conditione meæ.

For Poets uſed when they had written any Thing that was to be publiſhed, to call together their Companions, and to commit it to their Cenſure, giving every one Liberty to ſpeak his Mind freely.

41 *Quo ſecedam*] To retire from Company, and to ſeek for any pleaſant Retirement out of the City, fit for compoſing Verſes.

Cuſtodia] The Guard upon the Walls, and the Gates being ſhut keep out Enemies.

44 *A quo* &c.] Who may inform me.

46 *Dedidiciqué*] And I have forgotten what I learned to ſpeak.

47 *Circumſonor*] For they all ſpeak the *Thracian* and *Getic* Language.

Ore] *Getica* Words, Speech.

48 *Geticis modis*] For I have learned the *Getic* Tongue.

Immiſta] Sc. *Getica verba*.

51 *Qualemcunque*] Either poliſhed or unpoliſhed.

Dignare] Do thou account worthy.

52 *Excuſa*] Excuſe to others.

Conditione] Becauſe I being an Exile, am continually converſant with Mourning and Misfortunes.

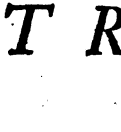
P. Ovidii Naſonis

TRISTIUM

Liber Quartus.

ELEGIA I.

The Poet ſays his Books are to be excuſed, if there is any Thing in them that is to be found fault with; in that he wrote them being a baniſhed Man, not with an Ambition of Glory, but to eaſe and divert his Mind, and to alleviate Grief on account of his Baniſhment, by Verſes. And laſt of all he recounts the Evils that he ſuffered in Scythia.



I qua meis fuerint, ut erunt, vitioſa libellis,
Excuſata ſuo tempore, lector, habe.
Exſul eram, requieſque mihi, non fama, petita eſt;
Mens intenta ſuis ne foret uſque malis.
Hoc eſt, cur cantet vinctus quoque compede foſſor,
Indocili numero cùm grave mollit opus:

Meis] Sc. *in.*

2 *Excuſata*] Becauſe I wrote them in a Time in which I was baniſhed.

3 *Fama*] A Name.

4 *Intenta*] Continually ſollicitous, always poring upon.

5 *Hoc eſt*] This is the Reaſon why, one who digs the Ground ſings, to mitigate his Labour.

Vinctus] He that is bound in Priſon and digs the Ground.

6 *Indocili*] By an unlearn'd and pitiful Song, which cannot eaſily be taught, compoſed without Art or Reaſon.

Cum grave] While he makes light his hard Work of digging.

Cantet & innitens limoſæ pronus arenæ,
Adverſo tardam qui trahit amne ratem:
Quique refert pariter lentos ad pectora remos,
In numerum pulsâ brachia verſat aquâ.
Feſſus ubi incubuit baculo ſaxoque reſedit
Paſtor, arundineo carmine mulcet oves.
Cantantis pariter, pariter data penſa trahentis,
Fallitur ancillæ, decipiturque labor.
Fertur & abductâ Lyrneſſide triſtis Achilles
Æmoniâ curas attenuaſſe lyrâ.
Cùm traheret ſylvas Orpheus & dura canendo

7 *Limoſæ*] He means thoſe who on the Banks of Rivers hale Ships, (Barges) along with ſuch Labour that they go ſtooping forwards, and ſing as they go to alleviate their hard Work.

8 *Tardam*] A large Ship, or ſlow becauſe it is haled againſt the Stream.

9 *Quique refert*] And he alſo ſings to leſſen his Labour, that rows continually, and ſo carries a Wherry (or ſmaller Ship) along.

10 *In numerum*] He ſings that he may know by his Song, when he is to ſtrike his Strokes with his Oar.

12 *Arundineo*] By the Song of his Pipe, which Shepherds had made of Reeds.

13 *Data penſa*] Wool given to be ſpun, for Wool was given out by Weight. So *Epiſt. Heroid.* 3.

Nos humiles, famulæque tuæ data penſa trahemus.

Penſa is derived of *Pendendo.* Handfuls of Wool that are faſtned on the Diſtaff, and Wound on the Spindle.

14 *Deciplitque*] Is not ſo much perceiv'd.

15 *Fertur*] Is reported.

Abductâ] Taken away from *Achilles* by *Agamemnon.* How that was done, *Homer* informs us, *Iliad.* 1. and *Ovid Heroid.* 3.

Lyrneſſide] *Hippodamia* the Daughter of *Briſeis.* *Lyrneſſus* was a Town of *Troy* over againſt *Lesbos*, the Country of *Hippodamia*, whence ſhe was alſo called *Lyrneſia.* Aliter *Briſeide.*

16 *Æmoniâ*] The Lyre of *Achilles*, the *Æmonian*, i. e. the *Theſſalian.* For *Æmon* was King of *Theſſaly*, from whom *Theſſaly* was called *Æmonia.*

Attenuaſſe] To have aſſwaged, to have driven away.

17 *Cum traheret*] When he drew (enticed) the Trees and Stones to him by his Song. *Ovid* 3. *de Arte.*

Saxa feraſque lyra movit Rhodopeius Orpheus,
Tartareoſque lacus, tergeminumque canem.

This is therefore feign'd, becauſe he was the moſt eloquent, and by his Eloquence overcame the ſtubborn Humours of Men. *Orpheus* was a *Thracian*, the Son of *Calliope* and *Apollo*, his Wife's Name was *Eurydice*, who while ſhe fled from *Ariſtheus* through Places overgrown with Graſs and Flowers, trod upon a Serpent that lay hid there, by whoſe venomous Bite ſhe was killed, and afterwards deſcended to the Shades below. See *Virg.* 4. *Georg.* and *Ovid Metam.* 10. *Fab.* 4.

Saxa, bis amiſsâ conjuge mœſtus erat.
Me quoque Muſa levat Ponti loco juſſa petentem;
Sola comes noſtræ perſtitit illa fugæ:
Sola nec inſidias inter, nec Thracia tela,
Nec mare, nec ventos, barbariamque timet.
Scit quoque, cum perii, quis me deceperit error:
Et culpam in facto, non ſcelus, eſſe meo:
Scilicet hoc ipſo nunc æqua, quòd obfuit antè
Cum mecum juncti criminis acta rea eſt.
Non equidem vellem (quoniam nocitura fuerunt)
Pieridum ſacris impoſuiſſe manum.
Sed nunc quid faciam? vis me tenet ipſa ſacrorum:
Et carmen demens carmine læſus amo.
Sic nova Dulichio lotos guſtata palato,
Illo, quo nocuit, grata ſapore fuit.

18 *Bis amiſſâ*] Having twice loſt his Wife *Eurydice*, firſt when ſhe fleeing from *Ariſthens*, was killed by the Serpent, and after that when ſhe was taken from him, as he was returning out of *Hell*. For *Proſerpina* had enjoined him on this Condition, that he ſhould not look back upon her till he had gotten quite out; but *Orpheus* fearing that his Wife ſhould loſe him looked behind upon her, on which ſhe was immediately pulled back to the *inferi*.

Maſtus] He was ſorrowful, but he ſoothed his Sorrow with a Song.

19 *Muſa*] Verſe, that I make to mitigate my Sorrow; ſo beneath *Eleg.* laſt.

Grata Muſa tibi: nam tu ſolatia prabes:
In cura requies: tu medicina venis.

Ponti loca &c.] *Tomos* that is impos'd upon me.

20 *Sola* &c.] That alone has not forſaken me.

21 *Inſidias*] Amongall Dangers.

22 *Timet*] Is fearful, or *timet*, &c. *aliquid*.

23 *Quis* &c.] Why I was baniſhed.

24 *Culpam*] Miſtake.

25 *Hoc ipſo*] In this very Thing, *i. e.* in Verſe, or by eaſing my Cares, *q. d.* my Muſe is ſo impartial, becauſe ſhe was accuſed together with me, and firſt did me hurt.

26 *Acta rea*] He means his love Verſes, which were condemned with the Poet himſelf.

27 *Non equidem*] This Negative *non* belongs to the Verb *impoſuiſſe*, and not to *vellem*, that it may be an affirming Propoſition, as the *Logicians* term it.

28 *Pieridum*] To have touched the Poetry of the *Muſes*.

29 *Ipſa*] The Favour of Poetry delights me, ſo that I cannot lay aſide thoſe Studies.

31 *Dulichio*] To *Ulyſſes* ſo called of the Iſland *Dulichium*.

Lotos] A Tree which ſo delighted the Companions of *Ulyſſes*, that they forgot to return home into their own Country. *Homer Odyſſ.*

Palato] The inſtrument of Taſte.

32 *Illo*] *Q. d.* although the *Lote* Tree did Injury to the Companions of *Ulyſſes*, and made them forget their Country, yet the reliſh of its Fruit was ſo pleaſant, that

Sentit amans ſua damna fere; tamen hæret in illis
Materiam culpæ perſequiturque ſuæ.
Nos quoque delectant, quamvis nocuêre; libelli,
Quodque mihi telum vulnera fecit, amo.
Forſitan hoc ſtudium poſſit furor eſſe videri:
Sed quiddam furor hic utilitatis habet.
Semper in obtutu mentem vetat eſſe malorum:
Præſentis caſus immemoremque facit.
Utque ſuum Bacchis non ſentit ſaucia vulnus,
Dùm ſtupet Idæis exululata jugis:
Sic, ubi mota calent ſacro mea pectora Thyrſo,
Altior humano ſpiritus ille malo eſt.
Ille nec exſilium, Scythici nec littora Ponti,
Ille nec iratos ſentit habere Deos.

that they did not regard the Injury it did them.

33 *Amans*] One that is in Love.

34 *Materiam*] Love of which the Lover is both the Fault and the Cauſe.

35 *Libelli*] Verſes.

37 *Furor*] Madneſs, that a Perſon ſhould be fond of that, that has treated him ill.

38 *Utilitatis*] Of Conveniency, *i. e.* in this poetick Fury there is a certain Advantage, which he takes notice of.

39 *In obtutu*] In the beholding and Contemplation of thoſe Evils in which I am converſant.

40 *Præſentis caſus*] Of Baniſhment.

41 *Bacchis*] *Phœbas* the Prieſtreſs of *Apollo*, who celebrates the *Orgyes* of *Bacchus*, being ſeized with a ſort of Madneſs, ſuch as the Mother of *Penthens* and the like, are deſcribed to be. *Matam.* 3. For the *Bacchides* or *Baccha* were the Prieſtreſſes of *Bacchus*, which alſo were called *Manades*, theſe did their Sacrifice in the Night, every other Year in *Parnaſſus*, a Mountain of *Bœotia*; they are called *Baccha*, from their mad Cries. For they ran about with Torches and Lamps: [Flambeaux] lighted in the Night-time, that they made uſe of in their Sacrifices, and their Hair hanging looſe about their Ears, crying out *Evoe*, which was an Expreſſion or Prayer for good Things and Felicity.

Saucia] Full with the God.

Vulnus] Their Fury or Madneſs.

42 *Dum ſtupet*] While ſhe is aſtoniſhed, and in a Rage.

Idæis jugis] Being impuls'd by *Bacchus*, or howling with which the *Bacchian* Prieſtreſſes make uſe of in *Ida*, a Mountain of *Phrygia* and *Crete*, when they perform the ſacred Rites of *Cybele*.

Mota] Agitated.

Thyrſo] With a Spear bound about with Vine Leaves, which the Prieſtreſſes of *Bacchus* carried in their ſacred Rights, which by way of Similitude is here taken for a poetick Spirit.

44 *Spiritus*] That *Apollinean* Fury which I carry in my Heart.

45 *Scythici*] Or the *Pontus Euxinus*.

46 *Habere*] *Aliter adeſſe*, to be preſent.

Deos] *Auguſtus* being angry.

Utque ſoporiferæ biberem ſi pocula Lethes,
Temporis adverſi ſic mihi ſenſus abeſt.
Jure Deas igitur veneror mala noſtra levantes,
Sollicitas comites ex Helicone fugæ:
Et partim pelago, partim veſtigia terrâ,
Vel rate dignatas, vel pede noſtra ſequi.
Sint, precor, hæ ſaltem faciles mihi, Namque Deorum
Cæſare cum magno cætera turba facit.
Meque tot adverſis cumulat, quot littus arenas,
Quotque fretum piſces, ovaque piſcis habet.
Vere priùs flores, æſtu numerabis ariſtas,
Poma per autumnum, frigoribuſque nives:
Quàm mala, quæ patior toto jactatus in orbe,
Dùm miſer Euxini littora ſæva peto.
Nec tamen, ut veni, levior fortuna malorum eſt:
Hùc quoque ſunt noſtras fata ſecuta vias.
Hîc quoque cognovi natalis ſtamina noſtri,
Stamina de nigro vellere facta mihi.
Utque nec inſidias capitiſque pericula narrem
Vera quidem vidi, ſed graviora fide.
Vivere quàm miſerum eſt inter Beſſoſque Getaſque
Illi, qui populi ſemper in ore fuit!

47 *Soporiferæ Lethes*] Of the River *Lethe*, in the inferior Regions, that cauſes Sleepineſs and Forgetfulneſs to thoſe that drink it. *Virg. Æneid.* 6. *v.* 714.

48 *Temporis*] The Thought and Senſe of my unhappy Time.

49 *Deas*]. The *Muſes*. So *de Ponto lib.* 1. *Eleg.* 6.

Et repeto, nollemque quas coluiſſe deas,

And *Virg. Æneid.* 10.

Pande nunc Helicona deæ, cantuſque moventes.

Veneror] I worſhip.

50 *Sollicitas*] The *Muſes* that are ſolicitous concerning my Exile, from as far as Mount *Helicon* in *Bœotia*, in which they reſide. An Appoſition.

51 *Veſtigia*] My Way.

52 *Faciles*] Propitious.

Næmque &c.] For the other Gods, beſides the *Muſes*, are angry with me as well as *Cæſar*.

Quot littus] An Hyperbolical Notation of an infinite Number.

59 *Quam* &c.] Sc. *Numerabis*.

Toto] Into various Parts of the World.

60 *Dum peto*] Before I came to *Tomos*.

61 *Ut veni*] After I came to *Scythia*.

Levior] I ſuffer leſs Evils.

62 *Fata*] The ſame Misfortunes that attend me at *Rome*.

63 *Hîc quoque*] In *Scythia*.

Staminæ] The Threads which the Parcæ Spin for me, *i. e.* the Courſe of my Life.

64 *De nigro*] Full of Unhappineſs. *Niger* is accounted an unhappy Colour. as *Candidus* an happy one.

65 *Inſidias*] Laid for me.

66 *Sed graviora*] More grievous and ſharp, than can be believed.

68 *Qui populi*] Who was always famous.

Quàm miſerum eſt portâ vitam muroque tueri,
Vix ſui tutum viribus eſſe loci!
Aſpera militiæ juvenis certamina fugi,
Nec niſi luſurâ movimus arma manu.
Nunc ſenior gladioque latus ſcutoque ſiniſtram,
Canitiem galeis ſubjicioque meam.
Nam dedit è ſpeculâ cuſtos ubi ſigna tumultus,
Induimus trepidâ protinùs arma manu.
Hoſtis habens arcus imbutaque tela veneno,
Sævus anhelanti mœnia luſtrat equo.
Utque rapax pecudem, quæ ſe non texit ovili,
Per fata, per ſilvas, ſertque retertque lupus:
Sic, ſi quem nondùm portarum ſede receptum
Barbarus in campis repperit hoſtis, habet:
Aut ſequitur captus, injectaque vincula collo
Accipit aut telo, virus habente, perit.
Hîc ego ſollicitæ jaceo novus incola ſedis:
Heu nimium fati tempora longa mei!
Et tamen ad numeros, antiquaque ſacra reverti
Suſtinet in tantis hoſpita Muſa malis.
Sed neque cui recitem, quiſquam eſt, mea carmina: nec qui
Auribus accipiat verba Latina ſuis.

69 *Portâ*] Of the City *Tomos.*

Tueri] To defend, from the Enemies.

70 *Viribus*] The Fortifications.

71 *Juvenis*] For when *Ovid* was a young Man, he bore Arms in *Aſia.*

Certamina] I hated Fighting.

72 *Nec niſi*] Unleſs for the ſake of Diverſion and Exerciſe, did I handle a Sword or ſuch like Weapons.

75 *Speculâ*] From an high Place, where he was poſted to look out.

Tumultus] Of Fear, becauſe the *Getes in arms*, were ſaid to be coming againſt us.

76 *Trepidâ*] Trembling with old Age and Fear.

78 *Anhelanti*] Fatigued with riding.

Luſtrat] Riding round it, as though he luſtrated it.

79 *Pecudem*] A Sheep. *Pecus, pecoris*, or *pecudis* (declined both Ways) properly ſignifies all ſorts of Animals, that Men keep under their Command a Grazing, as Oxen, Aſſes, Horſes, Goats and the like. Sometimes it is taken for every kind of Animal that has not human Form and Speech. So *Fuci* are by *Virgil*, called *Pecus.*

Quæ ſe] Which was caught out of the Sheep-fold.

82 *Habet*] He catches, ſeizes.

84 *Aut telo*] Or Falls being ſlain with a poiſoned Arrow.

85 *Sollicitæ ſedis*] Of a dangerous place, becauſe of continual Enemies.

86 *Fati*] Of my Death.

88 *Suſtinet*] Is able, dares.

90 *Auribus*] Can underſtand.

Ipſe mihi (quid enim faciam?) ſcriboque legoque,
Tutaque judicio littera noſtra ſuo eſt.
Sæpè tamen dixi, Cùi nunc hæc cura laborat?
An mea Sauromatæ ſcripta Getæque legent?
Sæpè etiam lachrymæ ſunt, me ſcribente, profuſæ
Humidaque eſt fletu littera facta meo.
Corque vetuſta meum tanquam nova vulnera ſentit,
Inque ſinum mœſtæ labitur imber aquæ:
Dùm vice mutatâ qui ſim, fuerimque recordor,
Et tulerit quò me caſus, & unde, ſubit.
Sæpè manus demens ſtudiis irata, ſibique,
Miſit in arſuros carmina noſtra focos:
Atque ita de multis, quoniam non multa ſuperſunt,
Cum veniâ facito, quiſquis es, iſta legas.
Tu quoque non meliùs, quàm ſunt mea tempora, carmen
Interdicta mihi conſule, Roma, boni.

91 *Ipſe mihi*] I permit what I read and compoſe, to be examined by my own Judgment, and not that of another. For I want thoſe Friends that I uſed to have when I lived at *Rome*, whoſe Judgment I made uſe of in correcting my Verſes.

92 *Tuta*] That it do not again bring me into Detriment.

93 *Cui*] For whoſe Good and Profit I compoſe theſe Verſes of mine.

94 *Sauromatæ*] Becauſe they can't underſtand my Verſes.

97 *Corque*] My Mind.

Tanquam] Of a new Puniſhment, as though it was but juſt now impoſed upon me, *q. d.* my Spirits ſink, not as though it were long ſince, but as if I were but juſt now ſent into Exile.

98 *Mœſtæ aquæ*] Of Tears flowing like a Shower, by reaſon of Grief.

99 *Vice mutatæ*] By Turns.

100 *Quo me*] Into *Scythia*.

Unde] From which Place, *i. e.* from *Rome*.

Subit] Comes into my Mind.

101 *Studiis*] With Poetry.

102 *Focos*] The Fires.

104 *Cum veniâ*] In pardoning me, if I erred in any Thing.

105 *Non melius*] Not better.

106 *Conſule boni*] Take in good part. So *de Ponto lib.* 3. *Eleg.* 8.

Tu tamen hæc, quæſo, conſule miſſa boni.

Seneca Ben. lib. 1.

Hoc munus, rogo, qualecunque eſt, boni conſulas.

ELEGIA II.

Fame had brought the Poet into Scythia *the News, that* Tiberius *had undertaken an Expedition againſt* Germany, *and therefore he ſays he had obtained the Victory, when he wrote this Elegy. And he ſays that in his Mind he is preſent, at his Triumph, though he could not with his Body. And that if any Body related to him the Form of a Triumph, although late, yet he intimates, that he heard it with ſo great Joy, that he ſhould always poſtpone his own Diſadvantage to the publick Good.*

IAM fera Cæſaribus Germania, totus ut orbis,
Victa poteſt flexo ſuccubuiſſe genu:
Altaque velantur fortaſſe palatia ſertis,
Thuraque in igne ſonant, inficiuntque diem
Candidaque, adductâ collum percuſſa ſecuri, 5
Victima purpureo ſanguine tingit humum:
Donaque amicorum templis promiſſa Deorum
Reddere victores Cæſar uterque parant:

Fera Germania] This is to be underſtood of the Expedition of *Tiberius* not of *Druſus*. For *Druſus* died in *Germany* ſome Years before the Poet was baniſhed.

Cæſaribus] Overcome by *Tiberius*, who went on that Expedition at the Command of *Auguſtus*: or *ſuccubuiſſe Cæſaribus*, i. e. to be vanquiſhed and brought under by *Tiberius*.

Totus] Sc. *eſt victus*.

Altaque] And the lofty Houſe of *Auguſtus*, on the *Palatine* Mount, where he dwells, probably is hung and adorned as a Sign of Joy with Wreaths and Garlands, becauſe of the Victory over the *Germans*.

4 *Thuraque*] And perhaps Frankincenſe is burned in the Temples of the immortal Gods *i. e.* Sacrifices are offered.

Inficiuntque] And darken the Day with Smoke, and make it obſcure.

5 *Candidaque victima*] Which is uſed to be ſacrificed for Victory obtained.

Adductâ] Drawn to it ſelf, the Ax being lifted up, as is uſual in giving a Blow.

6 *Tingit*] Sprinkles.

7 *Donaque*] The Votives which the Emperor had promiſed to the Temples of the Gods, that were favourable and proſperous to them.

8 *Cæſar uterque*] *Auguſtus* and *Tiberius*.

Et qui Cæsareo juvenes sub nomine crescunt,
Perpetuo terras ut regat ista domus:
Cumque bonis nuribus pro sospite Livia nato
Munera dat meritis, sæpè datura, Deis:
Et pariter matres, & quæ sinè crimine castos
Perpetuâ servant virginitate focos.
Plebs pia, cumque piâ lætatur plebe Senatus,
Parvaque cujus eram pars ego nuper, Eques.
Nos procul expulsos communia gaudia fallunt,
Famaque tam longè non nisi parva venit.
Ergo omnis populus poterit spectare triumphos,
Cumque ducum titulis oppida capta leget:
Vinclaque captivâ Reges cervice gerentes
Ante coronatos ire videbit equos:
Et cernet vultus aliis pro tempore versos,
Terribiles aliis, immemoresque sui.

9 *Juvenes*] *Germanicus* the Son of *Drusus*, and *Drusus* the Son of *Tiberius* by *Agrippina*, of which one was called the Natural Son of *Tiberius*, and the other the adopted.

Sub nomine &c.] For they also were called *Cæsars*.

10 *Ista domus*] That Family of the *Cæsars*.

11 *Nuribus*] The Nieces of *Germanicus* and *Drusus* the younger, to one of which *Agrippina* the Daughter of *Julia* and *Agrippa*, and to the other *Livia*, the Sister of *Germanicus* was married, and they were called *Nurus*, not only from their Husbands Parents, but also from their Grandfathers.

Pro sospite] For the Safety of her Son *Tiberius*.

Livia] The Wife of *Augustus*.

Meritis] So below:

Et debitur merito *laurea vota Jovi*.

Datura] Because the Gods afterwards will give more Victories.

13 *Matres*] The married Women on account of their Sons being safe.

Quæ sine &c.] The Vestal Virgins.

15 *Pia plebs*] Because it loves the Princes.

Senatus] The *Roman* Senators.

16 *Parva pars*] And the *Roman* Knights, of whom I was of late a small part; *i. e.* of which I was one, although but a small one, for *Ovid* was a Knight, and born of an Equestrian Family.

17 *Nos procul*] The common Joy I am deprived of, I know nothing of it, being ejected (a great way out of my Country).

18 *Fama*] And I hear but very little of those Matters.

20 *Ducum*] Of the Captives, which then were led in Triumph.

Oppida] The Pictures which were also carried about.

22 *Coronatos equos*] The triumphal Chariots; four white Horses drew the Chariot of him that triumphed, who also were crown'd with Laurel.

23 *Pro tempore*] Considering the Time, which requires that the conquered should lay aside their Fierceness.

Versos] Changed; for they who were at first fierce, were then humble and abject.

24 *Terribiles*] The People shall behold

Quorum pars cauſas, & res, & nomina quæret:
  Pars referet, quamvis noverit illa parùm:
Hic, qui Sidonio fulget ſublimis in oſtro,
  Dux fuerat belli: proximus ille duci.
Hic, qui nunc in humo lumen miſerabile figit,
  Non iſto vultu, cùm tulit arma, fuit.
Ille ferox, & adhùc oculis hoſtilibus ardens,
  Hortator pugnæ, conſiliumque fuit
Perfidus hic noſtros illuſit fraude locorum,
  Squallida demiſſis qui tegit ora comis:
Illo, qui ſequitur, dicunt mactata miniſtro,
  Sæpè recuſanti corpora capta Deo,
Hic lacus, hi montes, hæc tot caſtella, tot amnes
  Plena feræ cædis, plena cruoris erant.
Druſus in his meruit quondam cognomina terris,
  Quæ bona progenies digna parente fuit.

behold other Captives of a fierce Countenance, as though they had been Conquerors, which is cuſtomary with thoſe that are unthoughtful, *i. e.* that do not remember that they are Captives.

25 *Quorum*] This Genetive belongs to the Accuſative *Cauſas*, and the following.

Pars] This Nominative as alſo in the following Verſe is referred to the People beholding.

Cauſas] Why they are terrible, or why they are led in Triumph.

Res] Performed by them.

26 *Referet*] Will relate.

27 *Hic qui* &c.] From this Verſe, as far as to *hos ſuper in curru*, &c. are the Words of the People talking and telling, and pointing with their Finger, this was the Generaliſſimo of the Enemies.

Sidonio oſtro] In a purple Garment, which the *Tyrians* and *Sidonians* died of a very fine colour.

28 *Proximus*] Was the next Man to the Generaliſſimo.

29 *Qui in humo*] He that caſts his Eyes on the Ground in a very dejected manner.

30 *Cum tulit*] In the Battle.

31 *Ardens*.] With ſhining (piercing).

32 *Conſiliumque*] Was Counſellor to the Generaliſſimo, *i. e.* perſuaded the Enemy to go to War.

33 *Illuſit*] He deceived. He means a *German* Deſerter, who led the *Romans* into an Ambuſh, or into ſome bad Way, different from what he had promiſed them.

34 *Demiſſis comis*] With long lank Hair, for the *Germans* wore long Hair.

35 *Miniſtro*] Of the ſacred Rites.

Recuſanti] Refuſing to have ſo many Bodies ſlaughtered.

Corpora] Servants, Captives taken in War ſacrificed.

37 *Hic lacus*] Theſe eight following are to be underſtood of the Pictures or Draughts of the Places. For it was the Cuſtom in Triumphs to carry the Pictures of all thoſe Things that are here mentioned.

Hi montes] The Draughts of which are carried about.

39 *Cognomine*] That he ſhould be called *Germanicus*, for conquering *Germany*.

40 *Patre*] Either of his Father *Tiberius*, *Claudius*, *Nero*, or of his Mother *Livia*.

Cornibus hic fractis viridis malè tectus ab ulvâ,
Decolor ipse suo sanguine Rhenus erat.
Crinibus en etiam fertur Germania passis,
Et ducis invicti sub pede mœsta sedet:
Collaque Romanæ præbens animosa securi,
Vincula fert illâ, quâ tulit arma, manu.
Hos super in curru, Cæsar, victore vehêris
Purpureus populi ritè per ora tui:
Quàque ibis, manibus circumplaudêre tuorum;
Undique jactato flore tegente vias.
Tempora Phœbeâ lauro cingentur: Joque
Miles, Jo, magnâ voce, triumphe canet.

41 *Cornibus*] Strength. And therefore *cornua* [Horns] are by the Poets attributed to Rivers, either because we commonly see Rivers bent and winding like Horns, or because the Murmur of Rivers imitates the lowing of Oxen. *Virg. Rhemisque bicornis.*

Malè tectus] By reason of Fear, lying hid under the Shrubs in the Field, because now overcome and taken Captive by the Enemy. He expresses the Fear of the Inhabitants.

42 *Decolor*] Has its colour vitiated. *Decolor* is said, as tho' *desit, i.e.* its colour was wanting.

Suo sanguine] Of those that dwelt near it, for he here represents the *Rhine* as a River.

43 *Fertur*] The Representation of *Germany* was carried about.

Passis comis] Scattered or hanging loose and carelessly, as it is the Custom of Persons in Grief.

44 *Invicti*] Of triumphing.

45 *Animosa*] Valiant. For the *Germans* were couragious, and stomachful.

Securi] To be smitten with an Ax.

47 *Hos super*] O *Cæsar*! thou art carried in a triumphal Chariot, having overcome these.

48 *Purpureus*] Cloathed in a purple Robe, which those that triumph were arrayed in.

Ritè] According to Custom.

49 *Manibus*] By the clapping of Hands of the *Romans*, thou shalt be honoured, or thou shalt be declared worthy of Glory; or there shall be Clappings round about thee.

50 *Jactato*] Strew'd with Flowers, for it was the Custom to strew with Flowers, the way that those that triumphed went. So *Amor. lib.* 1. *Eleg.* 2. concerning himself conquered by *Cupid.*

Laga triumphanti de summo mater Olympo
Plaudet & appositas sparget in ora Rosas.

51 *Tempora*] The Generals and Officers, who having overcome in Battle triumphed, adorned their Heads with Laurel, that was sacred to *Apollo*, and the Soldiers who followed the Chariot sang, *Jo triumphe*, Tibullus, *lib.* 2. *Eleg.* 6.

Ipse gerens laurus, lauro devictus agresti,
Miles Io magna voce triumphe canet.

Hor. *Io triumphe, tu moraris aureos*
Currus & intactas boves.
Io triumphe, nec Iugurthino parem
Bello reportasti ducem.

Idque] *Io* is the triumphant Outcry, which the Soldiers who followed the General triumphing made.

52 *Canet*] Shall shout out.

Ipſe ſono, plauſuque ſimul, fremituque calentes
Quadrijuges cernes ſæpe reſiſtere equos.
Inde petes arcem, & delubra faventia votis,
Et dabitur meritò laurea vota Jovi.
Hæc ego ſummotus, quâ poſſum mente, videbo:
Erepti nobis jus habet illa loci.
Illa per immenſas ſpatiatur libera terras:
In cœlum celeri pervenit illa viâ.
Illa meos oculos mediam deducit in urbem,
Immunes tanti nec ſinit eſſe boni.
Invenietque animus, quâ currus ſpectet eburnos:
Sic certè in patriâ per breve tempus ero.
Vera tamen capiet populus ſpectacula felix,
Lætaque erit præſens cum duce turba ſuo.
At mihi, fingenti tantùm longèque remoto,
Auribus hic fructus percipiendus erit,
Atque procul Latio diverſum miſſus in orbem,

53 *Sono*] Of Trumpets and other Inſtruments of Muſick; for a Company of Harpers and Pipers marched before the General.

Calentes] Mettleſome, pamper'd.

54 *Quadrijuges*] Four white Horſes drew the Generals triumphant Chariot, gilded with Gold.

Reſiſtere] To oppoſe the Charioteer by reaſon of the noiſe of ſhouting, or the Multitude that ſtand in their way.

55 *Arcem*] The Capitol.

Delubra] The Temple of *Jupiter Capitolinus*, favouring thy Vows.

56 *Vota*] Promiſed, [vowed].

57 *Mente*] I will view in or with my Mind or Imaginarion.

58 *Erepti loci*] My Mind has the Power of enjoying the Place that is forbidden to me, *i. e.* my Mind has the Power of entring *Rome*, and beholding every Thing.

60 *In cœlum*] The Mind aſcends even to Heaven it ſelf, when we have a Mind to contemplate it.

61 *Illa*] My Mind repreſents every Thing to my Sight, as tho' I was in the midſt of the City.

Immunes] Without any Office or Employment; being intirely free and at leiſure, when ſo great a Good is tranſacting.

63 *Eburnos*] Triumphal.

64 *Sic certè*] By this means, *ſc.* with my Mind, not my Body.

Patriâ] In *Rome*.

65 *Vera*] Not imaginary, as I do.

66 *Turba*] The Multitude.

67 *Fingenti*] Only fancying that I ſee them.

68 *Auribus*] This benefit of ſo great a Triumph, will be to be heard, ſeeing that I may not be preſent.

69 *Latio*] In that part of *Italy* where the Mouths of *Tiber* are, and the Head of the *Roman Empire*. *Latium* was ſo called of *Latendo*, becauſe *Saturn* lay hid there, when he fled from *Jupiter*. *Ovid* 1. *Faſt.*

Dicta quoque eſt Latium terra, latente Deo.

And *Virg.* 8. *Æneid.* ſpeaking of *Saturn* ſays.

Latiumque vocari Malnit, bis quoniam latuiſſet tutus in oris.

Diverſum] Into *Scythia*, ſituated

Qui narret cupido vix erit ista mihi.
Is quoque jam serum referet veteremque triumphum:
Quo tamen audiero tempore, lætus ero.
Illa dies veniet, mea quâ lugubria ponam:
Cáusáque privatâ publica major erit.

a great way from *Italy*, as if it were another Orb [World].

70 *Cupido*] Greedy of hearing.

Erit] It will be found, *q.d.* I did believe I could possibly hear these Things which I think is scarce possible by reason of the distance of the places, and interval [space between].

71 *Serum*] After it has been done a long time.

Veteremque] Past and gone a long time ago.

72 *Quo tempore*] Although it be late, I will rejoice.

73 *Illa dies*] In which I hear these Things.

Mea lugubria] In which I will lay aside my Sorrow.

74 *Causaque*] The publick Joy of this Triumph, which also shall make me cheerful, shall be of greater account than my own Sorrow.

ELEGIA III.

The Poet prays to either Bear, that they would cast a Ray upon Rome *and his Wife, and would relate to him whether his Wife was mindful of her Husband or not. After that he blames himself for doubting of his Wife's Fidelity, by whom, he is sensible he is beloved. Then he praises her, and is grieved that he is the cause of continual Grief to her, and at last exhorts her to remain constant to him.*

MAgna minorque feræ, quarum regis altera Grajas,
Altera Sidonias, utraque ficca, rates:
Omnia cum summo positæ videatis in axe,
Et maris occiduas non subeatis aquas,

1 *Feræ*] Bears, of the greater of which see *Metam.* 2. *Fab.* 4. 5. and the lesser is reported to have been one of *Jupiter*'s Nurses.

Regis] Which they follow.

Altera] *Helice.*

2 *Altera*] *Cynosura*, the lesser Bear.

Sidonias] Of the *Phanicians* of the City *Sidon*, in sailing the *Grecians* took their Observations from easily distinguished from the other Stars. The *Phanicians* took their Observations from the lesser bear, because it was next to the Pole.

Utraque ficca] Because neither of them ever set nor descended into the Ocean under the Horizon.

3 *In axe*] In the highest Heaven, or rather at the Pole always high, *i. e.* above the Horizon.

4 *Occiduas*] You do not set.

Æthereamque suis cingens amplexibus arcem,
  Vester ab intactâ circulus extet humo;
Aspicite illa, precor, quæ non benè mœnia quondam
  Dicitur Iliades transiliisse Remus.
Inque meam nitidos dominam convertite vultus,
  Sitque memor nostri, nec ne, referte mihi.
Hei mihi, cur nimiùm quæ sunt manifesta requiro?
  Cur labat ambiguo spes mea mista metu?
Crede quod est, ut vis, ac desine tuta vereri,
  Deque fide certâ sit tibi certa fides.
Quodque polo fixæ nequeunt tibi dicere flammæ,
  Non mentiturâ tu tibi voce refer:
Esse tui memorem, de quâ tibi maxima cura est:
  Quodque potest, secum nomen habere tuum:
Vultibus illa tuis tanquam præsentibus hæret,
  Teque remota procul, si modò vivit, amat.
Ecquid, ubi incubuit justo mens ægra dolori,

5 *Æthereamque*] Because the Bears seem to embrace the North Pole, and also appear above the Earth, which a small Circle does not encompass as the rest.

7 *Illa*] *Rome.*

Non bene] Unhappily, because he was therefore slain. *Ovid Fasti* 3.

Mœnia conduntur, quæ quamvis parva fuerunt
Non tamen expediit transiliisse Remo. See *Florus* lib. 1. cap. 1.

Iliades] *Remus* the Son of *Ilia. Liv.* 1. *cap.* 1. *Plut* in *Rom. Ovid Fasti* 4.

9 *Nitidos*] The lucid, the bright.

Dominam] My Wife.

10 *Referte mihi*] Bring me Word.

11 *Quæ sunt*] Which I know sufficiently well.

12 *Labat*] Doubts.

13 *Crede*] An Apostrophe to himself, *q. d.* as the Matter is, and as you would have it concerning your Wife, thou believest to be, that she is mindful of you.

Tuta] Whether or no she is mindful of you.

14 *Fide certâ*] Her Constancy and Fidelity in doing her Duty.

Fides] Credulity.

15 *Quodque* &c.] And that the Stars placed in the *North*, *i. e.* both the Bears, can't declare to you concerning her Fidelity, do thou answer thy self with this true answer that follows.

17 *Esse memorem*] The Wife.

18 *Secum* &c.] To retain thy Memory and Name, because she cannot enjoy thee.

19 *Vultibus tuis*] Thy Picture.

Præsentibus] As if it was thou thy self.

21 *Ecquid*] The Poet begins to speak to his Wife, changing the Person.

Ubi incubuit] After it clave to, gave it self up.

Justo dolori] With which thou art affected upon just Grounds, for a Wife has just cause to grieve if any harm happens to her Husband.

Mens ægra] Thy Mind, O Wife! being fatigued with too much grieving for me.

Lenis ab admonito pectore ſomnus abit?
Tunc ſubeunt curæ, dùm te lectuſque, locuſque
Tangit, & oblitam non ſinit eſſe mei?
Et veniunt æſtus, & nox immenſa videtur?
Feſſaque jactati corporis oſſa dolent?
Non equidem dubito, quin hæc & cætera fiant,
Detque tuus mæſti ſigna doloris amor:
Nec crudêre minùs, quàm cùm Thebana cruentum
Hectora Theſſalico vidit ab axe rapi.
Quid tamen ipſe precer dubito, nec dicere poſſum,
Affectum quem te mentis habere velim.
Triſtis es? indignor, quòd ſim tibi cauſa doloris:
Non es? ut amiſſo conjuge digno fores.
Tu verò tua damna dole, mitiſſima conjux,
Tempus & à noſtris exige triſte malis:
Fleque meos caſus: eſt quædam flere voluptas:
Expletur lachrymis egeriturque dolor.
Atque utinam non vita tibi lugenda, ſed eſſet,

22 *Lenis ſomnus*] Not found by reaſon of too great Grief.

Ab admonito &c.] By the mind which is admoniſhed of what has befallen me.

23 *Subeunt*] To thee.

Curæ] Your Concern for me.

24 *Tangit*] Does ſo move and affect you, as if it touched you, or while you touch the Place and the Bed, in which you uſed to lye with me. An Hypallage.

25 *Æſtus*] Your violent Affection or anxious Care for me.

Virg. Vario nequicquam fluctuat æſtu.

Immenſa] So great Deſire of me, that it cannot be meaſured.

26 *Feſſaque*] Tired with trembling and toſſing, when thou canſt not ſleep.

28 *Mæſti*] Al. *caſti*.

29 *Crudêre*] Art thou leſs grieved.

Thebana] *Andromache*, the Daughter of *Eetion*, King of *Thebes* in *Sicily*, the Wife of *Hector*.

30 *Theſſalico ab axe*] By the Chariot of *Achilles* the *Theſſalian*.

Rapi] To be dragg'd about the Walls of *Troy*.

31 *Precer*] Concerning thy Love.

32 *Affectum*] Whether Love or Sorrow.

33 *Indignor*] I am vexed.

34 *Non es?*] Sorrowful.

Ut amiſſo &c.] An Oration defective in Words, as tho' he had ſaid, I would have you grieve as it becomes one who has loſt her Husband.

35 *Damna*] The Detriment which thou ſuffereſt for my Sake, which happened to you upon my Baniſhment, having loſt halt thy ſelf.

36 *Tempus* &c.] And do thou live ſorrowful for the Time to come.

Et a noſtris] After my Baniſhment.

37 *Fleque*] And do thou lament and bewail my Misfortune.

38 *Lachrymis*] Tears are an Alleviation of Grief.

Egeriturque] Is emptied out, is diminiſhed.

39 *Atque* &c.] But I wiſh this Life of mine, that is unhappy by my Baniſhment, were not to be lamented by you, but my Death, *q. d.* I wiſh I had dy'd rather than to live ſo miſerably in this Baniſhment.

Sed eſſet] To be mourned for.

40 *Moreſ*]

Mors mea; morte fores sola relicta mea!
Spiritus hic per te patrias exisset in auras!
Sparsissent lachrymæ pectora nostra piæ!
Supremoque die notum spectantia cœlum
Texissent digiti lumina nostra tui!
Et cinis in tumulo positus jacuisset avito!
Tactaque nascenti corpus haberet humus!
Denique, dùm vixi sine crimine mortuus essem!
Nunc mea supplicio vita pudenda suo est.
Me miserum, si tu, cùm diceris exulis uxor,
Avertis vultus, & subit ora rubor!
Me miserum, si turpe putas mihi nupta videri!
Me miserum, si te jam pudet esse meam!
Tempus ubi est illud, quo te jactare solebas
Conjuge; nec nomen dissimulare viri?
Tempus ubi est, quo te (nisi non vis illa referri)
Et dici (memini) juvit & esse meam?
Utque probâ dignum est, omni tibi dote placebam:

40 *Morte*] And I wish thou wert left alone by my Death, *i. e.* I wish I was dead, and you living.

Sola] Without me, for whose sake thou art continually griev'd.

41 *Spiritus*] This Life of mine, and he begins to enumerate the Advantages he should gain, if he had died while his Wife lived, and before he had been banished.

Per te] By thy Hands.

42 *Lachrymæ*] Thy Tears for me, that discover conjugal Affection.

43 *Supremo*] The last.

Notum] In which I was born and educated.

44 *Texissent*] Had closed, for the nearest Relations used to close the Eyes of dying Persons.

Lumina] My Eyes.

45 *Et cinis*] And my burnt remains. For the *Romans* burnt the Carcases of their Dead, and preserved their Ashes in Urns.

In tumulo avito] In the Sepulchre of my Ancestors.

46 *Tactaque*] Touched by me, being new born, one Tense for another; for it was a Custom to lay the new born Infants on the Ground, and to invoke the Goddess *Ops*, that she would be assisting to the new born Babes; and those which they designed to bring up, those they took off the Ground, and to this Ceremony of taking up the Infants, they appointed the Goddess *Levana* President.

Corpus] My Carcass.

48 *Supplicio*] Banishment.

Pudenda] Ignominious.

50 *Avertis*] By reason of Shame.

Mihi] An Exile.

52 *Meam*] Wife.

53 *Te*] Thee to be my Wife.

54 *Nec dissimulare*] And to proclaim or tell openly.

55 *Illa*] Which follow.

56 *Juvit*] It hath delighted.

57 *Utque probæ*] And as it becomes a dutiful Wife to do.

Omni dote] With all the Endowments of my Mind, *i. e.* whatsoever was in me was pleasing to thee.

58 *Addebat*]

Addebat veris multa faventis amor:
Nec, quem præferres (ita res tibi magna videbar)
Quem-ve tuum malles esse, vir alter erat.
Nunc quoque ne pudeat, quòd sis mihi nupta, tuusque
Non dolor hinc debet, debet abesse pudor.
Cum cecidit Capaneus subito temerarius ictu,
Non legis Evadnem erubuisse viro.
Nec, quia rex [redacted] compescuit ignibus ignes,
Ipse suis Phaeton inficiandus erat.
Nec Semele Cadmo facta est aliena parenti,
Quòd precibus periit ambitiosa suis.
Nec tibi, quòd lævis ego sum Jovis ignibus ictus,

58 *Addebat*] And thy Love, which was full of Favour, said I had many other good Qualifications, which I had not.;

59 *Quem*] And you did not think any body a better Husband than I.

Ita res] I was so highly esteem'd by thee.

60 *Quem-ve*] You preferred me before all.

62 *Non dolor*] You ought indeed to grieve, but not to be ashamed.

Hinc debet] Because thou art married to me.

63 *Cecidit*] Was dead.

Capaneus] One of the seven Kings that besieged *Thebes*, a proud Man, and a Contemner of the Gods, who not being content to have conquered Men, presumed to challenge *Jupiter* himself, threatning he would take *Thebes* in spite of *Jupiter's* Teeth, for which daring Impiety, upon his making an Attack upon the Wall of *Thebes*, *Jupiter* slew him with a Thunderbolt.

Subito ictu] With a Thunderbolt.

Temerarius] Impious, presumptuous, he having vaunted that he would take *Thebes*, whether *Jupiter* would or not.

64 *Evadnem*] The Wife of *Capaneus*.

Erubuisse] On account of her Husband, or because of his Fall and *Evadne* also loved her Husband, in that from her over Love she threw her self into his funeral Fire.

65 *Rex mundi*] *Jupiter* quench'd *Phaeton's* Conflagration with a Thunderbolt, *Metam.* 2. *Fab.* 1.

66 *Suis*] By his own, *sc.* the *Sun* and his Mother *Clymene*, and the *Heliades* that were his Sisters.

Inficiandus] Nor was he to be denied to have sprung from them, because *Jove* smote him with a Thunderbolt; nay, he was to be embraced even in his Ruin; and therefore his Sisters in mourning for him were turned into Trees.

67 *Nec Semele*] Neither did her Father *Cadmus* hate *Semele*, or *Cadmus* did not disown *Semele* to be his Daughter.

68 *Precibus* &c.] When *Jupiter* came to lye with her, she requested him that he would come in to her after the same manner that he did to *Juno*, which she obtaining, she and her House were suddenly burnt together. *Metam.* 3. *Fab.* 3. therefore the Poet infers from Examples, that himself was not to be forsaken by his Wife in his Calamity.

69 *Lævis*] By a cruel Thunderbolt, *i. e.* driven away by the Wrath of *Augustus*.

Purpureus molli fiat in ore rubor.
Sed magis in noſtri curam conſurge tuendi,
Exemplumque mihi conjugis eſto bonæ:
Materiamque tuis triſtem virtutibus imple:
Ardua per præceps gloria vadit iter.
Hectora quis noſſet, felix ſi Troja fuiſſet?
Publica virtutis per mala facta via eſt.
Ars tua, Tiphy, jacet, ſi non ſit in æquore fluctus:
Si valeant homines, ars tua, Phœbe, jacet.
Quæ latet, inque bonis ceſſat non cognita rebus
Apparet virtus, arguiturque malis.
Dat tibi noſtra locum tituli fortuna; caputque
Conſpicuum pietas, quo tua tollat, habet.
Utere temporibus, quorum nunc munere freta es,
Et patet in laudes area magna tuas.

70 *Purpureus rubor*] Shamefacedneſs, which makes a Man look of a purple Colour.

71 *Tuendi*] To defend me.

72 *Bona conjugis*] Who defends her Husband.

73 *Materiamque*] My Caſe or Misfortune full of Sorrow. For in an afflicted Caſe, Virtue may appear the brighter.

Tuis virtutibus] By thy Loyalty and Affection for thy Husband.

74 *Præceps*] Through a difficult Way.

75 *Hectora* &c.] The Valour of *Hector*. He proves by Examples that Virtue may be more conſpicuous in Adverſity than in Proſperity.

Felix] Always in Peace, and never beſieged by the *Grecians*.

76 *Virtutis* &c.] The Way by which we aſcend to Virtue.

77 *Tiphy*] *Typhis* the Pilot of the firſt Ship called *Argo*, was Companion with *Jaſon* and the *Argonauts*, in the *Colchian* Expedition. *Ovid* 1. *de Arte*.

Typhis in Æmonia puppis magiſter erat.

Ars tua] Thy Art of Steering.

Jacet] Is none at all, is not known.

Si non] If the Sea were never ſtormy, but there was a perpetual Calm, whoſe Art appeared in that Voyage, in the Storms.

78 *Si valeant*] If Men are not ſick.

Ars tua] Thy Skill in Phyſick, of which thou art ſaid to be the Inventer. *Metam.* 1.

79 *Latet*] Does not appear, not having any matter to exerciſe it ſelf upon.

Inque bonis] In Proſperity.

80 *Apparet*] Is ſeen.

Arguiturque] And is proved in Adverſity.

81 *Dat* &c.] My Calamity gives you matter and Opportunity of acquiring great Praiſe and Fame.

83 *Utere temporibus*] An Opportunity, being offered of obtaining Praiſe.

Freta es] Thou art aſſiſted, ſuſtained.

84 *Et patet*] Large Matter, and a wide Field lies open for your Glory, *i. e.* you have a very fair Opportunity of getting a good Name ſo in *Epis Penel.*

Et Patet in auras area lata meas.

ELEGIA IV.

The Poet commends his Friend, and sets forth the Incommodities of his Exile in Tomos, *and prays him privately to entreat* Augustus *to grant him a place of Banishment a little nearer, and tells him that he might easily obtain it of him, by reason of his great Clemency. And last of all he relates to him, how* Orestes *fled from a place, that was not very remote with his Sister* Iphigenia, *and also carrying* Diana *away thence into a better place. And that if they fled from that place, he concludes it was no strange Thing if he should desire to be carried away with the same Winds, that carried away* Orestes.

QUi, nominibus cùm sis generosus avitis,
Exuperas morum nobilitate genus:
Cujus ineſt animo patrii candoris imago,
Non careat numeris candor ut iſte suis:
Cujus in ingenio eſt patriæ facundia linguæ,
Quâ prior in Latio non fuit ulla foro:
Quod minimè volui, positis pro nomine signis
Dictus es: ignoscas laudibus ipse tuis.

7 *Generosus*] Noble.

Avitis] Of Ancestors, *i. e.* born of noble Ancestors, descended of a noble Stock.

2 *Exuperas*] Thou exceedest thy Ancestors in Virtue.

3 *Patrii*] Of paternal Sincerity, *i. e.* who imitatest thy Father in Sincerity.

4 *Numeris* &c.] Candour has its Vigour, and is perfect, *alter nervis*, i. e. Strength, that the Sense may be, thou neither wantest thy own Candour of Mind, nor thy Father's Sincerity.

6 *Quâ prior*] That thou art one of the first as to *Roman* Eloquence.

In Latio foro] In the *Roman* Court of Judgment.

7 *Quod minimè*] But I had rather call you by your Name; but now I am obliged to address my self to you by Signs and Tokens.

Pro nomine] Instead of your Name.

Signis] By which thou mayst be known.

8 *Ignoscas*] You must ascribe it to your Famousness if you are known by the above said Character.

Nil ego peccavi, tua te bona cognita produnt:
Si, quod es, appares, culpa soluta mea est.
Nec tamen officium nostro tibi carmine factum
Principe tam justo posse nocere puto.
Ipse pater patriæ (quid enim civilius illo?)
Sustinet in nostro carmine sæpè legi.
Nec prohibere potest, quia res est publica, Cæsar:
Et de communi pars quoque nostra bono est.
Juppiter ingeniis præbet sua nomina vatum,
Seque celebrari quolibet ore sinit.
Causa tua exemplo Superorum tuta duorum est,
Quorum hic aspicitur, creditur ille Deus.
Ut non debuerim, tamen hoc ego crimen habebo:
Non fuit arbitrii littera nostra tui.

9 *Tua bona*] The Endowments of your Mind and Fortune make thee manifest and name thee.

10 *Culpa* &c.] I am innocent of the Fault, *i. e.* thou shalt not lay the Blame on me.

11 *Officium*] The Commendation that I have given you; for it is my Duty to praise those that deserve well.

12 *Justo* &c.] Because *Augustus* is so just, that he will blame no body for that.

Nocere] Thee.

13 *Pater*] *Augustus*, so above, *lib.* 2. *Parce pater patriæ*, the whole City with a sudden and universal Consent, gave *Augustus* this Title. See *Minellius's* Notes upon *Florus*, p. 225.

Quid enim &c.] For what can be more kind or human than *Augustus* himself.

14 *Sustinet*] He suffers himself to be written about, and those Things to be read.

15 *Prohibere*] To forbid or hinder me and others to write of him.

Quia res &c.] Because he is the common Emperor of all, and a publick Person.

16 *Et de communi*] And part belongs to me.

17 *Juppiter*] *Jupiter* gives his Name to the Poets for Matter. *Jupiter* is not against the Poets writing many Things of him, and being so great a Deity, does not disdain their Verses, why should *Cæsar* refuse them?

18 *Seque*] His Praises.

Quolibet ore] Of every one, *i. e.* he contemns no body's Praise.

19 *Superorum* &c.] Of the greatest, of *Jupiter* and *Augustus*.

20 *Hic aspicitur*] *Augustus*.

Creditur] Because we believe what we have not seen.

Ille deus] *Jupiter*. Like this is that of *Virgil*.

Nocte pluit tota, redeunt spectacula mane:
Divisum imperium cum Jove Cæsar habet.

21 *Ut non* &c.] Although I ought not to expose or name you in my Verses, yet this Fault of celebrating and naming you in my Verse, will be laid upon me, and not upon you, *q. d. Augustus* will say this is my Fault, not yours; therefore it is not to be feared, lest he should take up a Spleen against you upon this account.

22 *Non fuit* &c.] You have no Authority and Power over my Verses, to put in and blot out what of them you please; or thus, It was not at your Direction what I should write, or to whom.

Nec nova, quòd tecum loquor, eſt injuria noſtra:
Incolumis cum quo ſæpe locutus eram.
Quo vereare minùs ne ſim tibi crimen amicus;
Invidiam, ſi qua eſt, auctor habere poteſt.
Nam tuus eſt primis cultus mihi ſemper ab annis
(Hoc certè noli diſſimulare) pater.
Ingeniumque meum (potes hoc meminiſſe) probabat:
Plus etiam, quàm, me judice, dignus eram.
Deque meis illo referebat verſibus ore,
In quo pars altæ nobilitatis erat.
Non igitur tibi nunc, quòd me domus iſta recepit,
Sed priùs auctori ſunt data verba tuo.
Nec data ſunt (mihi crede) tamen: ſed in omnibus actis,
Ultima ſi demas, vita tuenda mea eſt.

Nec nova] Nor is it what has happened of late.

Injuria] That I do you in writing, ſeeing you would not have it done upon account of *Auguſtus*, *i.e.* if I do do you an Injury in writing to you, that is not now any new Thing.

24 *Incolumis*] When I was not ordered for Baniſhment, before my Exile.

25 *Quo vereare*] Becauſe I had Communication with you, when I was in Safety, you may be in the leſs fear, leſt my Friendſhip for you ſhould be imputed to you as a Crime.

Crimen] Cauſe of Blame.

26 *Invidiam*] I *Ovid*, may be ſaid to have been the Cauſe of your Blame, if the Envy of any one is procured hereby.

27 *Primis ab annis*] He hath been my Friend even from Childhood.

28 *Hoc certe*] The paternal Friendſhip.

29 *Probabat*] Thy Father praiſed.

30 *Plus*] Sc. *Probabat ingenium meum.*

Quam] Than I did deſerve, in my own Judgment, my Genius was not ſo great as he thought it.

31 *Deque meis*] And in that Gravity of his Oratory, with which he was enabled, he gave his Judgment of my Verſes.

32 *Pars*] Eloquence.

Altæ] Aliter *Magnæ.*

33 *Non igitur*] Sc. *data ſunt verba, q. d.* I am not your preſent Acquaintance, but your Father's a long Time ago.

Quod me] Becauſe your Family have foſtered and took me into their Favour, *i. e.* I have not now written, and addreſſed my ſelf to you, becauſe your Family firſt knew me.

34 *Auctori*] To thy Father, who was to you the Author of this Friendſhip, by approving my Wit, and ſpeaking honourably of my Studies.

35 *Nec data*] Nevertheleſs, your Father was not miſtaken when he celebrated my Wit.

Sed in omnibus] But will approve of my Courſe of Life, and underſtand I had not deceived him, if you ſhall take a View of the whole Courſe of it, rather than the Concluſion of it.

36 *Ultima*] If you except the Cauſe of my Baniſhment.

Tuenda] May be defended, becauſe it is unblameable.

Hanc quoque, quâ perii, culpam, ſcelus eſſe negabis,
Si tanti ſeries ſit tibi nota mali.
Aut timor, aut error: nobis priùs obfuit error;
Ah ſine me fati non meminiſſe mei!
Néve retractando nondum coeuntia rumpe
Vulnera: vix illis proderit ipſa quies.
Ergo ut jure damus pœnas; ſic obfuit omne
Peccato facinus, conſiliumque meo.
Idque Deus ſentit: pro quo nec lumen ademptum eſt;
Nec mihi detractas poſſidet alter opes.
Forſitan hanc ipſam, vivat modò, finiet olim,
Tempore cùm fuerit lenior ira fugam.
Nunc precor hinc alto jubeat diſcedere, ſi non
Noſtra verecundo vota pudore carent.
Mitius exilium, paulóque propinquius oro;
Quique ſit à ſævo longiùs hoſte, locum.
Tantaque in Auguſto eſt clementia, ſi quis ab illo
Hæc peteret pro me, forſitan ille daret.
Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axenus ille fuit.

38 *Series*] The Circumſtances. *Mali*] Of the Error.

39 *Timor*] Becauſe I did not dare to defend my ſelf againſt *Auguſtus*.

40 *Sine me*] Grant me, give me leave not to relate the Cauſe of my Exile.

41 *Retractando*] By renewing, by relating. It is a Metaphor taken from Wounds, which when they are cloſed, are opened again by being touched.

Coeuntia] Being made ſound, and cloſed up.

42 *Ipſa quies*] Silence it ſelf, neither a handling a-freſh, or a Commemoration.

43 *Ut jure* &c.] Not without fault.

Obfuit] Was far off, was abſent from.

Conſiliumque] A Deſign of doing Injury.

45 *Idque*] That I was free from being guilty of a Fault.

Deus] *Auguſtus*.

Pro quo] And for that reaſon, becauſe I was free from Fault, my Life was not taken away.

46 *Detractas*] Taken from me, as it uſes to be with baniſhed Perſons, *i.e.* my Eſtate was not confiſcated.

47 *Hanc ipſam*] He will put an End to this Baniſhment of mine, and will recal me and reſtore me.

48 *Lenior*] Appeaſed.

49 *Si non* &c.] If I don't beg too importunately.

51 *Propinquius*] Nearer to *Rome*.

52 *Quique*] A ſafer Place.

53 *Clementia*] A Propenſity of Mind to Lenity in puniſhing. To this *Cruelty* is oppoſite.

Si quis] Sc. *ut*.

55 *Cohibent*] Have me, hold me in.

56 *Axenus*] Ἄξενος, *i.e.* inhoſpitable.

Nam neque jactantur moderatis æquora ventis,
Nec placidos portus hospita navis habet.
Sunt circà gentes, quæ prædam sanguine quærunt,
Nec minùs infidâ terra timetur aquâ.
Illi, quos audis hominum gaudere cruore,
Pænè sub ejusdem frigoris axe jacent.
Nec procul à nobis locus est, ubi Taurica dirâ
Cæde pharetratæ spargitur ara Deæ.
Hæc priùs (ut memorant) non invidiosa nefandis,
Nec cupienda bonis, regna Thoantis erant.
Hic pro suppositâ virgo Pelopeia cervâ
Sacra Deæ coluit qualiacunque suæ.
Quo postquam, dubium pius, an sceleratus, Orestes
Exactus furiis venerat ipse suis,

58 *Placidos*] Safe, secure; the Poet has before called *Euxinus, orbium portibus.*

Hospita] Strange, foreign.

59 *Sanguine*] By killing of Men.

60 *Infidâ aquâ*] Liable to Tempests.

61 *Hominum*] To feed on human Flesh, these are called *Anthropophagi*, i.e. Man-Eaters.

62 *Sub axe*] Under the same Climate that I am.

Frigoris] Alter *Sideris.*

63 *Nec procul*] Nor far off from *Tomos.*

Locus] *Taurus* is in *Scythia*, the Poet relates this more at large, *de Pont lib.* 3. *Eleg.* 2. where he begins, *est locus in Scythia*, &c. and *Herodotus*, lib. 4.

Taurica] Where that cruel Country lies.

Dirâ Cruel.

64 *Cæde*] With the death of Guests.

Pharetratæ deæ] Of the Goddess *Diana*, who as the Goddess of Hunting makes use of Arrows, she was worshipped about *Pontus*, *Ephesus*, *Persia* and *Crete.*

65 *Non invidiosa*] Not hateful to wicked Men.

66 *Nec cupienda*] Nor to be desir'd or wished for by Men that have had a good Education.

Thoantis] *Thoas* was King of *Taurica*, to whom *Iphigenia* the Daughter of *Agamemnon* was carried, and by him made chief Priestess of *Diana Taurica. Orestes* after wards slew him, being assisted by his Sister, when *Thoas* had appointed him to *Diana*'s Altar.

67 *Hic*] In the Region of *Taurus.*

Pro suppositâ cervâ] For the Doe which *Diana* had substituted to be offered in the stead of *Iphigenia.* See *Metam.* 12. v. 34. and *Serv. ad Æn.* 5. 116.

Virgo] *Iphigenia* the Daughter of *Agamemnon*, and great Granddaughter of *Pelops.*

68 *Qualiacunque*] If they may be called sacred.

Suæ deæ] Of *Diana*, whose Victim she was.

69 *Pius*] Because he had avenged his Father, and slain his Mother the Author of his Murther.

70 *Exactus*] Tormented (hurried about) after he had slain his Mother.

Et comes exemplum veri Phocæus amoris,
Qui duo corporibus, mentibus unus erant;
Protinus evincti triſtem ducuntur ad aram,
Quæ ſtabat geminas ante cruenta fores.
Nec tamen hunc ſua mors, nec mors ſua terruit illum:
Alter ab alterius funere mœſtus erat.
Et jam conſtiterat ſtricto mucrone ſacerdos,
Cinxerat & Graias barbara vitta comas:
Cum vice ſermonis fratrem cognovit & illi
Pro nece complexus Iphigenia dedit.
Læta Deæ ſignum crudelia ſacra peroſæ
Tranſtulit ex illis in meliora locis.
Hæc igitur regio magni pænè ultima mundi,
Quam fugêre homines, Diique propinqua mihi eſt:
Atque meam terram prope ſunt funebria ſacra,
Si modò Naſonis barbara terra ſua eſt.

71 *Comes*] Sc. *venerat.*
Phocæus] *Pylades* of the Country of *Phocis*, the Son of *Strophius*, his moſt faithful and inſeparable Companion.

72 *Qui duo*] *Pylades* and *Oreſtes.*
Mentibus] The ſame (united) in Will and Affections. Whence *Cataline* in *Salluſt* ſays, *Idem velle atque idem nolle ea demum firma amicitia eſt.*

73 *Triſtem ad aram*] At the cruel Altar of *Taurica Diana*, that they might be ſacrificed to the Goddeſs according to Cuſtom.

74 *Geminas*.] Double Doors wide open.
Fores] Of the Temple.

75 *Sua*] Her own.

76 *Alter* &c.] Either of them grieved on account of the Death of the other, but neither of them for his own.

77 *Sacerdos*] *Iphigenia* prepared to be ſacrificed.

78 *Barbara*] Of the *Barbarians*, and becauſe it was the Cuſtom of the *Barbarians* to ſacrifice Men.
Vitta] With which they bound the Heads of thoſe which were to be ſacrificed to any of the Gods.
Virg. Et circum tempora vitta.
Comas] The Hairs of the Head of *Cylades* and *Oreſtes*, who were *Greeks.*

79 *Vice ſermonis*] By ſpeaking alternately; their mutual Speech.
Fratrem] *Oreſtes.*
Cognovit] *Iphigenia* her ſelf.

81 *Dea ſignum*] The Statue or Image of *Diana.*
Crudelia] *Diana* did not require ſuch kind of Sacrifices to be offered to her; but it was the ſavage Nature of *Thoas*, that made him think that Strangers were to be offered in Sacrifice to her.

82 *In meliora*] *Iphigenia* flying away with her Brother, carried with her the Image of *Diana* into a better Place, both as to Manners and Humanity, *ſc.* to *Aricia.*

84 *Homines*] *Pylades*, *Oreſtes* and *Iphigenia.*
Diique] And *Diana* her ſelf.

85 *Meam terram*] Near *Tomos.*
Funebria] Deadly Sacrifices.

86 *Si modo* &c.] If I inhabit it perpetually, and not for a Time.

O utinam venti, quibus est ablatus Orestes,
Placato referant & mea vela Deo!

87 *Quibus*] With which *Orestes* sailed from those places, when he fled from *Thoas*.

88 *Mea vela*] Me.
Deo placato] *Augustus* being reconciled.

ELEGIA V.

The Poet praises his Friend, and admonishes him, that he would with Constancy perform his Office of Friendship, and do him what Service he could with Augustus.

O Mihi dilectos inter sors prima sodales,
Unica fortunis ara reperta meis:
Cujus ab alloquiis anima hæc moribunda revixit,
Ut vigil infusâ Pallade flamma solet:
Qui veritus non es portus aperire fideles,
Fulmine percussæ confugiumque rati:
Cujus eram censu non me sensurus egentem,
Si Cæsar patris, eripuisset opes:
Temporis oblitum dum me trahit impetus hujus,
Excidit heu nomen quam mihi pœne tuum:

1 *Mihi* &c.] Beloved by me.
Inter &c.] The chief among my Friends.

2 *Unica ara*] My only Refuge. For it was a Custom among the Ancients, that when any Danger threatened them to flee to the Altars, as to a place of Safety, and those that fled thither obtained Freedom and Impunity, by imbracing the Altar. And so *Virg. Æn.* 2. *Hecuba* says,
Hæc ara tuebitur omnes.
See what *Minellius* has said upon *Terence*, p. 288.

3 *Alloquiis*] By Consolation.

4 *Vigil flamma*] A Lamp.
Infusâ Pallade] Oil being pour'd in, of which *Pallas* was the Inventor. *Metam.* 6.

5 *Portus*] The Offices of Friendship, and a place of Refuge; or thou hast not doubted to defend me with thy Patronage. An Allegory.

6 *Fulmine*] To me, being stricken down with the Anger of *Cæsar*.

7 *Censu*] Wealth or Estate.
Non me &c.] Because thou hadst supplyed me, administred to me.

8 *Patris opes*] My Patrimony.

9 *Temporis hujus*] Of this my Banishment and Misfortune, or the force of adverse Fortune.
Impetus] A certain earnest Desire of Writing.

Tu tamen agnoſcis, tactuſque cupidine laudis,
Ille ego ſum, cuperes dicere poſſe palam.
Certè ego, ſi ſineres, titulum tibi reddere vellem,
Et raram famæ conciliare fidem.
Ne noceam grato vereor tibi carmine néve
Intempeſtivus nominis obſtet honor.
Quod licet, & tutum eſt, intra tua pectora gaude,
Meque tui memorem, teque fuiſſe pium.
Utque facis, remis ad opem luctare ferendam,
Dum veniat placido mollior aura Deo:
Et tutare caput nulli ſervabile, ſi non,
Qui merſit, Stygiâ fubievet illud aquâ.
Teque (quod eſt rarum) preſta conſtanter ad omne
Indeclinatæ munus amicitiæ.
Sic tua proceſſus habeat Fortuna perennes:
Sic ope non egeas ipſe, juveſque tuos:
Sic æquet tua nupta virum bonitate perenni,
Incidat & veſtro rara querela toro:
Diligat & ſemper ſocius te ſanguinis illo,
Quo pius affectu Caſtora frater amat:
Sic juvenis tibi conſimilis ſit natus, & illum
Moribus agnoſcat quilibet eſſe tuum.

11 *Agnoſcis*] The Name, *i. e.* thou knoweſt who I mean, although I do not mention thy Name.

14 *Raram fidem*] To make immortal thy Fidelity towards me, which is rarely found in other Perſons.

16 *Nominis*] That I ſhould make your Name publick.

Honor] In this Time of my Baniſhment it is not convenient for me openly to do thee the Honour to mention thy Name, for that would be ἀκαιρον, (unſeaſonable.)

17 *Intra tua* &c.] By your ſelf (privately.)

19 *Remis luctare*] Uſe all thy Endeavours. A Metaphor taken from Mariners, who in a Storm make uſe of Oars.

20 *Dum veniat*] Until it come.

Mollior Aura] Favour.

Deo] To *Auguſtus*, being appeaſed.

21 *Nulli ſervabile*] To whom no body can bring Help, *i. e.* only he who has killed and deſtroy'd me, can by granting me a Return recover me.

22 *Qui merſit*] He that has ſentenced me, let him recal me.

24 *Indeclinatæ*] Not leſſen'd, but confirmed.

25 *Proceſſus* &c.] Continual Progreſs, happy Succeſſes.

26 *Ope*] The Help of any one.

27 *Sic æquet*] May your Wife be ſo like you in Manners, to equal you in Probity and Piety.

Virum] Thee her Husband.

28 *Toro*] Your matrimonial Life, [your Bed].

29 *Socius ſanguinis*] Your Brother or Kinſman.

30 *Frater* &c.] *Pollux*, who ſhared his Life with his Brother. See *Faſt.* 5.

32 *Moribus*] Fidelity.

Sic faciat ſocerum tædâ te nota jugali,
Nec tardè juveni det tibi nomen avi.

33 *Tædâ jugali*] By the Torch that uſed to be carried in Nuptials, which is here uſed for Marriage it ſelf.

34 *Nec tardè*] And may ſhe make you a Grand-father, while you are a young Man. He prays that his Daughter may do ſo.

ELEGIA VI.

The Poet ſhews by many Examples, that all Things, but his Cares and Miſeries are ſoftened (grow eaſier) by Time; and he intimates, that he declined ſo faſt, that he did not believe he ſhould ſurvive ſo great Afflictions, which he ſays was all the Comfort he had.

TEmpore ruricolæ patiens fit taurus aratri,
Præbet & incurvo colla premenda jugo:
Tempore paret equus lentis animoſus habenis,
Et placido duros accipit ore lupos.
Tempore Pœnorum compeſcitur ira leonum,
Nec feritas animo, quæ fuit antè, manet.
Quæque ſui juſſis obtemperat Inda magiſtri
Bellua, ſervitium tempore victa ſubit.
Tempus ut extentis tumeat facit uva racemis,

1 *Rwicolæ*] That tills or ploughs the Ground.

Patiens] Is tamed; whence in another place.

Tempore difficiles veniunt ad aratra juvenci,
Tempore lenta pati, frena docentur equi.

Incurvo] Round.

3 *Lentis*] Flexible, leading him ſlowly.

4 *Placido*] Mild, not head-ſtrong.

Duros lupos] Hard Bridles, or *lupata, ſ. e.* rough or rigid Bridles, with which head-ſtrong (mettleſome) Horſes were governed; ſo called of *dentibus lupinis*; Wolves Teeth, which are unequal. *Virg.*

Et duris parere lupatis.

5 *Pœnorum leonum*] The largeſt and fierceſt Lions are found in *Africa*. Alſo *Tibullus* ſays, that Lions may be tamed and made gentle.

Lenga dies homini docuit parere leones.

7 *Inda bellua*] The Elephant.

Victa] Being tamed, made gentle.

9 *Extentis*] Long and ſtretch'd out, and hanging down from the Vine.

Tumeat] Grows ripe.

Racemis] Small Grapes with little Kernels or Stones.

Vixque merum capiant grana, quòd intùs habet.
Tempus & in canas segetem producit aristas,
Et ne sint tristi poma sapore facit.
Hoc tenuat dentem, terram scindentis, aratri.
Hoc rigidos silices, hoc adamanta terit.
Hoc etiam sævas paulatim mitigat iras:
Hoc minuit luctus, mœstaque corda levat.
Cuncta potest igitur tacito pede lapsa vetustas,
Præterquam curas attenuare meas.
Ut patriâ careo, bis frugibus area trita est:
Dissiluit nudo pressa bis uva pede.
Nec quæsita tamen spatio patientia longo est,
Mensque mali sensum nostra recentis habet.
Scilicet & veteres fugiunt juga sæpè juvenci,
Et domitus fræno sæpè repugnat equus.
Tristior est etiam præsens ærumna priore:
Ut sit enim sibi par, crevit, & aucta morâ est.

10 *Vixque* &c.] And can scarce contain the Wine that is in those Grains.

11 *Tempus*] And in time Bread Corn grows and ripens.

Canas] Ripe.

12 *Tristi*] A bitter Harsh, because they grow ripe, and become sweet.

13 *Hoc*] Time.

Tenuat] Wears the Plough-share, that cuts the Earth, and makes it appear new, this Sentence thus he expresses, *de Ponto lib.* 4. *Eleg.* 10.

Et teritur pressâ vomer adunctus humo.

14 *Terit*] Wears and diminishes.

15 *Hoc etiam*] And Anger also is mitigated by time.

16 *Mœstaque*] And it moderates Mourning and Sorrow.

17 *Igitur*] Therefore seeing all Things grow more mild by Time.

Tacito pede] Softly, slowly, sliding on insensibly.

18 *Attenuare*] To mitigate, to diminish.

19 *Ut* &c.] Since from the Time I was banished by *Augustus*, the Fruits have been twice thresh'd on the Threshing-Floor. The Post expresses two Years, by two Harvests, and two Vintages.

20 *Dissiluit*] The Juice or Wine has spirted out from the swelling Grapes, *i. e.* the new Wine has been pressed out twice.

21 *Quæsita*] Is gotten, obtain'd.

Spatio] Time.

Patientia] That I can bear my Banishment patiently.

22 *Mensque*] And my Mind is sensible of my Misery, as if it were fresh, and not of two Years standing.

23 *Juga*] The Yokes that they have been accustomed to.

24 *Domitus*] That has been broken.

25 *Præsens*] The present trouble and Misfortune.

Priore] *Sc.* Wretchedness, as when I was first sent into Banishment.

26 *Ut* &c.] Although both the present and the former Affliction have brought the same Calamity upon me, yet in this they differ, that the present Time being the more encreased by its lasting so long, has brought the greater Grief.

27 *Quam*]

Nec tam nota mihi, quàm sunt, mala nostra fuerunt.
Sed magis hoc, quo sunt cognitiora, gravant.
Est quoque non minimum, vires afferre recentes:
Nec præconsumptum temporis esse malis.
Fortior in fulvâ novus est luctator arenâ:
Quàm cui sunt tardâ brachia fessa morâ;
Integer est melior nitidis gladiator in armis,
Quàm cui tela suo sanguine tincta rubent.
Fert benè præcipites navis modò facta procellas:
Quamlibet exiguo solvitur imbre vetus.
Nos quoque, quæ ferimus tulimus patientiùs antè,
Quam mala sunt longâ multiplicata die.
Credite, deficio: nostroque à corpore (quantum
Auguror) accedunt tempore parva malis.
Nam neque sunt vires, nec qui color esse solebat:
Vix habeo tenuem, quæ tegat ossa, cutem.

27 *Quam sunt*] Sc. *nota*.

28 *Sed magis gravant*] By so much the more am I afflicted by him, the more I have known and experienced my Affliction.

Est quoque] Helps much in bearing Affliction. The Poet shews that a new Sorrow causes more Pain than an old one.

29 *Vires* &c.] Any one to be the first time, and not hurt before, to be afflicted with any great Calamity.

30 *Præconsumptum*] Any one before wasted and weakened.

Temporis malis] With old Trouble.

31 *Fortior*] He proves by Examples, that old Sorrows are harder to bear than new ones.

Novus] That has not been tired before.

Luctator] A Wrestler, who exercises in the *Palæstra*.

32 *Quam*] Than he whose Arms have been tired with wrestling a long Time.

33 *Integer*] Not yet wounded fresh.

In armis] Aliter *Arenis*, i. e. in the Fields strew'd with Sand, the Thing containing, for the Thing contained. For the Field used to be sprinkled with Sand, that those that fought might not be besmear'd with the Blood of the Slain; or the Blood lying might create a sort of Horror in the Spectators.

34 *Quam cui*] Than he who is wounded.

35 *Fert bene*] Holds out against.

Præcipites] The swift or precipitant Ships.

Modo facta] New.

36 *Solvitur*] Perisheth.

Vetus] A rotten one.

37 *Multiplicata*] Encreased.

Die] In Time.

39 *Credite*] He goes on to amplify his Afflictions.

Nostroque] The Order is: *& a nostro tempore parva, tempora accedunt*, i. e. I shall not be tormented with Evils long, because I shall die soon.

40 *Auguror*] I conjecture from the State of my Health.

41 *Sunt*] To me.

42 *Vix habeo*] I am so lean.

Corpore sed mens est ægro magis ægra, malique
In circumspectu stat sine fine sui.
Urbis abest facies, absunt mea cura sodales:
Et, quâ nulla mihi carior, uxor abest.
Vulgus adest Scythicum, braccataque turba Getarum:
Sic mala, quæ video, non videoque, nocent.
Uda tamen spes est, quæ me soletur in istis,
Hæc fore morte meâ non diuturna mala.

44 *In circumspectu*] Is employ'd in Consideration.

45 *Urbis*] Of *Rome*.

47 *Braccataque*] A Dress unknown to the *Romans*.

48 *Quæ video*] He meant the *Barbarians* and *Scythians*.

Nocent] Aliter *movent*, i. e. they molest.

50 *Hæc*] I being to die quickly.

ELEGIA VII.

Two Years are now past, and the Poet admires that he had received no Letter from his most familiar Friend in two Years Time; especially when other Persons who had not been so intimate with him, had written to him: And he adds, that he had rather believe any thing in the World, than that he had not written any Letters to him, but supposes they had been intercepted. And in the last Place he admonishes him to write to him, that he might not always contrive Excuses for him.

BIS me sol adit gelidæ post frigora brumæ,
Bisque suum tacto pisce peregit iter.
Tempore tam longo cur non tua dextera versus
Quamlibet in paucos officiosa fuit?

1 *Bruma*] The Time that the Sun takes up his Revolution from Winter to Winter, is called a Year. *Bruma* is derived of the Brevity (Shortness) of the Days.

2 *Tacto pisce*] After it has come to the Sign *Pisces*, the ultimate Sign of the *Zodiack*; this he says because the Sun makes the Winter in passing from *Capricorn* thro' *Aquarius* and *Pisces*.

Peregit] Performs its annual Course.

3 *Tempore*] For two whole Years space.

Cur] Why for this so long Time hast thou not written, at least a few Verses to me, and performed your part of Friendship.

4 *Officiosa*] Hath performed its Office in writing a few Verses.

Cur tua cessavit pietas, scribentibus illis,
Exiguus nobis cum quibus usus erat?
Cur quoties alicui dùm chartæ vincula dempsi,
Illam speravi nomen habere tuum?
Dî faciant, ut sæpè tuâ sit epistola dextrâ
Scripta! sed ex multis; reddita nulla mihi.
Quod precor, esse liquet: credam priùs ora Medusæ
Gorgonis anguineis cincta fuisse comis:
Esse canes utero sub Virginis: esse Chimæram,
A truce quæ flammis seperat angue leam,
Quadrupedesque homines cum pectore pectora junctos,

5 *Pietas*] Friendship.

6 *Exiguus usus*] A small Familiarity.

7 *Dum chartæ*] When I opened a Letter.

8 *Illam*] I hoped that Letter had been written by you.

10 *Ex multis*] Of your many Letters, I have received none.

11 *Quod precor*] Which I pray to the Gods, that it may have been so, so that thou hast written me many Letters.

Liquet] It is manifest that you did write to me.

Credam] I had rather believe the Fables of the Poets; than that you have not written.

Ora Medusæ] *Medusa* the Daughter of *Phorcus*, besides other Endowments of a rare Beauty is reported to have had Hair of a golden Colour; with the Gracefulness [Splendor] of which *Neptune* being enamoured, lay with her in *Minerva's* Temple, and begat the Horse *Pegasus*, which Injury *Minerva* resented to that Degree, that she turned *Medusa's* Hair into Snakes, and added to them this Quality, that whosoever beheld her should be turned into Stone. *Metam.* 4. *Fab.* 19. The Poets call *Medusa Gorgon*, of the Nation of the *Gorgons*.

13 *Virginis*] Of *Scylla* the Daughter of *Phorcus*, who being in Love with *Glaucus*, *Circe* who loved *Glaucus* even to Distraction, being incensed against *Scylla*, for being her Rival in his Affections, she infected the Fountain in which she used to wash, with hurtful and inchanted Herbs. *Scylla* knowing nothing of the Matter bathed her self in it, and casting her Eyes on her lower Parts, perceived them to be transformed into Dogs, and abhorring her own Deformity, threw her self headlong into the *Sicilian* Sea, where, as it is fabled, she was turned into a Rock, lying directly over against *Charybdis*, and extremely dangerous to those that sail that way. *Metam.* 14. *Fab.* [illegible]

Chimæram] A Monster having the Head and Breast of a Lion, the Belly of a Goat, and the Tail of a Dragon.

14 *A truce angue*] Which in it self contains a fiery Quality, whence it vomits out Fire.

15 *Quadrupedesque*] Centaurs the Sons of *Ixion* and a Cloud, half Men, half Horses, see what is said upon *Sal.* p. 329.

Cum pectore) Those of a Man, to those of a Horse. For the Breasts of the *Centaurs* were united with human Breasts, having partly the Breasts of Men, and partly those of Horses, as has been said.

16 *Tergeminumque*]

Tergeminumque virum, tergeminumque canem, Sphingaque, & Harpyas, ſerpenti pedeſque Gigantes:

16 *Tergeminumque*] *Geryon*, whom the Poets feign to have had a Body of three different Kinds. *Juſtin* writes that *Geryon* was not of a threefold Nature, (as the Poets fable it) but that he had two Brothers who lived in ſo great Unanimity, that tho' they were three, they ſeem'd all to be acted by one Mind. - *Hor.*

Qui ter amplum Geryonem, Tityonque triſti compeſcit undâ.

See *Servius* on *Æneid. 7. v. 662. Juſtin. l. 44. c. 4.*

Tergeminumque] *Cerberus* having three Heads; for it is ſaid that *Cerberus* had three Dogs Heads, a Dragons Tail, and the Heads of all ſorts of Serpents on his Back. And he is called *Cerberus*, as tho' κρεοβόρος, *i. e.* devouring Fleſh, for the *Greeks* call Fleſh κρέας, and βορὸς ſignifies devouring. See *Æn. 6. v. 417.*

17 *Sphingaque*] The *Sphinx* is a Monſter of the *Ape* kind, having brown Hair, with the Face of a Virgin, the Wings of a Bird, and Feet and Tail of a Lion, this Monſter is ſaid to have come to *Thebes*, and to have propounded Riddles, which thoſe that could not explain, were ſlain. And ſo a great many loſt their Lives by reaſon of an ambiguous and obſcure Matter, the Reward that was promiſed to him that told the Riddle, was the Marriage of *Jocaſta*, and the Kingdom of *Thebes*. No Body could unriddle the Riddle but *Oedipus*; the Riddle was this: What Animal it was that in the Morning went on all Fours, at Noon on two Feet, and in the Evening on three, all the reſt not knowing what Anſwer to make, *Oedipus* aſſerted that it was Man, who in his Infancy creeping on his Hands and Feet, rather than walking, was a four footed Animal, and afterwards in the prime of his Youth and Strength uſed no other Support but his Legs, and therefore might properly be ſaid to be two footed, but when old Age came upon him, making uſe of a Staff, might be ſaid to be three footed. The *Sphinx* being overcome by his Interpretation, threw her ſelf headlong down from a high Place. *Oedipus* married *Jocaſta*, not knowing that ſhe was his Mother, and obtained the Kingdom of *Thebes*.

Auſonius. Illa etiam thalamos per terna ænigmata quærens,
Qui bipes, & quadrupes foret, & tripes, omnia ſolus,
Terruit Aoniam volucris, leo virgo triformis Sphinx,
Volucris pennis, pedibus fera, fronte puella.

Harpyas] The Harpyees were Monſters, ſuch as *Virgil* deſcribes, *Æneid. 3.*

Triſtius haud illis monſtrum, nec ſævior ulla peſtis,
Et iràdeum ſtygiis ſeſe extulit undis.
Virginei volucrum vultus, fœdiſſima ventris Proluvies,
Uncæque manus, & pallida ſemper ora fame.

Theſe were called *Harpyes*, of τῷ ἁρπάζειν, *i. e.* of ſnatching, they were the Daughters of *Neptune* and the Earth, and they are ſaid to be three, the firſt was called *Celæno* of her Blackneſs, κελαινὸς black, the ſecond *Aello*, of τῷ ἀέλλω, to roll or turn, becauſe it ſpoils Things by its flying, and the third *Ocypete* of ὠκὺς ſwift, and πέτομαι to flie, becauſe it is very notable for the Swiftneſs of its Wings.

Serpenti &c.] Snake footed, *i. e.* Giants, whoſe Feet ended in the

Centimanumque Gygen, ſemebovemque virum,
Hæc ego cuncta priùs, quam te cariſſime, credam
Mutatum, curamque depoſuiſſe mei;
Innumeri montes inter me teque, viæque,
Fluminaque, & campi, nec freta pauca jacent.
Mille poteſt cauſis, à te quæ littera ſæpè
Miſſa ſit, in noſtras rara venire manus.
Mille tamen cauſas ſcribendo vince frequenter,
Excuſem ne te ſemper, amice, mihi.

twining of Serpents; which ſignifies that the bent of their Mind was to nothing that was right, nothing of heavenly Things, but their whole Life both in Step and Progreſs inclined to Hell, *Macrob. Sat.* 1. *c.* 20.

18 *Centimanumque*] *Gyges* was the Son of Heaven and Earth, and the Brother of *Briareus* and *Lottus*, every one of which is ſaid to have had an hundred Hands, and fifty Heads.

Semebovemque] The *Minotaur*, of a twofold Nature, for as far as to the Shoulders he was an Ox, and the reſt of his Parts were thoſe of a Man, he was born of *Paſiphae* the Wife of *Minos*, *Metam.* 6.

19 *Hæc ego*] All thoſe fabulous Things.

20 *Curam*] The Memory.

21 *Innumeri montes*] A vaſt ſpace.

23 *Mille*] Many.

26 *Excuſem*] For not having written.

ELEGIA VIII.

The Poet being fifty Years of age, complains that he grew gray headed in the moſt unhappy Climate in the World, and at the ſame Time that he ſhould have the Enjoyment of his dear Country, Wife, Friends, &c. which he ſays if they had been of old Time foretold him by the Delphian Oracle, *or by the* Dodonean *Dove, he ſhould ſlighted it as a vain Prediction. By a very notable Sentence he inſtructs us, that there is nothing ſo firm but it is ſubject to the Management of the divine Will and* Power. *And laſt of all he admoniſhes others, that being forewarned by his Fall, they do not merit the Diſpleaſure of* Auguſtus, *whoſe Power is equal to that of the Gods.*

A M mea cygneas imitantur tempora plumas,
Inficit & nigras alba senecta comas:
Jam subeunt anni fragiles, & inertior ætas,
Jamque parùm firmo me mihi ferre grave est.
Nunc erat, ut posito deberem fine laborum
Vivere, me nullo sollicitante metu:
Quæque meæ semper placuerunt otia menti,
Carpere, & in studiis molliter esse meis:
Et parvam celebrare domum, veteresque Penates,
Et quæ nunc domino rura paterna carent:
Inque situ dominæ, carisque nepotibus, inque
Securus patriâ consenuisse meâ.
Hæc mea sic quondam peragi speraverat ætas:
Hos ego sic annos ponere dignus eram.
Non ita Diis visum, qui me terrâque marique,
Actum, Sarmaticis exposuêre locis.
In cava ducuntur quassæ navalia puppes,
Ne temerè in mediis dissoluantur aquis.

1 *Cygneas plumas*] White Plumes, such as those of Swans are. He confesses that he grew gray headed, the cause of gray Hairs is the want of heat.

Tempora] My Head is surrounded with gray Hairs.

2 *Inficit*] *Dies* makes my Hairs gray. *Tibullus l'b.* 1. *Eleg.* 1.

Dum tarda senectus
Inducat rugas, inficiatque comas.

Alba senecta] Making Men gray.

3 *Fragiles*] Old and weak, to resist Diseases and Death.

Inertior] Unfit for Business.

4 *Jamque*] And now it is troublesome to me being grown weak, to sustain my self upon my own Feet, or to walk, both by reason of my Age, and the Afflictions I daily suffer.

5 *Nunc erat*] The Time.

Ut] In which Time.

6 *Nullo sollicitante*] To live quietly.

9 *Et parvam*] And to live at Home.

10 *Domino*] Their owner, me who am their Master.

Paterna] Which were in *Peligni Domina*] Of my Wife.

Carisque] And among my dear Kindred.

14 *Ponere*] To spend, to pass.

16 *Actum*] Tossed to and fro.

Sarmaticis] So the last Elegy of this Book.

Tacta mihi tandem est, longis erroribus acto,
Juncta pharetratis Sarmatis ora Getis.

17 *In cava*] He argues from Parity, that he being become old, ought to enjoy his old Age in leisure and quiet, according to Examples of old Ships, which having been worn and shattered in long Voyages are laid up in Docks or Harbours, and also of superannuated Soldiers.

Cava navalia] Whose Shores are concave.

Quassæ] Ships shattered with Storms. So *lib.* 1. *Eleg.* 2.

Solvere quassatæ *parcite membra* ratis.

18 *Dissoluantur*] They be loosened, spring Leaks. *Adiaresis.* Above, *Eleg.* 5.

Ne cadat, & multas palmas inhoneſtet adeptas,
  Languidus in pratis gramina carpit equus.
Miles ubi emeritis non eſt ſatis utilis armis,
  Ponit ad antiquos, quæ tulit arma, Lares.
Sic igitur, tardâ vires minuente ſenectâ,
  Me quoque donari jam rude, tempus erat.
Tempus erat, nec me peregrinum ducere cœlum,
  Nec ſiccam Getico fonte levare ſitim:
Sed modò, quos habui, vacuos ſecedere in hortos:
  Nunc hominum viſu rurſus, & urbe frui,
Sic animo quondam non divinante futura
  Optabam placidè vivere poſſe ſenex.
Fata repugnarunt: quæ, cùm mihi tempora prima
  Mollia præbuerint, poſteriora gravant.

Fert bene præcipites navis modò facta procellas
Quamlibet exiguo ſolvitur imbre vetus.

19 *Ne cadat*] In its Courſe.

Palmas] Leſt he ſhould loſe the Honour of the Victories [Races] in the Exerciſes of the Charioteers, and get Diſgrace.

20 *Languidus*] Being ſtricken in Years, being now old.

21 *Emeritis*] The Arms of thoſe that have ſerved their Time in the Wars.

22 *Ponit*] He lays down.

Ad antiquos] To the ancient Gods. The Soldiers when they laid aſide their Arms, (*i. e.* were ſuperannuated) uſed to hang their Arms up to ſome God or other. Whence *Horace, Epiſt.* 1. *lib.* 1.

Vejanius armis Herculis ad poſtem fixis
Latet abditus agro.

23 *Tarda*] Making Men ſlow. From the Effect.

24 *Rude*] *Rudis* was a Wand, with which Gladiators were preſented, when they left off fighting Prizes; for when they grew old, they were not compelled to Fight any more; but having a Wand preſented to them, they left off the Exerciſe.

25 *Peregrinum cœlum*] To live in a ſtrange Country.

26 *Siccam ſitim*] Which makes thirſty Perſons dry.

Getico] The *Getic* Water, which is extremely cold.

Levare] To quench. Of this he has complained before, in *lib.* 3. *Eleg.* 3.

Nec cœlum patior, nec aquis aſſuevimus iſtis,
Terraque neſcio quo non placet ipſa modo.

27 *Quos*] When I was at *Rome.*

Vacuas] Spatious or rather empty, wanting me their Maſter, and other Company.

28 *Urbe*] At *Rome.*

29 *Non divinante*] Not dreaming of Baniſhment.

31 *Fata* &c.] The Gods would not let me have quiet in my old Age.

32 *Poſteriora*] Make the Times troubleſome and burdenſome, which ſucceeded thoſe firſt pleaſant eaſy Times.

Jamque decem luſtris omni ſinè labe peractis,
Parte premor vitæ deteriore meæ.
Nec procul à metis, quas pene tenere videbar,
Curriculo gravis eſt facta ruina meo.
Ergo illum demens in me ſævire coegi,
Mitius immenſis quo nihil orbis habet:
Ipſáque delictis victa eſt clementia noſtris,
Nec tamen errori vita negata meo eſt.
Vita procul patriâ peragenda ſub axe Boreo eſt.
Quà maris Euxini terra ſiniſtra jacet.
Hæc mihi ſi Delphi, Dodonaque diceret ipſa,
Eſſe videretur vanus uterque locus.
Nil adeò validum eſt, adamas licet alliget illud,
Ut maneat rapido firmius igne Jovis.

33 *Decem luſtris*] Fifty Years. For *luſtrum* is a Time of five Years, ſo called of *luendo*, i. e. of paying, becauſe the Taxes and Tributes were paid every fifth Year, or becauſe the Cities were *luſtrated* every fifth Year to *luſtrare*, is to *expiate*.

Labe] Trouble.

34 *Parte deteriore*] Worſe old Age. For Age after the fiftieth Year uſed to be worſe.

35 *Nec procul*] Nor far off from my old Age, and from the Time in which I hoped to enjoy Quiet. A Metaphor taken from the Race of Charioteers.

36 *Curriculo*] To my Courſe (Race) To the Goal, or to my little Chariot.

37 *Illum*] *Auguſtus*.

Sævire] To be angry.

39 *Victa eſt*] Becauſe my Crime was ſo great that *Auguſtus* could not ſhew his Clemency to me.

40 *Errori*] Becauſe of my Error.

41 *Sub axe*] Under the Northern Climate, from whence *Boreas* blows.

42 *Quâ*] Where.

Terra ſiniſtra] On the Left-hand. For the *Getick* Shore where *Ovid* was was on the Left-hand to thoſe that came from the *Ægean* Sea into the *Euxine* Sea.

43 *Delphi*] *Delphian Apollo*, or the Oracle of *Delphic Apollo*, *Delphos* is a City of *Bœotia*, near Mount *Parnaſſus*, where *Apollo* had a very famous Temple, and gave forth Oracles, whence he was called the *Delphian Apollo*.

Dodonaque] A City of *Chaonia*, a Region of *Epirus*, near which was a Grove of Oaks conſecrated to *Jupiter*, where the Temple of *Jupiter Dodonæus* is ſaid to have been, in which ſome write that two Doves uſed to give forth Anſwers, one of which flew to *Delphos*, and the other to the Temple of *Jupiter Ammon*; others ſay that the Oaks themſelves gave the Anſwers. Hence *Jupiter* is called *Dodonæus*, who was worſhipped in that Grove.

44 *Vanus*] Lying.

45 *Adamas*] Although an *Adamantine* Chain, which is ſaid to be the firmeſt and ſtrongeſt Matter ſhould bind it.

46 *Ut maneat*] That it can be able to reſiſt the Thunder, the Anger and Power of *Jupiter*, i. e of *Auguſtus*.

Nil ita ſublime eſt, ſupraque pericula tendit,
Non ſit ut inferius, ſuppoſitumque Deo.
Nam quamquam vitio pars eſt contracta malorum,
Plus tamen exitii numinis ira dedit.
At vos admoniti noſtris quoque caſibus eſte,
Æquantem Superos demeruiſſe virum.

47 *Supraque*] Is ſo out of Danger, and ſecure and above all Dangers, that it is not liable to any of them.

49 *Vitio*] By my own Crime, by my own Fault.

Contracta] Received, procured.

50 *Plus*] The Deity ſhew'd his Force and Power in this, that he has puniſhed me beyond what I deſerved, and not as I deſerved.

Numinis] Of *Auguſtus*.

51 *Vos*] Readers or Friends, leſt he ſhould hurt you.

52 *Æquantem*] *Auguſtus* equal to the Gods.

ELEGIA IX.

The Poet writes to one that was his Enemy, threatning that he would write againſt him, unleſs he repented of his Enmity to him.

SI licet, & pateris, nomen, facinuſque tacebo,
Et tua Lethæis acta dabuntur aquis:
Noſtraque vincetur lachrymis clementia ſeris:
Fac modò te pateat pœnituiſſe tui:
Fac modò te damnes, cupiaſque eradere vitæ
Tempora, ſi poſſis, Tiſiphonæa tuæ.

1 *Si licet*] If I can for you your ſelf.

Pateris] And canſt be able to hold thy Peace, by laying aſide thy ill Will.

Nomen] Thine who haſt injured me.

Facinuſque] And the Offence thou haſt given me.

2 *Et tua*] And thy Deeds, thy Attempts upon me ſhall be buried in Oblivion. For *Lethe* is the River of Forgetfulneſs in *Hell*. *Æneæd.* 6. 749. So *lib.* 3. *Eleg.* 7. *Cuncta ne Lethæis merſa ferantur aquis,*

3 *Lacrymis ſeris*] By thy Repentance although late.

4 *Penituiſſe*] To have repented of that thou haſt done againſt me, or to have condemned thy Deſigns and Deeds, and to have been diſpleas'd with your ſelf.

5 *Eradere*] To blot, to cover, to hide, and to take ſuch Care that it may not be made publick, and be kept in Memory among Men.

6 *Tempora Tiſiphonæa*] Furious, wicked, miſchievous Times, ſuch as *Tiſiphone*, one of the Furies lives, *i. e.* ſee that you deſire to eraſe out of Life, or utterly to

Sin minùs, & flagrant odio tua pectora noſtro,
Induet infelix arma coacta dolor.
Sim licet extremum, ſicut ſum, miſſus in orbem,
Noſtra ſuas iſthinc porriget ira manus.
Omnia, ſi neſcis, Cæſar mihi, jura reliquit,
Et ſola eſt patriâ pœna carere meâ.
Et patriam, modò ſit ſoſpes, ſperamus ab illo:
Sæpè Jovis telo quercus aduſta viret.
Denique vindictæ ſi ſit mihi nulla facultas:
Pierides vires, & ſua tela dabunt.
Ut Scythicis habitem longè ſummotus in oris,
Siccaque ſint oculis proxima ſigna meis;
Noſtra per immenſas ibunt præconia gentes,
Quodque quærar, notum, quà pateſt orbis, erit.
Ibit ad occaſum, quicquid dicemus, ab ortu,
Teſtis & Heſperiæ vocis Eous erit.

Deſire to do Miſchief, or ſtudy to take out of the Actions of your Life, theſe Things that thou haſt done wickedly.

7 *Sin minus*] Sc. *te damnaveris & tui panituerit.*

Odio noſtro] With which thou proſecuteſt me.

8 *Induet* &c.] Being compelled, I will defend my ſelf, to repel the Injury.

9 *Sim licet* &c.] Altho' I am an Exile.

10 *Noſtra* &c.] You ſhall not eſcape my Hands, my Writings ſhall reach thee however.

Manus] Strength. A Metaphor.

11 *Omnia jura*] *Cæſar* has not taken from me that Right that a Citizen has of ſuing a Slanderer and Defamer. He intimates that he will call him to an account by his Friends.

14 *Jovis telo*] With *Jupiter's* Thunder-bolt.

15 *Vindictæ*] For me to be revenged on you.

Viret] Recovers its Greenneſs.

16 *Pierides*] The *Muſes.*

17 *Ut*] Although.

18 *Siccaque*] The greater and leſſer Bear, which never ſet, are near to me. As above.

Magna minorque fera quarum regit altera Grajas,
Altera Sidonias, utraque ſicca rates.

He means the *North.*

19 *Præconia*] The Word *præconium* is here uſed in a bad Senſe, for Accuſation or Slander.

21 *Ibit*] It will penetrate, *q. d.* whatſoever I ſhall ſay of you, that with my other Writings will be publiſhed all the World over.

22 *Teſtis* &c.] Thoſe Things that are written in *Heſperia*, i. e. in the *Weſt*, will be carried into the *Eaſt*, i. e. the *Eaſt* will be a Witneſs of his Words and Complaint, in the *Weſt*, i. e. he that lives in the *Eaſt*, that it may be an ἀντίδοτος, of that which goes before. It is manifeſt that *Heſperia*, from whence the *Adjective Heſperius a, um* is derived, is by the Poets uſed not only for *Italy* it ſelf, but for all the *Weſtern* part of the World.

Trans ego tellurem, trans altas audiar undas,
Et gemitus vox eſt magna futura mei.
Nec tua te fontem tantummodò fæcula norint,
Perpetuæ crimen poſteritatis eris.
Jam feror in pugnas, & nondùm cornua ſumpſi,
Nec mihi ſumendi cauſa ſit ulla, velim.
Circus adhùc ceſſat, ſpargit tamen acer arenam
Taurus, & infeſto jam pede pulſat humum.
Hoc quoquè quàm volui, plus eſt: cane, Muſa, receptus,
Dùm licet huic nomen diſſimulare ſuum.

23 *Altas*] Aliter *latas*.

Audiar] My Writings will be read.

24 *Gemitus*] Of my Complaint and Grief.

25 *Fontem*] Miſchievous (guilty).

26 *Perpetuæ*] You will for ever be blameable to Poſterity, *i. e.* you will be a Note of Infamy, and be infamous to Eternity.

27 *Cornua*] Weapons, Strength, *i. e.* I had not yet taken the Pen and Ink, that I will attack you with, as a Bull does Beaſts with his Horn, when he is put to fight with them in the *Circus*.

29 *Circus* &c.] The Bull is not yet provok'd in the *Circus*, in which the Beaſts fought. So in another place: *tum pauper cornua ſumit*.

Spargit] Yet the Bull by little and little excites himſelf for the Combat, in which Words he threatens his Enemy, that he would do ſo.

30 *Taurus*] My Anger.

31 *Hoc quoquè*] I threaten you with more Words than I would do.

Cane] Leave of Writing, and as it were call home, the Forces of your Wit. *Receptus*, is the retiring or retreating from an Engagement; and ſo *canere receptui* is uſed when notice is given to the Soldiers, by the ſound of Trumpets or Horns to retreat from the Battle to their Camp. A Metaphor taken from Soldiers.

32 *Dum licet*] Before I mention his Name.

Huic] To this Slanderer the *Pronoun huic* depends on the Verb *diſſimulare*, not on *licet*; for he would ſay, *O muſe*! leave off Threatnings as long as that Slanderer ſhall conceal his Name.

ELEGIA X.

He informs the Reader in what Country, and in the Time of what Conſuls he was born, and afterwards gives a ſhort Sketch of his whole Life, and afterwards relates the Sufferings he underwent in his Exile, the Greatneſs of which, he ſays he alleviates by his Converſation with the Muſes, and makes himſelf eaſy under them.

LLE ego qui fueram tenerorum luſor amorum,
Quem legis, ut noris, accipe poſteritas,
Sulmo mihi patria eſt; gelidis uberrimus undis,
Millia qui novies diſtat ab Urbe decem.
Editus hinc ego ſum: nec non, ut tempora noris,
Cùm cecidit fato Conſul uterque pari.
Si quid id eſt, uſque à proavis vetus ordinis hæres,
Non modò fortunæ munere factus eques.
Nec ſtirps prima fui: genito ſum fratre creatus,
Qui trbius ante quater menſibus ortus erat.

1 *Ego*] Sc. *Sum.*

Luſor] The Writer, for *Ludere* is to write. *Virg.*

Ludere qui vellem calamo permiſit agreſti.

Amorum] Here he intimates that he wrote among other Things his Book of *Loves.*

Quem &c.] The Order is: *O Poſteritas accipe*, i. e. underſtand what I am, *ut noris quem legis.*

3 *Sulmo*] A Town of the Diſtrict of *Peligni* a part of *Italy*, by the *Adriatick* Sea.

Gelidis] In or with cold Waters, or Fountains. So 2 *Faſti.*

In medio gelida fons erat altus aqua.

4 *Millia* &c.] Ninety Miles.

5 *Editus*] Born.

Nec non] And beſides, *ſc. ſum editus.*

6 *Fato pari*] By Death.

Conſul] *Hirtius* and *Panſa*, who were ſlain at *Mutina* fighting againſt *Anthony*, who was declared an Enemy by the Senate. In the ſame Year was *Tibullus* born, who in ſignifying it makes uſe of the ſame Verſe. *lib.* 3. *Eleg.* 6.

Natalem prima noſtrum videre parentes
Cum cecidit fato conſul uterque pari.

7 *Si quid*] *Et ego* Ovidius *ſum factus eques, non modo*, i. e. lately by the Interpoſition of Fortune. *eſt aliquid.* If it be any Honour to be of the Equeſtrian Order.

Uſque a proavis] By which he intimates that he received this Dignity from his Anceſtors, as an Inheritance. He ſays in a manner the ſame Thing, *Amor.* l. 3. *Eleg.* laſt.

Si quid id eſt, uſque de proavis vetus ordinis hæres
Non modo militia turbine factus eques.

He therefore ſays this, becauſe in his Time there were a great many *Milites* and others, Perſons of an obſcure Birth, that had that Dignity conferred upon them by *Julius Cæſar* and *Auguſtus*, for aſſiſting them in their Wars. He modeſtly praiſes himſelf on account of his Deſcent. A Grandfather's Father is called *proavus*, as though *prope avum.*

Ordinis] The Equeſtrian.

Fortunæ] By my Riches which are the Goods of Fortune. For thoſe that are worth four hundred *Seſterces*, i. e. ten thouſand Crowns were dignified with the Equeſtrian Honour; ſo that *Ovid* ſhews that he was deſcended of an Equeſtrian Family, and alſo that he was a Knight by his Eſtate.

9 *Nec ſtirps* &c.] The firſt Son.

Genito] Born before me.

10 *Tribus ante*] Three times four Months before me, *i. e.* twelve Months, *i. e.* a Year before

Lucifer amborum natalibus adfuit idem:
Una celebrata eſt per duo Liba dies.
Hæc eſt armiferæ feſtis de quinque Minervæ,
Quæ fieri pugnâ prima cruenta ſolet.
Protinùs excolimur teneri, curaque parentis
Imus ad inſignes urbis ab arte viros.
Frater ad eloquium viridi tendebat ab ævo,
Fortia verboſi natus ad arma fori.
At mihi jam puero cœleſtia ſacra placebant,
Inque ſuum furtim Muſa trahebat opus.

11 *Lucifer*] The Day.

12 *Una liba*] The ſame Birth day was celebrated both for him and for me.

Per duo] For two Birth-days, for it was the Cuſtom on Birth-days to offer Cakes [*liba*] to the Gods.

13 *Hæc*] Day.

Armifera] Of the *Quinquatria*, he had taken notice of the Year in which he was born, now he mentions the Month and Day, that in the ſecond Day of the *Quinquatria*, i. e. on the Day of the Feaſt of *Minerva*, i. e. on the twentieth of *March*, for the firſt Day (as he writes in the 3 *Faſt*) was without Blood, *i. e.* there were no Exerciſes of the Gladiators (*i. e.* no Prizes fought) which were performed the other four Days, and here it was ſaid that he was born that Day of the *Quinquatria*, on which the firſt was wont to be bloody with fighting.

14 *Pugnâ*] In which firſt of all the Gladiatory ſhews were exhibited, *Quinquatria* is denominated from *Quinquatro*, becauſe they were celebrated after the fifth Day, as *triatrus*, *ſexatrus*, and the like. For the firſt Day of the *quinquatria* is found to be the fifth after the *Ides*. Others are of Opinion that it is from *quinque* the number of the Days, becauſe *Pallas* was at this Time worſhipped by the *Romans*, not one Day only, but five Days ſucceſſively. He calls her *Armifera*, becauſe *Minerva* is repreſented with a Helmet on her Head, and holding a Shield on her Right-hand; and a Lance in her Left, and according to the Fable with thoſe Accoutrements ſhe ſprang out of *Jupiter's* Brain.

15 *Protinus*] Now follows concerning his and his Brother's Studies, that they were both inſtituted in puerile Learning.

Excolimur] We were adorn'd, accompliſhed with Learning fit for Children and with Grammar in our own Country.

16 *Ad inſignes*] To Men that at that Time were noted and famous for teaching the Arts and Sciences. *Inſignes ab arte* is here uſed as *potens a pecuniâ*, *firmus ab equitatu*, & *felix a laude*.

17 *Frater*] My Brother from his Youth betook himſelf to the Study of Eloquence.

18 *Fortia ad arma*] To the great Diſputes of Law Cauſes, (judicial) *i. e.* he was an excellent Lawyer. He calls them *fortia*, becauſe of the great Force of Eloquence, that leads the Mind whither it pleaſes, and back again when it pleaſes.

Verboſi] He has here reſpect to ſome wrangling (prating) Lawyers that imitate Eloquence by an empty Verboſity. So before, *lib.* 3. *Eleg.* 12.

Cedunt verboſi *garrula turba* fori.

19 *Cœleſtia ſacra*] Poetry.

20 *Furtim*] By ſtealth, becauſe he

Sæpè pater dixit: ſtudium quid inutile tentas?
Mœonides nullas ipſe reliquit opes.
Motus eram dictis: totoque Helicone relicto,
Scribere conabar verba ſoluta modis.
Sponte ſuâ carmen numeros veniebat ad aptos.
Et, quod tentabam ſcribere, verſus erat.
Interea tacito paſſu labentibus annis,
Liberior fratri ſumpta mihique toga eſt:
Induiturque humeros cum lato purpura clavo,
Et ſtudium nobis, quod fuit antè, manet.

would by no Means have had me be a Poet, and ſo I made Verſes unknown to him.

21 *Inutile*] That brings no Profit or Gain, that procures no Wealth. So *de Pont. Eleg.* 6.

Sic ego conſtanter ſtudium non utile *ſervo.*

22 *Mœonides*] *Homer.* An Argument from the Major; theſe are his Father's Words, proving that Poets are poor by way of Induction.

Claud. Sed non Virgilius, ſed non accuſat Homerus.
Neuter enim quæſtor, pauper uterque fuit.

23 *Totoque*] Quitting Poetry. *Helicon* a Mountain conſecrated to the Muſes.

24 *Verba ſoluta*] Proſe Oration. *Modis*] Feet.

25 *Numeros*] To Rhymes agreeable to Verſe.

28 *Liberior toga*] The *toga virilis*, which the noble Youths among the *Romans* put on, on the Feſtival of Father *Bacchus*, which on that account was called *Liberalia*, of laying aſide the *Prætexta*. The *Liberalia* were held on the ſixteenth of the Calends of *April*: The various Etymologies of which Name he gives in *Faſti* 3. where it is thus.

Reſtat ut inveniam quare toga libera detur, &c.]

It hung down as low as the Shoes, as the *Greek Pallium*. The *toga prætexta* (which is alſo called *puerilis*) was ſo called a *Prætexendo* becauſe it had a Border of purple. Boys wore this till they were ſeventeen Years of age; and after that they put on the *toga virilis*, as much as to ſay they were to behave themſelves manly after that Time. He calls it *Liberior toga*, becauſe they who had put this on, were no longer under the Rule of School-maſters, but were allowed to live at greater Liberty. *Toga* takes its Name of *tegendo*, *i. e.* covering the Body (as *Varro* ſays) It was an outward Garment, and was worn over a *Tunic*. The *Tunic* among the *Romans* was an inner Garment, and at firſt without Sleeves; but afterwards with Sleeves: ſo called of *tuendo*, i. e. of defending the Body.

29 *Cum lato clavo*] The Nobles and Senators uſed the *laticlavus*, and were thence called *Laticlavi*.

Mart. Dum te poſſe negas, niſi lato, *Gellia* clavo
Nubere, nupſiſti Gellia, ciſtifero.

the *latus clavus* takes its Name of its Texture, as being interwoven with certain Studs, therefore here the Poet intimates that preſently after he had put on the *toga virilis*, he obtained the Dignity of the *Clavus*, as a Token of Hopes of arriving at the Dignity of a Senator, but afterwards when he perceived himſelf unqualified for that Honour (as he ſays himſelf) he laid it aſide.

30 *Et ſtudium*] The Study of Poetry to me, of Eloquence to my Brother.

At Tomos

Jamque decem vitæ frater geminaverat annos,
Cùm perit: & cœpi parte carere mei.
Cepimus & teneræ primos ætatis honores,
Deque viris quondam pars tribus una fui.
Curia restabat: clavi mensura coacta est:
Majus erat nostris viribus illud onus.
Nec patiens corpus, nec mens fuit apta labori,
Sollicitæque fugax ambitionis eram:
Et petere Aoniæ suadebant tuta sorores
Otia, judicio semper amata meo.
Temporis illius colui fovique Poetas,
Quotque aderant vates, rebar adesse Deos.
Sæpè suas volucres legit mihi grandior ævo,
Quæque nocet serpens quæ juvat herba, Macer.
Sæpe suos solitus recitare Propertius ignes,
Jure sodalitii qui mihi junctus erat.
Ponticus Heroo Battus quoque clarus iambo,

31 *Jamque decem*] He was ten Years old.

32 *Parte mei*] My Brother himself. For a Brother being as it were another self, is very properly called a part of a Brother.

33 *Primos*] The Magistracy which was first given to Youths, as the Ædileship, the Quæstorship, the Triumvirate and other Offices which were called the lesser Offices.

34 *Deque viris*] Of the three Capital Men, created in *Rome*, *i. e.* that had the Charge of the Prison, that when there was occasion to inflict Punishments, it should be done by their Direction, so that he intimates that he was of the Triumvirate.

35 *Restabat*] That I might be made a Senator.

Clavi mensura] The breadth of my Senatorian Garment, *i. e.* of my Senatorian Dignity (Badge) was made narrow (*accisa* & *restricta*) not answerable to the Latitude of this Garment; because I perceived that Burthen was beyond my Strength.

37 *Labori*] For Troubles [Incumbrances].

38 *Sollicitæque*] And I shunn'd Ambition, which procur'd Sollicitude to Men.

39 *Et petere*] He now returns to his own Studies, by way of *Antithesis* to the foregoing.

Aoniæ] The *Muses* so called of *Aone*, a Fountain in *Bœotia* sacred to them.

Tuta otia] Tranquillity.

42 *Vates*] The Poet.

Deos &c.] I adored them as Deities; the Ancients called them Gods, and born of the Gods, whom they thought worthy of great Praise.

43 *Sæpe suas*] He enumerates the celebrated Poets of his Time.

44 *Macer*] *Æmilius Macer*, who wrote in Verse concerning Birds, Serpents and Herbs.

45 *Ignes*] Amours which he wrote in Verse.

46 *Jure sodalitii*] Who shall be my Companion.

47 *Ponticus Battus*] A Poet who wrote of the *Theban* War in Verse. See *Propertius lib.* 1. *Eleg.* 6.

Heroo iambo] In Hexameter Verse.

Battus] commonly called *Bassus*, concerning which see *Propertius*.

Dulcia convictus membra fuêre mei.
Detinuit noſtras numeroſus Horatius aures,
Dùm ferit Auſoniâ carmina culta lyrâ.
Virgilium vidi tantùm : nec avara Tibullo.
Tempus amicitiæ fata dedêre meæ.
Succeſſor fuit hic tibi Galle, Propertius illi:
Quartus ab his ſerie temporis ipſe fui.
Utque ego majores, ſic me coluêre minores:
Notaque non tardè facta Thalia mea eſt.
Carmina cùm primùm populo juvenilia legi,
Barba reſecta mihi biſ-ve ſemel-ve fuit.
Moverat ingenium totam cantata per Urbem
Nomine non verò dicta Corinna mihi.
Multa quidem ſcripſi, ſed quæ vitioſa putavi,
Emendaturis ignibus ipſe dedi.
Tùm quoque, cùm fugerem, quædam placitura cremavi,
Iratus ſtudio carminibuſque meis.

48 *Dulcia* &c.] Were my Fellow Commoners.

49 *Numeroſus*] Fluent, becauſe of ſo many kinds of Verſes which he uſed. He was born twenty one Years before *Ovid*.

50 *Dum ferit*] While he equally ſtrikes the Lyre and ſings Verſes, *i. e.* while he writes Lyrick Verſes.

51 *Tantum*] Only.

Avara fata] Becauſe they ſnatche away *Tibullus* more haſtily than they ſhould; for he died a very young Man.

52 *Fata*] Death or the Will of the Gods.

Dedêre] Becauſe he died while I was a Boy, or before I could ſee him. For when he return'd to *Rome* he died, and *Ovid* has an Elegy on him, *lib.* 3. *Amor. Eleg.* 9.

53 *Hic*] *Tibullus*.

Propertius] Succeeded *Tibullus*.

54 *Ab his*] After theſe.

55 *Ego*] I reverenced.

Majores] The elder ones.

Minores] The younger or later ones.

56 *Notaque*] And my Verſes, of which *Thalia* alone was the Patroneſs, became known to all, and ſoon got into every Bodies Mouth, not late, but while I was a young Man.

57 *Carmina juvenilia*] My Love Verſes, which were publiſhed while I was a young Man, *i. e.* my Books *de Arte Amandi* and *Amorum*.

58 *Barba* &c.] I had ſcarce any Beard.

59 *Moverat*] Had excited, for Love as *Plato* teaches, is ſo wiſe a Poet, that it can make other Perſons Poets. And ſo *Propertius*, *Ingenium nobis ipſa puella facit*.

60 *Nomine*] There were two *Corinna's*, one was from *Thebes*, who wrote Epigrams and Lyric Poems, who by ſome was called *Corinthia*.

Corinna] *Ovid's* Miſtreſs.

62 *Emendaturis*] To refine them by burning them.

63 *Fugerem*] I went into Baniſhment. *Virg. Eclog.*

Nos patriam fugimus.

Molle, Cupidineis nec inexpugnabile telis
Cor mihi, quodque levis causa moveret, erat.
Cùm tamen hic essem, minimoque accenderer igne,
Nomine sub nostro fabula nulla fuit.
Pænè mihi puero, nec digna, nec utilis uxor
Est data, quæ tempus per breve nupta fuit:
Illi succesſit, quamvis sine crimine conjux,
Non tamen in nostro firma futura toro.
Ultima, quæ mecum seros permansit in annos,
Sustinuit conjux exulis esse viri.
Filia bis primâ mea me fœcunda juventâ,
Sed non ex uno conjuge fecit avum.
Et jam complerat genitor sua fata, novemque
Addiderat lustris altera lustra novem:
Non aliter flevi, quàm me fleturus ademptum
Ille fuit: matris proxima busta tuli.
Felices, ambo, tempestiveque sepulti,
Ante diem pœnæ quòd periêre meæ!
Me quoque felicem, quòd non viventibus illis
Sum miser, & de me quòd doluêre nihil!

65 *Molle*] Perviable to Love. So *de Ponto lib.* 2. *Eleg.* 4.
Confitor misero molle cor esse mihi.
Inexpugnabile] And expugnable, *i. e.* that is eaſy to be expugned and overcome by Love.

67 *Hic*] Such a one that my Heart was ſoft.

68 *Nomine*] No Infamy concerning me was ever related, even as a Fable.

69 *Pæne mihi*] Scarce being got out of my Childhood, being about the age of ſixteen when I married my firſt Wife. He married three Wives, one after the other, having been divorced from the firſt, he lived a conſiderable Time with the third, who was not aſhamed of him though in Exile.

70 *Tempus breve*] She being divorced.

71 *Illi*] To the firſt Wife.

72 *Toro*] Wedlock.

73 *Ultima*] The third.

Seros annos] To old age.

75 *Filia*] *Periſſa.*

Fœcunda bis] Was twice big with Child, had two Children.

76 *Ex uno*] Not by one Huſband, for ſhe had two.

77 *Genitor* &c.] My Father was dead.

Fata complerat] The Time that the Fates had determined for him.

Novemque] And lived to be ninety Years of age.

78 *Lustris*] The ancient Romans reckoned their Time by *Luſtrums*, and afterwards by *Conſuls*.

79 *Flevi*] I mourned for my deceaſed Father.

Ademptum] Dead.

80 *Matris*] After my Father, I buried my Mother. *Buſtum* is a dead Carcaſs burnt.

81 *Ambo*] Either of my Parents.

Tempestiveque] Opportunely, ſeaſonably.

82 *Pœnæ*] Of my Baniſhment.

Si tamen extinctis aliquid, nisi nomina, restat,
Et gracilis structos effugit umbra rogos:
Fama parentales si vos mea contigit umbræ,
Et sunt in stygio crimina nostra foro,
Scite precor causam (nec vos mihi fallere fas est)
Errorem jussæ non scelus esse fugæ.
Manibus hoc satis est: ad vos studiosa revertor
Pectora, quæ vitæ quæritis acta meæ.
Jam mihi canities, pulsis melioribus annis,
Venerat, antiquas miscueratque comas.
Postque meos ortus Pisæâ vinctus olivâ
Abstulerat decies præmia victor eques:
Cùm maris Euxini positos ad læva Tomitas,
Quærere me læsi principis ira jubet.
Causa meæ cunctis nimiùm quoque nota ruinæ,
Indicio non est testificanda meo.

85 *Si tamen* &c.] If any Thing remains to dead Persons besides their Name, *i. e.* if there is any Sense after this Life, and the Souls of Men are immortal.

86 *Et gracilis*] And the subtile or incorporeal Soul of Man.

Structos rogos] The prepared Fire, *i. e.* if the Soul is not burnt with the Body.

87 *Parentales*] O ye Souls of my Parents! if you know I am in Banishment.

88 *Et sunt* &c.] And if my Crimes are known, *i. e.* if I am accused by the Judges of *Hell*, who are *Minos*, *Æacus*, *Rhadamanthus*; for those take Cognizance of the Crimes of those that come there.

89 *Causam*] The Original of my Exile.

91 *Manibus*] For the Ghosts of my Parents that I have hitherto been speaking of.

Studiosa pectora] Studious or attentive Readers; after this Digression.

93 *Melioribus*] The stronger and younger; for the Years of old age are the worst, because many Incommodities attend old Age.

94 *Antiquas*] And had [illegible]

95 *Meos ortus*] My Nativity.

Pisæâ olivâ] With which the Victors in the *Olympick* Games were crowned at *Pisa*, which was the most famous Sight of all *Greece*.

96 *Abstulerat*] When I was sent into Banishment, I was fifty Years of age. For by *decem præmia* he means 10 *Olympiads*, i. e. fifty Years. For the *Olympick* Games were celebrated every fifth Year in Honour of *Jupiter Olympius*, and that Time called *Olympias* by the *Greeks*, was called *Lustrum* by the *Romans*. *Olympia* was a Grove of wild Olive-Trees, near the River *Alpheus*, in the *Pisan* Field, in which was a Temple dedicated to *Jupiter Olympus*. Before that the *Olympic* Exercises were performed with the great Solemnity of all the *Grecians*. *Hercules* instituted them, and was the first that obtained [carried away] the Palm.

Victor] *Olympionices*, i. e. who overcame at the *Olympic* Games.

[illegible] *Ad læva*] To those that [illegible] the left Side.

98 *Læsi*] Of *Augustus* offended.

99 *Ruinæ*] Of my Exile.

100 *Testificanda*] To be declar'd

Quid referam comitumque nefas? famuloſque nocentes?
Ipſe multa tuli non leviora fugâ.
Indignata malis mens eſt ſuccumbere, ſeque
Præſtitit invictam viribus uſa ſuis:
Oblituſque mei, ductæque per otia vitæ,
Inſolita cepi temporis arma manu:
Totque tuli terrâ caſus pelagoque, quot inter
Occultum ſtellæ conſpicuumque polum.
Tacta mihi tandem longis erroribus acto,
Juncta pharetratis Sarmatis ora Getis.
Hic ego, finitimis quamvis circumſonor armis,
Triſtia, quo poſſum, carmine, fata levo.
Quod quamvis nemo eſt, cujus referatur ad aures,
Sic tamen abſumo decipioque diem.
Ergo quòd vivo, duriſque laboribus obſto,
Nec me ſollicitæ tædia lucis habent;

101 *Quid*] Here he alſo takes notice of the Inconveniencies of his Exile.

Comitumque] Whom *Auguſtus* had appointed him, by whom he was kept, and carried away.

102 *Multa*] I ſuffered a great many Hardſhips in my Voyage to *Tomos*.

Fugâ] Than Baniſhment.

103 *Indignata*] My Mind would not be overcome with Hardſhips.

105 *Mei*] Of my former Tranquillity and tender Nature, and a Life paſſed in Tranquillity and Quiet.

106 *Inſolita*] Becauſe I never learned and accuſtomed my ſelf to fight againſt adverſe Fortune.

Arma] Bearing and Fortitude of Mind.

107 *Caſus*] Misfortunes, Evils. So *lib.* 1. *Eleg.* 4.

Scire meos caſus ſi quis deſiderat omnes.

Quot] So in the Place cited.

Tot mala ſum paſſus, quot in æthere ſidera lucent
Parvaque, quot ſiccas corpuſcula pulvis habet.

See alſo *lib.* 4. *Eleg.* 1. *lib.* 5. *Eleg.* 1. and 2 *de Pont. lib.* 2. *Eleg.* 7. *lib.* 4. *Eleg.* 15.

108 *Occultum*] The *South*.

Conſpicuumque] The *North*.

Virg. *Hic vertex nobis ſemper ſublimis, at illum*
Sub pedibus Styx atra videt, manesque profundi.

109 *Longis* &c.] After I had been toſs'd a long Time.

110 *Pharetratis*] Bearing Arrows.

Sarmatis ora] The *Sarmatian* Country, or the Coaſts of *Sarmatia*.

111 *Finitimis*] Although I am in the midſt of War.

112 *Quo carmine*] In compoſing ſorrowful Verſes.

Levo] I make my Exile eaſy.

113 *Cujus referatur*] To whom my Verſes may be recited.

114 *Decipioque*] I paſs away the Time.

115 *Obſto*] I reſiſt by my Patience.

116 *Sollicitæ lucis*] Of Life, which makes me anxious and ſollicitous.

Gratia Muſa, tibi: nam tu ſolatia præbes,
Tu curæ requies, tu medicina mali:
Tu dux & comes es: tu nos abducis ab Iſtro,
In medioque mihi das Helicone locum.
Tu mihi, quod rarum eſt, vivo ſublime dedifti
Nomen, ab exequiis quod dare fama ſolet.
Nec, qui detrectat præſentia livor, iniquo
Ullum de noſtris dente momordit opus.
Nam tulerint magnos cùm ſecula noſtra Poetas,
Non fuit ingenio Fama maligna meo:
Cùmque ego præponam multos mihi, non minor illis
Dicor, & in toto plurimus orbe legor.
Si quid habent igitur vatum præſagia veri,
Protinùs ut moriar, non ero terra tuus.
Sive favore tuli, ſive hanc ego carmine famam:
Jure tibi grates, candide lector, ago.

117 *Gratia*] Sc. *Refertur.*
Nam tu] Poetry.
118 *Requies*] The Eaſe, Relief, Lightener.
119 *Nos abducis*] Removeſt my Thoughts from the City *Tomos*, near to the River *Iſter*.
120 *In medio*] In a Place conſecrated to the *Muſes*, and exceeding pleaſant.
121 *Quod rarum*] Which happens but ſeldom, that Perſons obtain fame while they are alive.
Sublime] A great Name. So *de Pont. lib.* 4. *Eleg.* 16.
Famaque poſt tumulos major venit, & mihi nomen
Tunc quoque cum vivis, annumerare, erat.
122 *Ab exequiis*] After Death. So *Propertius lib.* 3. *Eleg.* 1.
Omnia poſt obitum fingit major vetuſtas:
Majus ab exequiis nomen in ora venit.
123 *Qui detrectat*] Envy which lacerates the Works of thoſe that are alive.
Iniquo dente] With injuſt Detraction, *i. e.* my Writings have not ſuffered any Detracter.
126 *Maligna*] With an envious; to which *benigna* is an Oppoſite, after the former manner, in *Ep. ad Hel.*
Credis & hoc nobis? minor eſt tua gloria vero,
Famaque de formâ pane maligna tuâ eſt.
127 *Præponam*] When I eſteem, *Cornelius Gallus, Tibullus, Propertius*, &c, better than my ſelf.
128 *Plurimus*] Moſt diligently, continually.
129 *Vatum* &c.] The Production of Poets.
Veri] Of Truth.
130 *Non ero*] I ſhan't be wholly buried, or forgotten and unknown, but my Fame ſhall lift it ſelf up above the Earth, and I ſhall become immortal.
131 *Favore*] Of the Reader.
132 *Jure*] Becauſe thou gaveſt it me.

P. Ovidii Nasonis

TRISTIUM

Liber Quintus.

ELEGIA I.

Ovid *sending this his last Book out of* Scythia *into* Rome, *admonishes his Admirers, to add this to the other Four Books that he had sent from thence, and excuses himself, that he could take nothing but sorrowful Matter, and such as was agreeable to his miserable and wretch'd Circumstances for the Argument of them: And promises that if he shall be recalled into his own Country, he would write merry jocose Matters. And also asks Pardon if any Thing shall be so melancholy as to offend the Reader.*

HUNC quoque de Getico, noſtri ſtudioſe, libellum
Littore, præmiſſis quatuor adde meis.
Hic quoque tibi erit, qualis fortuna Poetæ:
Invenies toto carmine dulce nihil.
Flebilis ut noſter ſtatus eſt, ita flebile carmen,
Materiâ ſcripto conveniente ſuo.
Integer & lætus, læta & juvenilia luſi,
Illa tamen nunc me compoſuiſſe piget.
Ut cecidi, perago ſubiti præconia caſus,
Sumque argumenti conditor ipſe mei.
Utque jacens ripâ deflere Cayſtrius ales
Dicitur ore ſuam deficiente necem:
Sic ego Sarmaticas longè projectus in oras,
Efficio tacitum ne mihi funus eat.
Delicias ſi quis laſcivaque carmina quærit,
Præmoneo, nunquam ſcripta quòd iſta legat.
Aptior huic Gallus, blandique Propertius oris,
Et plures, quorum nomina magna vigent.
Atque utinam numero nos non eſſemus in illo,
Hei mihi! cur unquam Muſa locuta mea eſt!

1 *De Getico*] From the Shore of the City of *Tomos*, which lies near the *Getic* Shore.

Noſtri] Of my Books.

2 *Præmiſſis*] To my four firſt Books of *Triſtia*, that I have ſent to *Rome* before.

3 *Qualis*] Unhappy.

4 *Dulce*] Nothing ſweet and pleaſant, but bitter and ſorrowful.

6 *Materiâ*] The Poets Matter which is full of Sorrow.

8 *Integer*] Not being a baniſhed Man.

Læta] Amorous, *i. e.* the Books of the *Art of Love*.

9 *Ut cecidi*] After I was baniſhed.

Perago] I am a Cryer, and write of my ſudden Baniſhment.

10 *Argumenti*] Of Matter, concerning my ſelf, *i. e.* I ſupply my ſelf with Matter to write upon. I write concerning my ſelf.

Conditor] The Author, the Inventor.

Cayſtrius ales] A Swan flying over *Cayſtrus*, a River of *Lydia*.

12 *Ore*] My Spirit or Body failing, *i. e.* dying. For Swans when they dye are ſaid to ſing mournfully. *Mart.*

Dulcia defectâ modulatur carmina lingua
Cantator cygnus funerîs ipſe ſui.

13 *Projectus*] Being drawn away.

14 *Tacitum*] That my Baniſhment may not be paſſed over in Silence, *i. e.* that I don't dye ſilently.

15 *Quærit*] Will read.

16 *Quod*] That.

17 *Huic*] That requires wanton Things.

Gallus &c.] Who have written merry amorous Things.

18 *Quorum* &c.] Who are celebrated by all, and are in every Bodies Hands.

19 *Numero*] In the number of thoſe who have written merry amorous Things.

Sed dedimus pœnas, Scythicique in finibus Istri
Ille pharetrati lusor Amoris abest.
Quod superest, socios ad publica carmina flexi,
Et memores jussi nominis esse mei.
Sitamen ex vobis aliquis tam multa requiret,
Undè dolenda canam, multa dolenda tuli.
Non hæc ingenio, non hæc componimus arte:
Materia est propriis ingeniosa malis.
Et quota fortunæ pars est in carmine nostræ?
Felix, qui patitur, quæ numerare potest!
Quot frutices sylvæ, quot flavas Tybris arenas,
Mollia quot Martis gramina campus habet:
Tot mala pertulimus: quorum medicina quiesque
Nulla, nisi in studio est, Pieridumque morâ.
Quis tibi, Naso, modus lacrymosi carminis? inquis:
Idem, fortunæ qui modus hujus erit.
Quod querar, illa mihi pleno de fonte ministrat:
Nec mea sunt, fati verba sed illa mei.
At mihi si carâ patriam cum conjuge reddas;
Sint vultus hilares, sintque quod antè fui.
Lenior invicti si sit mihi Cæsaris ira;
Carmina lætitiæ jam tibi plena dabo.

21 *In finibus*] Near *Ister*.

22 *Ille lusor*] The Writer, *i. e.* I *Ovid* ironically, as though he should say, indeed I have a very fine Reward from *Love*, for whose sake I have play'd many Things. I am in a manner shut out of the whole World.

Pharetrati Amoris] Of *Cupid*, bearing a Quiver or a Bow and Arrows.

23 *Socios*] Therefore seeing that I have nothing else left to write on, I move my Friends to read these Verses of *my Sorrows*, which I send to my Friends to be publickly read, and entreat them not to forget me.

26 *Dolenda*] Sorrowful Things.

Multa] Who have suffered many sorrowful Things.

28 *Materia*] My own Afflictions supply me with Matter.

29 *Quota*] Very little or no part of my Misfortune is in Verse, *i. e.* I have written but a few of those Things I have suffered.

30 *Qui patitur*] He that suffers small Afflictions.

32 *Martis*] The *Campus Martius*.

Gramina] Which indeed are innumerable.

34 *In studio*] A Poetical one.

Pieridumque] And Devotedness to the *Muses*.

35 *Modus*] End.

36 *Idem* &c.] I will leave off writing melancholy Things, when the Cause of my Tears is at an End.

Fortunæ] Of Banishment.

37 *Illa*] My Fortune shall abundantly supply.

38 *Nec mea*] Nor are those my Words; but it is my Fortune that speaks and makes these Complaints of my Misfortune, and not I.

40 *Simque* &c.] That is joyful.

Non tamen ut luſit, rurſus mea littera ludet:
Sit ſemel illa joco luxuriata meo.
Quod probet ipſe canam; pœnæ modò parte levatâ,
Barbariam, frigidos effugiamque Getas.
Interea noſtri quid agant, niſi triſte, libelli?
Tibia funeribus convenit iſta meis.
At poteras, inquis, meliùs mala ferre filendo,
Et tacitus caſus diſſimulare tuos:
Exigis ut nulli gemitus tormenta ſequantur,
Acceptoque gravi vulnere flere vetas.
Ipſe Perilleo Phalaris permiſit in ære:
Edere mugitus, & bovis ore queri.
Cùm Priami lacrymis offenſus non ſit Achilles;
Tu fletus inhibes, durior hoſte meos?
Cùm faceret Nioben orbam Latonia proles;
Non tamen & ſiccas juſſit habere genas.
Eſt aliquid, fatale malum per verba levare:

43 *Ut luſit*] As in former Time, it wrote amorous Verſes, he means his three Books of the *Art of Love*.

45 *Quod probet*] Which *Cæſar* himſelf ſhall commend.

Fama &c.] Not my Baniſhment intirely, but my Place being changed.

48 *Tibia*] That deadly [Funeral] Sound, *i.e.* this ſorrowful kind of Writing. For the Ancients uſed to have Pipers at their Funerals.

49 *Melius*] More moderately.

51 *Exigis*] You require that one who is tortured, ſhall not Sigh, which he conjectures to be impoſſible.

53 *Perilleo in ære*] In *Perillus*'s Brazen Bull. See *lib.* 3. *Eleg.* 11.

55 *Offenſus*] Was not offended, nay, being overcome with his Tears, he preſently reſtored *Hector*. See *Homer*'s *Iliad.* 24.

56 *Fletus inhibes*] Do you forbid me to Weep? An Argument from the *Major* to the *Minor*.

Hoſte] Than *Achilles* the Enemy of *Priamus*.

57 *Cum faceret*] When *Apollo* and *Diana* the Sons of *Latona*, had deprived *Niobe*, of her Children.

Nioben] *Niobe* was the Daughter of *Tantalus*, the Siſter of *Pelops*, and the Wife of *Amphion*, which had brought forth ſeven Sons and as many Daughters. Being proud of ſuch an Off-ſpring, ſhe boaſted, that ſhe was to be preferred before *Latona*, on account of the number of her Children, therefore *Latona* being provoked, commanded *Apollo* to ſlay the Sons, and *Diana* the Daughters of *Niobe*, who obeying their Mother, it happened that the ſame Time ſhe abounded in Children, and alſo was without them. See *Metam.* 6. *lib.* 1.

58 *Siccas*] Not wetted with Tears, *i. e.* She did not forbid her to Weep.

59 *Fatale*] To diminiſh, [aſſwage] the inevitable Calamity by Complaints.

Hoc querulam Progne, Halcyonenque facit. 60
Hoc erat in gelido quare Pæantius antro
Voce fatigaret Lemnia saxa suâ.
Strangulat inclusus dolor, atque cor æstuat intùs,
Cogitur & vires multiplicare suas.
Da veniam potiùs, vel totos tolle libellos: 65
Si mihi quod prodest, hoc tibi, lector, obest.
Sed nec obesse potest ulli, nec scripta fuerunt
Nostra, nisi auctori pernicioſa ſuo.
At mala ſunt, fateor: quis te mala ſumere cogit?
Aut quis deceptum ponere ſumpta vetat? 70

60 *Hoc*] For this Cauſe it is that *Progne* mitigates her Sorrow by her complaining Song. Who was the Daughter of *Pandion*, the King of *Athens*, and the Sister of *Philomel*, the Wife of *Tereus*, the King of *Thrace*, who having carried away *Philomel* from her Father, under Pretence of viſiting her Siſter, raviſhed her, and afterwards cut out her Tongue, *Progne* took it ſo heinouſly, that ſhe tore in pieces her Son *Itys*, and ſet him before his Father at a Banquet to be eaten. Which when *Tereus* came to know, being ſeized with Rage, he drew his Sword, and being about to kill his Wife, he beheld her tranſformed into a Swallow. It is a known Fable, in *Ovid Met.* 6. *Fab.* 6.

Halcyonemque] *Ceyx*, the Son of *Lucifer*, had to Wife *Halcyone*, from whom he being kept, he went to conſult *Apollo* concerning the State of his Kingdom; and was drowned in Shipwreck: and his Body being brought to his Wife, ſhe threw herſelf headlong into the Sea, and both of them were afterwards turned by the Commiſeration of *Thetis* and *Lucifer* into Sea Birds, called *Halcyones*. *Ovid* relates the Fable. *Met.* 11. *Fab.* 10.

61 *Pæantius*] *Philoctetes*, the Son of *Poeas*, who going along with the *Greeks* to the *Trojan* War, was wounded with a deadly poiſoned Arrow, becauſe contrary to his Oath he had ſhewn the *Greeks* the Sepulchre of *Hercules*: dure it, he was left in the Iſland *Lemnos*. See *Metam.* 13. *Fab.* 1. *v.* 45. and *Cicero* 2. *de Finibus*.

62 *Voce* &c.] With his Complaints and Lamentations.

Lemnia saxa] The Iſland *Lemnos*, dedicated to *Vulcan*.

63 *Strangulat*] Choaks the Man.

Inclusus] Being kept in, and unknown to any Body.

64 *Cogitur*] Sorrow it ſelf.

Multiplicare] To augment. For Grief makes Men eloquent.

65 *Da veniam*] For this reaſon you ſhould rather forgive me than condemn me, for writing ſorrowful Verſes.

Vel totos] Or put out of the Way, and not read theſe Books of my Sorrows.

66 *Si mihi*] If that which is for my Eaſe, *i. e.* to write melancholy Books, and ſo mitigate my Sorrows by Weeping.

Hoc] To write ſorrowful Things.

Obest] Hurts.

68 *Auctori*] To me *Ovid*, who am puniſhed for my amorous Writings.

69 *At*] He denies that theſe Writings do hurt any body; and anſwers this Objection. He owns indeed that they are evil, but no body was obliged to read them.

Mala sunt] They are not correct, unfiniſhed.

Quis] An Anſwer.

70 *Deceptum*] In that he believed that they were good when they were bad.

Ipſe nec emendo: ſed, ut hic deducta legantur,
Non ſunt illa ſuo barbariora loco.
Nec me Roma ſuis debet confetre Poetis:
Inter Sauromatas ingenioſus ero.
Denique nulla mihi captatur gloria, quæque
Ingenio ſtimulos ſubdere fama ſolet.
Nolumus aſſiduis animum tabeſcere curis:
Quæ tamen irrumpunt, quoque vetantur, eunt.
Cur ſcribam, docui: cur mittam, quæritis iſtos?
Vobiſcum cupio quolibet eſſe modo.

71 *Emendo*] I correct theſe.
Hic deducta] Compoſed in *Scythia* among the *Barbarians*. Aliter *hinc* i. e. ſent from *Scythia* to *Rome*.
72 *Non ſunt*] Yet they are not unworthy to be read, conſidering the Place.
73 *Conferre*] To compare.
75 *Nulla*] I don't write theſe Things for the ſake of gaining Glory.
76 *Stimulos*] To ſtimulate or excite Wit. Whence *lib. 4. de Ponto, Eleg. 2.*

Excitat auctor ſtudium, laudataque virtus
Creſcit, & immenſum gloria calcar habet.

77 *Nolumus*] I write that I may not be always poring on my Cares, and to divert anxious Thoughts. He gives another reaſon for his Writing.
Tabeſcere] To pine away.
78 *Quæ tamen*] Although I endeavour by writing to drive away the Thoughts of my Troubles, yet they will return upon me, whether I will or no.
Quoque &c.] And they come upon me, when I would not have them.
79 *Cur ſcribam*] I have given a reaſon for my writing ſorrowful Lines.
Mittam] To you.
Iſtos] Books.
80 *Quo libet modo*] By my Verſes, my Writings, ſince I cannot with my Body.

ELEGIA II.

The Poet writes to his Wife, and tells her that he is well in Body, but languiſhes in his Mind, and ſhews that his Grief is as great as it was at the firſt, when Auguſtus *ſent him into Baniſhment; and then he recounts the Inconveniences that he ſuffers without any End, and confeſſes he might have eſcaped them, had he been careful of his Welfare. For the Cauſe of his Exile is but ſmall, and the Clemency of Cæſar great, and exhorts her to go to him, and intreat for her Husband.*

EQuid ut è Ponto nova venit Epistola, palles?
Et tibi sollicitâ solvitur illa manu?
Pone metum, valeo: corpusque, quod antè laborum
Impatiens nobis, invalidumque fuit.
Sufficit, atque ipso vexatum induruit usu:
An magis infirmo non vacat esse mihi?
Mens tamen ægra jacet, nec tempore robora sumit,
Affectusque animi, qui fuit ante, manet,
Quæque morâ, spatioque suo coitura putavi,
Vulnera, non aliter, quàm modò facta, dolent.
Scilicet exiguis prodest annosa vetustas:
Grandibus accedunt tempore damna malis.
Pænè decem totis aluit Pœantius annis
Pestiferum tumido vulnus ab angue datum:
Telephus æternâ consumptus tabe periisset,
Si non, quæ nocuit, dextrâ tulisset opem.

1 *Nova*] Lately sent.

Palles] Thou art afraid, Paleness is a Sign of Fear.

2 *Sollicita manu*] Thou being sollicitous and anxious. An *Hypallage.*

Solvitur] It is opened.

5 *Sufficit*] Is well enough to bear Miseries.

Induruit] And is grown hardned, so as almost to have lost the Sense of them.

6 *An magis* &c.] Whether or no if my Body therefore be strong, because that is no more, whereby it should be infirm? Some read this without an Interrogation. *Et magis infirmo*, &c. It is not a Time for me to be more infirm and weak, because my Body having been enured to a great many Hardships, is grown accustomed to bear all Things.

8 *Affectusque*] My old Grief.

9 *Coitura*] Would be healed and consolidated.

11 *Exiguis*] To small Afflictions.

Prodest] Because they grow less by Time.

12 *Grandibus*] Great Afflictions, their Duration, and torment the Mind the more. So *Ad Philip 5. Omne malum nascens facile opprimitur, inveteratum fit plerumque robustus.*

Tempore] By the length or continuance of Time.

13 *Pœantius*] *Philoctetes* the Son of *Pœan.*

Decem annis] In which *Troy* was besieged by the *Greeks*, and at last demolished.

14 *Pestiferum*] An envenomed

Ab angue] The *Hydra*, with the Poison of which the Arrows of *Hercules* were envenomed. And *Philoctetes* going to the *Trojan* War along with the other *Greeks*, being bitten by a Serpent, was left in the Island *Lemnos* (where he remained for almost ten Years), and lying on the Ground, he shot Birds which flew in the Air with the Arrows, that he had receiv'd as a Present from *Hercules*, and so kept himself alive, See *Metam.* 13. *Fab.* 1.

15 *Æterna tabe*] By an incurable Wound.

16 *Dextrâ*] Of *Achilles.* See

Et mea, si facinus nullum commisimus, opto:
Vulnera qui fecit, facta levare velit:
Contentusque mei jam tandem parte doloris,
Exiguum pleno de mare demat aquæ.
Detrahet ut multum, multum restabit acerbi:
Parsque meæ pœnæ totius insta erit.
Littora quot conchas, quot amœna rosaria flores,
Quotque soporiferum grana papaver habet:
Sylva feras quot alit, quot piscibus unda natatur,
Quot tenerum pennis aera pulsat avis:
Tot premor adversis: quæ si comprendere coner,
Icariæ numerum dicere coner aquæ.
Utque vias casus, ut amara pericula Ponti,
Ut taceam strictas in mea fata manus:
Barbara me tellus, orbisque novissima magni
Sustinet, & sævo cinctas ab hoste locus.
Hinc ego trajicerer (neque enim mea culpa cruenta est)
Esset, quæ debet, si tibi cura mei.
Ille, Deus, benè quo Romana potentia nexa est,
Sæpè suo victor lenis in hoste fuit.
Quid dubitas? & tuta times? accede, rogaque:
Cæsare nil ingens mitius orbis habet.

17 *Si*] Because.

18 *Qui*] *Augustus.*

Facta] So *lib.* 1. *Eleg.* 1.

Namque ea vel nemo vel mihi qui vulnera fecit,
Solus Achilleo tollere more potest.

20 *Exiguum*] That he would take away a few from my many Sufferings.

Mare] After the ancient manner, for *Mari*, for the sake of Verse. So in *Ibis.*

Et summam Lybico de mare *carpet aquam.*

21 *Acerbi*] Of Adversity.

22 *Totius*] He shews that his Adversities were so great, that although some part of them should be taken away, it would not be perceived.

23 *Rosaria*] Gardens of Roses.

24 *Grana*] Grains of Seed.

26 *Quot*] As many as the Feathers of a Bird that flies in the Air.

27 *Tot*] With innumerable ones.

Comprendere] To comprehend in Words.

28 *Icariæ*] If I should attempt to number the Drops of the Sea. A *Synechdache.*

29 *Amara*] The sorrowful.

30 *Ut taceam*] Not to mention that my Companions attempted to murder me in my Passage.

Manus] The Swords.

31 *Novissima*] The last.

33 *Hinc*]-That I may be some whither else sent into Banishment by *Augustus.*

Cruenta] Capital in that I had killed any one, *i. e.* I am not banished for Man-slaughter.

35 *Ille Deus*] *Augustus.*

Nexa est] Is sustained, upheld. Cic. *Ei autem vito mors* [illegible] *cujus in vita nitebatur salus civitatis.*

37 *Deest*] To intreat him

Me miſerum! quid agam, ſi proxima quæque relinquunt?
Subtrahis & fracto tu quoque colla jugo?
Quò ferar? undè petam lapſis ſolatia rebus?
Anchora jam noſtram non tenet ulla ratem,
Viderit ipſe; ſacram, quamvis inviſus, ad aram
Confugiam, nullas ſummovet ara manus.

39 *Proxima*] My near Kindred or Relations.

40 *Subtrahis*] And you alſo forſake me in my Miſery. A Metaphor taken from Oxen.

42 *Anchora*] I have no Safeguard or Help, in a Ship without an Anchor, *i. e.* I have no Friend.

43 *Viderit ipſe*] *Cæſar* himſelf will take care of me, when I am forſaken by all beſides.

Inviſus] Odious.

Ad aram] I will betake my ſelf to my laſt Refuge, *i. e.* to *Cæſar*.

44 *Manus*] The Prayers of a Suppliant, *i. e.* no body is ſo miſerable but he may be admitted to an Altar.

ELEGIA III.

Ovid *ſpeaks to* Cæſar, *that he would now be favourable to him.*

Alloquar en abſens abſentia numina ſupplex,
Si fas eſt homini cum Jove poſſe loqui.
Arbiter imperii, quo certum eſt ſoſpite cunctos
Auſoniæ curam gentis habere Deos:
O decus, ô patriæ per te florentis imago!
O vir non ipſo, quem regis, orbe minor!
Sic habites terras & te deſideret æther!
Sic ad pacta tibi ſidera tardus eas!

1 *Abſentia numina*] Abſent *Auguſtus*.

2 *Cum Jove*] To a God, *i. e.* a private Man to a Prince.

3 *Arbiter*] Governour and Ruler of the World and the City, an Apoſtrophe to *Auguſtus*, by which he entreats him that his Afflictions might be mitigated, by changing the Place of his Exile.

Quo ſoſpite] Who being alive, [ſafe].

4 *Auſoniæ*] Of the Auſonians, of

6 *O vir*] To be valued at ſo great a rate, as the whole World it ſelf, equal to the Orb.

7 *Sic* &c.] Being about to petition for a milder Place of Baniſhment from this God, he firſt wiſhes him a long Life, and then a heavenly Seat.

Deſideret] May wait for, long for.

8 *Ad pacta*] Mayſt thou depart late from us to the Heaven that is promiſed thee. *Hor. lib.* 1. *Od.* 2.

Parce precor, minimamque tuo de fulmine partem
Deme: satis pœnæ, quod superabit, erit.
Ira quidem moderata tua est: vitamque dedisti:
Nec mihi jus civis, nec mihi nomen abest.
Nec mea concessa est aliis fortuna: nec exul
Edicti verbis nominor ipse tui.
Omniaque hæc timui, quoniam meruisse videbar:
Sed tua peccato lenior ira meo est.
Arva relegatum jussisti visere Ponti,
Et Scythicum profugâ scindere puppe fretum.
Jussus ad Euxini deformia littora veni
Æquoris, hæc gelido terra sub axe jacet.
Nec me tam cruciat nunquam sinè frigore cœlum,
Glebaque canenti semper obusta gelu;
Nesciaque est vocis quòd barbara lingua Latinæ,
Grajaque quòd Getico mista loquela sono est;
Quàm quòd finitimo cinctus premor undique Marte,
Vixque brevis tutum murus ab hoste facit.
Pax tamen interdùm est; pacis fiducia nunquam:
Sic hic nunc patitur, nunc timet arma, locus
Hinc ego dùm muter, vel me Zanclæa Charybdis

Serius in cœlum redeas diuque
Lætus interfis populo Quirini.

9 *Tua de*] Of thy Anger and Punishment of me.

10 *Superabit*] Will remain.

12 *Civis*] That a Citizen of *Rome* uses.

Nec mihi] I had the Right and Name of a Citizen: because I am called a *Roman* Citizen.

13 *Nec mea*] Nor hast thou taken my Estate from me, and given it to others as is usually done to those that are banished.

Nec exul] But relegated, sent away. See *lib.* 2. *ver.* 137.

15 *Omnia*] Banishment, Privation of the Right of a Citizen of my Estate, *&c.*

17 *Arva*] Places nigh to *Pontus.*

18 *Scindere*] To sail. *Aliter findere.*

19 *Deformia*] The nasty, desert, uncultivated Shores. *Littus* is properly of the Sea, and *ripa* of a River, but sometimes whatsoever is next the Water is call'd *Littus.*

20 *Gelido*] Under the North Pole.

21 *Nunquam* &c.] A very cold Climate.

22 *Canenti*] Which covers the Ground with a sort of hoary Hardness.

Obusta] Hard.

23 *Latinæ*] *Linguæ.*

24 *Grajaque*] Because of the *Grecian* Colony carried thither.

25 *Marte*] With War.

26 *Brevis*] Low, not high.

27 *Pax* &c.] There is a Cessation of Arms sometimes, the Enemies do not always fight.

Pacis &c.] The Peace is never secure, we are always in fear of an Assault.

28 *Arma*] The Enemies.

29 *Dum muter*] If I may be recalled.

Vel me &c.] If he may but only have a safer Place, he does not refuse the most rugged and dangerous.

Zanclea] In *Zancle* a City near

Devoret, atque suis ad Styga mittat aquis: 30
Vel rapidæ flammis urat patienter in Ætnæ:
Vel freta Leucadii mittar in alta Dei.
Quod petimus, pœna est (nequè enim miser esse recuso)
Sed precor, ut possim tutius esse miser.

cilian Sea; infamous for Shipwrecks.

30 *Devoret*] May swallow up.

Ad styga] To the bottom; *Charybdis* is said to draw Ships into the bottom; *Styx*, is an infernal River, into which the Dead are said to pass

31 *Rapidæ Ætnæ*] *Ætna* is a Mountain of *Sicily* that continually burns, and sometimes throws out Balls of Fire a great way, and the Cause of *Ætna's* vomiting out Flames; *Justin* teaches in his fourth Book as follows; *the Earth of* Sicily *is light and brittle, and so penetrable* [perforated] *with certain Caverns and Pipes, that in a manner it lies quite open to the Blasts of Wind, and also the admirable Matter of it is apt to generate and feed Flames, because it is reported to be compacted on the inside with Layers of Sulphur and Bitumen*; whence it *proceeds, that the Air struggling with the Fire in the Bowels of it oftentimes, and in many Places it belches out, sometimes Flames, and sometimes Smoak. And thence it proceeds that Ætna has been burning for so many Ages, and when a stronger Wind blows into the breathing Holes of the Caverns of it, it throws out Mountains of Sand.*

32 *Vel freta*] Or let me cast down from high Rocks into the *Leucadian* Sea.

Leucadii Dei] Of *Apollo*, who was worshipped in *Leucadia*.

33 *Petimus*] So to perish.

34 *Tutius*] In a safer Place.

ELEGIA IV.

Ovid *complains that when the Festival of* Bacchus *was celebrated by other Poets, he could not be among them as he used to be, and admires that he is the only Person of his Worshippers that he has not sent Aid to. And last of all, he prays him, and the Poets his Consorts, to get a Grant for his return from* Cæsar.

ILLA

ILLA dies hæc eſt, quâ te celebrare Poetæ,
Si modò non fallunt tempora, Bacche, ſolent:
Feſtaque odoratis innectunt tempora ſertis,
Et dicunt laudes ad tua vina tuas.
Inter quos memini, dum me mea fata ſinebant,
Non inviſa tibi pars ego ſæpè fui:
Quem nunc ſuppoſitum ſtellis Erymanthidos Urſæ
Juncta tenet crudis Sarmatis ora Getis.
Quique priùs mollem, vacuamque laboribus egi
In ſtudiis vitam, Pieridumque choro;
Nunc procul à patriâ Geticis circumſonor armis,
Multa priùs pelago, multâque paſſus humo.
Sive mihi caſus, ſive hoc dedit ira Deorum,
Nubila naſcenti ſeu mihi Parca fuit:
Tu tamen è ſacris hederæ cultoribus unum
Numine debueras ſuſtinuiſſe tuo.
An dominæ fati quicquid cecinêre ſorores,
Omne ſub arbitrio deſinit eſſe Dei?

1 *Quâ*] The *Bacchanalia* or Feaſts of *Bacchus* were celebrated on the fifteenth of the *Calends* of *April*, *i. e.* on the ſixteenth Day of *March*, concerning the Rites of *Bacchus*, read *Ovid Faſti* 3. 13.

2 *Si modo*] If I am not miſtaken as to the Time.

3 *Odoratis*] The Poets adorn their Heads with Garlands of ſweet ſmelling Herbs, in celebrating thy Feſtival.

4 *Laudes*] Thy Hymns.

Tua vina] Invented by thee.

Ad] *i. e.* while they are drinking.

5 *Quos*] Poets.

Dum &c.] Before I was baniſhed by *Auguſtus*. *Virg.*

Dum fata Deuſque ſinebant.

6 *Pars ego*] Aliter. *Pars ego prima*, i. e. the chief.

7 *Erymanthidos*] *Arcadian* ſo called of *Erymanthus* a Mountain of *Arcadia*.

8 *Juncta*] Joined to the grim-looking, and cruel *Getes*.

9 *Mollem*] A delicate, [effeminate.

10 *Pieridum*] Of the *Muſes*.

12 *Multa*] *Adverſa*.

Pelago] By Sea.

Humo] By Land.

13 *Caſus*] A certain Fortune, *i. e.* by ſome Hap, or the Anger of the Gods, or whether ſo many Afflictions happened to me by the Fates.

14 *Nubila*] Angry.

Parca] The *Parcæ* are three Goddeſſes, having the Power over human Life.

15 *Tu*] O *Bacchus*

16 *Suſtinuiſſe*] To have upheld and defended.

17 *Dominæ ſorores*] The three *Parcæ*, *Lacheſis*, *Atropos* and *Clotho*, which preſided over the *Fates*, *i. e.* who diſpoſe all Things in human Life according to their Will.

Cecinêre] They have diſpoſed.

18 *Sub arbitrio*] Under the Will of the Gods. For they were of Opinion that the Gods themſelves could not alter the *Fates*. Whence comes this Saying, *Fato ſtat Jupiter ipſe*.

Ipſe quoque ætherеas meritis invectus es arces,
Quò non exiguo facta labore via eſt.
Nec patria eſt habitata tibi, ſed aduſque nivoſum
Strymona veniſti, Marticolamque Getеn:
Perſidaque, & lato ſpatiantem flumine Gangem,
Et quaſcunque bibit decolor Indus aquas.
Scilicet hanc legem nentes fatalia Parcæ
Stamina bis genito bis cecinêre tibi.
Me quoque, ſi fas eſt exemplis ire Deorum,
Ferrea ſors vitæ difficiliſque premit:
Iſſo nec meliùs cecidi, quem magna locutum
Reppulit à Thebis Juppiter igne ſuo.
Ut tamen audiſti percuſſum fulmine vatem:
Admonitis noſtris condoluiſſe potes.

19 *Ipſe*] Thou *Bacchus*. He proves by the Example of *Bacchus*, that the *Fates* are not at the Diſpoſal of the Gods, in that he after his great Labours aſcended into Heaven.

20 *Quò*] Unto which Place, *i.e.* to the æthereal Palaces, thou madeſt thy way with great Labours.

21 *Nec patria*] And didſt not always ſit quiet in thy Country *Thebes*.

22 *Strymona*] *Strymon* is a River on the Confines of *Thrace*; where by reaſon of heat, the *Cranes* generally make their Haunt: whence *Virgil* calls them *Strymoneas*.

Marticolamque] The *Getes* or *Thracians* worſhipping, *i. e.* honouring *Mars*, i. e. warlike.

23 *Perſidaque*] *Perſia* is a Country of *Aſia*. See *Curtius* lib. 5. 7.

Spatiantem] Flowing.

Gangem] Is a River of *India*, the largeſt of all Rivers. See *Curt.* 8, 9.

24 *Decolor Indus*] A black People of *India*, and of a bad colour, by reaſon of the too great heat of the Sun. He relates that *India* was conquered by *Bacchus*. *Metam.* 3. *Fab.* 5.

Tibi victus ad uſque Decolor, extremoque cingitur India Gange.

25 *Nentes*] The Parcæ ſpinning, or by ſpinning diſpoſing the Fates of Men.

26 *Bis genito*] Becauſe he firſt came out of the Womb of *Semele*, and after that out of *Jupiter's* Thigh. *Meſſim.* 3. *Fab.* 3. Hence call'd *Bimater* and διθύραμβος.

Bis cecinêre] Becauſe the *Fates* were concerned in diſpoſing his Nativity, therefore he being twice born, his Fates were to be twice diſpoſed.

27 *Me quoque*] As though he had ſaid, O *Bacchus!* as thou wert ſubject to the *Fates*, ſo as to take a Progreſs through the World, ſo in like manner they have ordered for me this hard Condition of Life.

Exemplis] To mention any thing with Gods.

28 *Ferrea*] A hard painful Condition of Life.

29 *Meliùs*] More lightly.

Quem] He means *Capaneus*, of which I have ſpoken in *lib.* 11.

Magna] Speaking proud Things, boaſting of him, vaunting in Words.

30 *Igne*] Thunderbolt.

31 *Fulmine*] The Anger of *Auguſtus*.

Vatem] I your Poet.

32 *Admonitis*] Aliter, *Admonita*

Et potes, aſpiciens circum tua ſacra Poetas,
Neſcio quis noſtri, dicere, cultor abeſt.
Fer bone Liber opem, ſic altera degravet ulmum
Vitis, & incluſo plena ſit uva mero:
Sic tibi cum Bacchis Satyrorum gnava juventus
Adſit, & attonito non taceare ſono:
Oſſa bipenniferi ſic ſint malè preſſa Lycurgi:
Impia nec pœnâ Pentheos umbra vacet:
Sit micet æternùm, vicinaque ſidera vincat
Conjugis in cœlo clara corona tuæ.
Hùc ades, & caſus releves pulcherrime noſtros:
Unum de numero me, memor, eſſe tuo.
Sunt Diis inter ſe commercia: flectere tenta
Cæſareum numen numine, Bacche, tuo.

who was burnt with *Jupiter's* Thunderbolt, as the Poet was laid proſtrate by the Anger of *Auguſtus*.

35 *Liber*] O *Bacchus*.

Altera] The ſecond; for ſometimes two or more Vines were ſupported by one Elm, *alter, altam*, that it may refer to *ulmum*.

Degravet] Should very much burden, or make very heavy by its Weight, *i. e.* may it be like as a great plenty of Grapes in thy Vines, encompaſſing an Elm.

36 *Incluſo mero*] The Wine being hid on the inſide. He ſays this becauſe he diſcovered the uſe of Wine to Mankind.

37 *Bacchis*] With thy Women, for they relate that *Bacchus* in his Army led a Company of Women armed with Javelins, with Vine Branches twined round them.

Satyrorum] Alſo the *Satyrs* were the Companions of *Bacchus*, who diverted him with Dances and Tragedies. *Satyrs* are a very ſwift Animal in the ſultry Mountains of *India*, four footed, yet running erect in a human Shape, and ſo ſwift, that unleſs they are old or ſick, there is no catching them.

38 *Attonito*] With a furious [mad] Sound of thoſe that are frantick in thy Solemnities. So *Sonuerunt tympana toto litore, & attonita tympana pulſa manu.*

Non taceare] And thou ſhalt be celebrated with Sacrifices, in which all Places ſhall ring with the ſound of Cymbals and Drums, and the Shouts of Men.

39 *Bipenniferi Lycurgi*] *Lycurgus* was King of *Thrace*, who while in Contempt of *Bacchus*, he cut down Vines, he cut off his Legs with the Scythe. Whence he is called *bipennifer*. *Ovid Metam.* 3.

Penthea tu venerande, bipennifer unque Lycurgum
Sacrilegos mactas. vid. *Faſti* 3.

Preſſa] Hurt.

40 *Pentheos*] The Soul of *Pentheus*. *Agave* the Mother ſlew *Penthens*, contemning the ſacred Rites of *Bacchus*, and forbidding them to be celebrated at *Thebes*. See *Metam.* 3.

41 *Micet*] With Brightneſs.

42 *Conjugis*] Of thy Wife *Ariadne*.

Clara &c.] *Bacchus* married *Ariadne*, left by *Theſeus* in the Iſle *Naxos*, and that ſhe might be ennobled by a Star, *Bacchus* took her Crown and tranſlated it to Heaven. *Faſt.* 3. 19. *Metam.* 8. 2.

44 *Unum*] That I am one of thy Poets.

45 *Commercia*] Many Things

Vos quoque consortes studii, pia turba, Poetæ,
Hæc eadem sumpto quisque rogate mero.
Atque aliquis vestrum, Nasonis nomine dicto,
Deponat lacrymis pocula mista suis.
Admonituque mei, cùm circumspexerit omnes,
Dicat, Ubi est nostri pars modò Naso chori?
Adque ita, si vestrum merui candore favorem,
Nullaque judicio litera læsa meo est:
Si, Veterum dignè veneror cùm scripta virorum,
Proxima non illis esse minora reor:
Sic igitur dextro faciatis Apolline carmen:
Quod licet, inter vos nomen habete meum.

47 *Pia turba*] Because the sacred Poets are a sort of Priests of the *Muse*.

48 *Rogate*] *Bacchus*.

Mero] When you make Libations.

50 *Deponat*] It pleases *Bacchus*.

53 *Candore*] By my Sincerity or Integrity.

54 *Nullaque*] And if I have never made Remarks, or censured the Verses of none of you.

56 *Proxima*] If I think the Verses lately published by you, not inferior to those of the Ancients.

57 *Dextro*] Propitious, favouring.

Apolline] The God of Poets.

58 *Inter vos*] Let me be among you by Name only, since I can't with my Body, by reason of *Augustus*, i. e. remember me.

ELEGIA V.

Ovid *brings in his Epistle, as arrived from the* Euxine *Shore at* Rome, *and commending his Friend's Fidelity, and in the last place he entreats him constantly to defend him.*

Littore ab Euxino Nasonis epistola veni,
Lassaque facta mari, lassaque facta viâ.
Qui mihi flens dixit, Tu, cui licet, aspice Romam:
Heu quanto melior sors tua sorte meâ est!
Flens quoque me scripsit, nec quâ signabar, ad os est
Ante, sed ad madidas gemma relata genas.

1 *Nasonis*] The Epistle of me *Ovid*.

Veni] To *Rome*.

3 *Qui*] *Ovid*.

Cui] To which Epistle there is hery; for the Mouth of that is from Exile as I am.

dition. So *Horat*.

Quid sit Mecenas, ut nemo quam sibi sortem,
Seu ratio dederit, seu sors objecerit, illa contentus vivat.

Ovid makes use of this Verse *Fast*. 4. and *l*. 1. *Amor*. *Eleg*. 6.

Triſtitiæ cauſam ſi quis cognoſcere quærit,
Oſtendi Solem poſtulat ille ſibi.
Nec frondem in ſylvis, nec aperto mollia prato
Gramina, nec pleno flumine cernit aquas.
Quid Priamus doleat, mirabitur Hectore rapto:
Quid-ve Philoctetes ictus ab angue gemat.
Dii facerent utinam talis ſtatus eſſet in illo:
Ut non triſtitiæ cauſa dolenda foret,
Fert tamen, ut debet, caſus patienter amaros:
More nec indomiti fræna recuſat equi.
Nec fore perpetuam ſperat ſibi numinis iram,
Conſcius in culpâ non ſcelus eſſe ſuâ.
Sæpe refert, ſit quanta Dei clementia: cujus
Se quoque in exemplis annumerare ſolet.
Nam quod opes teneat patrias, quod nomina civis,
Denique quod vivat munus habere Dei.
Te tamen, ô (ſi quid credis mihi) carior illi
Omnibus, in toto pectore ſemper habet.
Teque Menœtiaden, te qui comitatus Oreſtem,
Te vocat Ægiden, Euryalumque ſuum.
Nec patriam magis ille ſuam deſiderat, & quæ
Plurima cum patriâ ſenſit abeſſe ſuâ;

Gems uſed to be wetted with Spittle or the moiſture of the Tongue; that the Figure might be more eaſily impreſſed upon the dry Paper; but becauſe he was weeping, the Poet wetted his with his Tears.

8 *Oſtendi*] He bids thoſe Things that are moſt plain to be ſeen, *q. d.* he is blind that can't ſee the cauſe of my Sorrow.

11 *Quid Priamus*] For what? Why?

Mirabitur] He will admire, who ſees *Priamus* mourning for the Death of *Hector*, and ſeek the cauſe of his Mourning, by which Words he intimates, that he does juſt ſo, who ſees the cauſe of his Sorrow, and yet Inquires concerning it.

12 *Ab angue*] Wounded with an Arrow dambed with the Venom of the *Hydra*.

13 *In illo*] *Ovid.*

16 *Indomiti*] Of an unbroken, [headſtrong].

17 *Numinis*] Of *Auguſtus*.

19 *Refert*] *Ovid* relates.

Dei] Of *Auguſtus*'s own ſelf.

20 *Annumerare*] He alſo uſed to be one of them to whom *Auguſtus* was kind.

22 *Munus*] Sc. he relates.

23 *Illi*] Sc. *Naſoni*, ſive *Ovidio*.

24 *Omnibus*] Sc. *Amicis*.

Pectora] i. e. he loves none ſo well.

25 *Menœtiaden*] Very friendly, as *Menœtius* the Son of *Patrocles* was to *Achilles*. See *Homer Iliad.* 23.

Te] And he has a Love for you equal to that of *Pylades* for *Oreſtes*.

26 *Ægiden*] *Theſeus* the Son of *Ægeus*, the Friend of *Pirithous*.

Euryalus] He has the ſame Love for you that *Niſus* had for *Euryalus*.

Quàm vultus, oculosque tuos, ô dulcior illo
Melle, quod in ceris Attica penit apis!
Sæpè etiam mœrens tempus reminiscitur illud,
Quod non prævertum morte fuisse dolet.
Cùmque alii fugerent subitæ contagia cladis,
Nec vellent ictæ limen adire domus;
Te sibi cum paucis meminit mansisse fidelem,
Si paucos aliquis tres-ve duos-ve vocat.
Quamvis attonitus, sensit tamen omnia, nec te
Se minùs adversis indoluisse suis.
Verba soler, vultumque tuum, gemitusque referre,
Et, te flente, suos demaduisse sinus:
Quam sibi præstiteris, quâ conscius amicum
Sis ope, solandus cùm simul ipse fores.
Pro quibus affirmat sore se memoremque piumque,
Sive diem videat, sivè tegatur humo.
Per caput ipse suum solitus jurare, tuumque,
Quod scio non illi vilius esse suo.
Plena tot & tantis referetur gratia factis,
Nec sinet ille tuos littus arare boves.
Fac modò constanter profugum tueare: quod ille,
Qui benè te novit, non rogat, ipsa rogo.

veniences as his Wife, Estate and other Things of that kind.

30 *Attica*] *Hymettus* is a Mountain in the Country of *Attica*, which is always covered with Flowers, hence it produces the best Honey, that excells all for Goodness.

31 *Tempus*] In which you liv'd together.

33 *Alii*] Companions.

Subitæ] The Consternation of the sudden Exile.

34 *Ictæ domus*] Of the House of *Ovid*, struck by the Anger of *Augustus*.

37 *Attonitus*) Astonished, put into a Consternation.

Sensit] Yet knew all Friends.

38 *Se.*] Than *Ovid* himself.

40 *Demaduisse*] To have wetted very much with Tears.

41 *Quam*] Sc. *opem*.

Solandus] To be comforted, because thou grievedst as much as *Ovid* himself, thou wast so concern'd at his Misfortune.

44 *Sive diem*] Whether he is alive.

45 *Per caput*] As the most excellent Thing; a Custom borrow'd of the *Greeks*.

Jurare paratis per caput alterius, Juv. Sat. 6. So *Ascanius* in *Virg. Æn.* 9. *v.* 300.

Per caput hoc juro, per quod pater ante solebat, &c.

48 *Nec sinet*] Nor will it permit thee to have bestow'd this Kindness in vain. For he, *littus arat*, who loses his Labour, and labours in vain. So in another place:

Non profecturus littora bobus aras,

50 *Qui bene*] Who knows that you do that sufficiently.

Ipsa] I the Epistle beg it. For *Ovid* always spake in the Person of the Letter.

ELEGIA VI.

He exhorts himself to keep his Wifes Birth-day: for whom he prays good Things, and praises the Day that produced her of so accomplished Manners. And though she was worthy of a better Fortune, yet he exhorts her to bear all Things cheerfully: for that her Virtue could not be thoroughly seen, but in a Time of Adversity. And lastly, he prays to the Gods, that if they would not spare him, they would at least forgive his innocent Wife.

ANNUS assuetum dominæ natalis honorem
Exigit: ite manus ad mea sacra meæ.
Sic quondam festum Laertius egerat heros,
Forsan in extremo conjugis orbe diem.
Lingua favens adsit nostrorum oblita malorum,
Quæ (puto) dedidicit jam bona verba loqui:
Quæque semel toto vestis mihi sumitur anno,
Sumatur fatis discolor alba meis.
Araque gramineo viridis de cespite fiat,
Et velet tepidos nexa corona focos,
Da mihi thura, puer, pingues facientia flammas,

1 *Dominæ*] Of my Wife.
2 *Exigit*] Claims, requires.
Ite manus] Do sacrifice.
Ad mea] To my Poetry.
3 *Laertius*] *Ulysses* the Son of *Laertes*.
Egerat] He celebrated in his Wandrings.
4 *Diem*] The Birth-day of his Wife *Penelope*.
5 *Favens*] My Tongue being prompt to speak good Words.
6 *Dedidicit*] For want of use of speaking Latin, perhaps I shall not be able ευφημιζειν.
Bona verba] Joyful and well wishing Words, which the Ancients used on Birth-days. *Tibul.*
Dicamus bona verba venit natalis ad aras
Quisquis ades lingua vir mulierque fave.
7 *Quæque*] The Order is. *Et* trary, and as it were of a bad colour, and disagreeable, because it ought to be black and Mourning, *meis natis*, for my Fates are black and unhappy, which *Semel* only on my Birth-day, *sumitur mihi*, i.e. by me, *toto anno sumatur*.
9 *Araque*] Those that celebrated the Birth-day to the *Genius*, erected an Altar which they adorned with Garlands of Flowers, and the Women sacrificed to *Juno*.
10 *Velet*] Let it cover.
11 *Thura*] Let Frankincense and other Odours be used on that Day. *Tibul.*
Urantur pro thura, focis manantia odores
Quos tener a terrâ divite mittit Arabs.
Puer] The Minister [Servant.]
Pingues flammas] Of the wild

Quodque pio fuſum ſtridat in igne merum.
Optime natalis, quamvis procul abſumus, opto,
Candidus hùc venias, diſſimiliſque meo.
Si quod & infabat dominæ miſerabile vulnus,
Sit perfuncta meis tempus in omne malis.
Quæque gravi nuper pluſquam quaſſata procellâ eſt,
Quod ſupereſt, tutum per mare navis eat.
Illa domûs, natâque ſuâ, patriâque fruatur:
Erepta hæc uni ſit ſatis eſſe mihi.
Quatenùs & non eſt in caro conjuge felix,
Pars vitæ triſti cætera nube vacet:
Vivat, ametque virum, quoniam ſic cogitur, abſens,
Conſumatque annos, ſed diuturna ſuos:
Adjicerem & noſtros: ſed ne contagia fati
Corrumpant timeo, quos agit ipſa, mei.
Nil homini certum eſt: fieri quis poſſe putaret,
Ut facerem in mediis hæc ego ſacra Getis?
Aſpice ut aura tumens fumoſe thure coortos
In partes Italas & loca dextra ferat.

12 *Fuſum*] To the Genius of the Wafers.

14 *Candidus*] Joyful, happy.

15 *Si quod* &c.] Now follow the good Things that he wiſhes to his Wife, and firſt of all, if any new Grief is ready to affect her on account of any new Calamity of her Husband, that ſhe may not be ſenſible of it.

Miſerabile] Grief.

16 *Sit perfuncta*] This Verb requires an Ablative Caſe from the preceeding *miſerabili vulnere* and *meis malis*, and ſignifies the Inſtrument; and the Senſe is for ever, let her lay aſide this miſerable Wound becauſe of my Fall, and let her be as to it, as one that has in a Senſe th roughly perform'd her Duty [or her Fate].

17. *Quæque*] Which lately was miſerable. *Allegorically.*

19 *Natâque*] Her Daughter *Perilla.*

21 *Quatenus*] As far as [as much as] I render her unhappy.

In caro] In me her dear Huſband.

22 *Pars vitæ*] May the reſt of the Courſe of the Life of my Wife be free from all Misfortunes and Adverſities.

24 *Conſumatque*] And may ſhe have a long Life.

25 *Adjicerem*] I would pray that my Years might be added to hers.

Sed ne contagia] But I am afraid that my unhappy Fates ſhould marr the Felicity of my Wife.

26 *Quos agit*] The Years of my Wife.

27 *Nil homini*] There is nothing in human Life, that any one can depend upon, and truſt to as certain and unchangeable.

28 *Sacra*] Sc. *Natalitia.*

29 *Aura*] The Wind.

30 *In partes*] Towards *Italy*, which is on the Right-Hand.

Senſus ineſt igitur nebulis, quas exigit ignis?
Conſilium fugiunt cætera pænè meum.
Conſilio commune ſacrum cùm fiat in arâ
Fratribus, alternâ qui periêre manu.
Ipſa ſibi diſcors, tanquam mandetur ab illis,
Scinditur in partes atra favilla duas.
Hoc (memini) quondam fieri non poſſe loquebar,
Et me Battiades judice falſus erat,
Omnia nunc credo, cùm tu non ſtultus ab Arcto
Terga vapor dederis, Auſoniamque petas.
Hæc ergo lux eſt: qui ſi non orta fuiſſet;
Nulla fuit miſero feſta videnda mihi.
Edidit hæc mores illis heroibus æquos,

31 *Senſus*] Therefore there is Underſtanding [Senſe] in the Smoak, for the Smoak ſeems to foreknow Things to come.

Exigit] It ſends out, and drives from it ſelf, *Sc.* my happy meeting with my Wife.

32 *Conſilium*] My Deliberation, becauſe they do not portend Happineſs to me, as I did believe; or they are not to my Mind.

Cætera] The reſt of the Signs.

33 *Conſilio*] With certain Counſel [deſign] not by hap or chance were the funeral Rites perform'd to the Brethren, who have changed, *&c.* By this Example he ſhews that there was Senſe in the Fire, in performing theſe ſacred Rites.

Arâ] In the funeral Fire.

34 *Fratribus*] *Eteocles* and *Polynice*, Sons of *Oedipus* King of *Thebes*.

Alterna] Who killed the one the other.

35 *Ipſa*] When the Corps of *Polynices* was ſet on the funeral Pile of *Etocles*, the Flame or Smoak divided it ſelf, as though they had enjoined ſo to be ſeparated, or as if it felt their Diſagreement.

36 *Atra*] The ſorrowful or encompaſſed with black Smoak.

37 *Hoc memini*] How the Flame, as though it had been ſenſible, was cut into two parts.

38 *Battiades*] *Callimachus* the Poet who wrote this, *Sc.* of the Flame dividing it ſelf into two parts, at the funeral Rites of *Eteocles* and *Polynices*.

39 *Non ſimultus*] Prudently. *Aliter. Conſultus.*

Ab arcto] From the North *Aliter ab alto*, i. e, from the Air, but the firſt reading is the beſt.

40 *Terga dederis*] Fleddeſt towards *Italy*, where my Wife is, and didſt not ſtay where I was, or portendedſt any good to me.

41 *Hæc ergo*] This is therefore the Birth-Day.

42 *Nulla feſta*] No joyful Day.

Videnda] Becauſe if my Wife had not been born on this Day, I had not celebrated it, and I had never ſeen any Feſtival-Day in this Country.

43 *Hæc*] The Day.

Heroibus] For *Heroidibus per Syncopen*, i. e. to thoſe famous and illuſtrious Women, or an *Enallage* of the Maſculine Gender for the Feminine; or it is to be conſtrued with the word *mores*, that it may be *hæc edidit mores, æquos illis heroibus mores*, ſc. for *heroicis*, or *heroidum moribus*. He ſays this Day produced my Wife ſo well accompliſhed in Manners, as thoſe renowned and illuſtrious Women *Andromache* and *Penelope* were.

Quis erat Eetion, Icariusque pater.
Nata pudicitia est secum, probitasque, fidesque:
At non sunt istâ gaudia nata die:
Sed labor, & curæ, fortunaque moribus impar,
Justaque de viduo pænè querela toro.
Scilicet adversis probitas exercita rebus,
Tristi materiam tempore laudis habet.
Si nihil infesti durus vidisset Ulysses,
Penelope felix, sed sine laude foret.
Victor Echionias si vir penetrasset in arces,
Forsitan Evadnen vix sua nosset humus.
Cùm Peliâ genitæ tot sint, cur nobilis una est?
Nempe fuit misero nupta quod una viro.
Effice ut Iliacas tangat prior alter arenas,
Laodamia nihil, cur referatur, erit.
Et tua, quod malles, pietas ignota maneret,
Implerent venti si mea vela sui.
Di tamen, & Cæsar Diis accessure sed olim,

44 *Ection*] The Father of *Andromache*.

Icariusque] The Father of *Penelope*.

45 *Secum*] When my Wife was born.

47 *Impar*] Unworthy.

48 *Justaque pane*] As though it were just, for she as it were justly complains, because she is a Widow by reason of me.

49 *Exercita*] Tryed: because Probity shines out clear in Adversity, and obtains Fame by it. And here he refutes all those Things which he had enumerated as Infelicities.

51 *Infessi*] Of Adversity.

52 *Sine laude*] Of Chastity, which she preserved while her Husband was absent twenty Years, and patiently waited for his coming home, *i. e.* her Chastity would have been unknown.

53 *Victor*] *Capaneus*.

Echionias arces] The *Theban* for *Echion* was one of the Companions of *Cadmus*, who with him built *Thebes*. See *Metam.* 3.

54 *Evadnen*] The Wife of *Capaneus* to have been slain in the *Theban* War, in ascending the Walls on a Scaling-Ladder with great Fury, from too great Love of her Husband, she threw her self into his funeral Fire. See *lib.* 4. and *de Arte* 3.

Humus] Her Country.

55 *Una*] *Alceste*, who offered her self to Death for her Husband *Admetus*. See *lib.* 4. 6. 1. *Serv.* on *lib.* 4. *Æn.* v. 694.

56 *Viro*] To her Husband *Admetus*.

57 *Ut alter*] That another had set his Foot on the *Trojan* Shore before *Protesilaus*. For *Protesilaus* who first landed on the *Trojan* Shore, and was the first of the *Greeks* who was slain, was the Husband of *Laodamia*. See *Epist. Heroid.* 13. v. 47.

Referatur] i. e. it should be told that she died in her Husbands Arms.

60 *Implerent*] If my Affairs had been prosperous. It is a Metaphor taken from Sailors.

61 *Diis*] O! thou who art to

Æquarint Pylios cùm tua facta dies,
Non mihi, qui pœnam fateor meruiſſe, ſed illi
Parcite, quæ nullo digna dolore dolet.

62 *Pylios*] Of *Neſtor*, ſo called of his Country *Pylos*, who is ſaid to have lived three hundred Years.

63 *Illi*] Pardon you my Wife.

ELEGIA VI.

He complains that he was forſaken by his Friend, and exhorts him that he would conſtantly perſevere in the Friendſhip which he had formerly cultivated.

TU quoque noſtrarum quondam fiducia rerum,
Qui mihi confugium, qui mihi portus eras:
Tu quoque ſuſcepti curam dimittis amici,
Officiique pium tam citò ponis onus?
Sarcina ſum, fateor: quam ſi nunc tempore noſtro
Depoſiturus eras, non ſubeunda fuit.
Fluctibus in mediis navem, Palinure, relinquis?
Ne fuge, ne-ve tuâ ſit minor arte fides.
Nunquid Achilleos dura inter prælia fidi
Deſeruit levitas Automedontis equos?
Quem ſemel accepit, nunquam Podalirius ægro
Promiſſam medicæ non tulit artis opem.
Turpiùs ejicitur, quàm non admittitur, hoſpes:

3 *Suſcepti*] Whoſe Cauſe you have taken upon you.

4 *Ponis*] Thou layſt aſide.

5 *Sarcina*] I am a Burden, and a Trouble to you.

6 *Subeunda*] To have been meddled with.

7 *Palinure*] O my Friend! like to *Palinurus* the Pilot, who forſakeſt thy Friend, as he did the Ship in the middle of her Voyage. For *Palinurus* was waſh'd over Board out of *Æneas's* Ship. See *Æn. 5. v. 355.*

8 *Ne-ve* &c.] Let not your Service be leſs than your Fidelity to me, or do not forſake my Cauſe, nor let your Will be leſs than your

10 *Levitas*] *Automedon* himſelf had been guilty of Levity, if he had forſaken the Chariot of *Achilles*, which he drove in the midſt of the Battle.

11 *Accepit*] To be taken care of.

Nunquam non] Always.

Podalirius] The Son of *Æſculapius*. For *Æſculapius* left two Sons, *Machaon* and *Podalirius*, who ſtudying their Fathers Art, ſailed along with *Agamemnon* to the *Trojan* War, and with the greateſt care healed many of the *Greeks*, and thereby gained great Glory.

13 *Turpius*] He proves that the

Quæ patuit dextræ firma sit ara meæ.
Nil nisi me solum primo tutatus es: at nunc
Me pariter serva, judiciumque tuum:
Si modò non aliqua est in me nova culpa, tuamque
Mutarunt subitò crimina nostra fidem.
Spiritus hic, Scythicâ quem non benè ducimus aurâ,
Quod cupio, membris exeat antè meis:
Quàm tua delicto stringantur pectora nostro,
Et videar merito vilior esse tibi.
Non adeò toti fatis urgemur iniquis,
Ut mea sit longis mens quoque mota malis.
Finge tamen motam quoties Agamemnone natum
Dixisse in Pyladen verba proterva putas?
Nec procul à vero est, quod vel pulserit amicum:
Mansit in officiis non minùs ille suis.
Hoc est cum miseris solum commune beatis,
Ambobus tribui quod solet obsequium.

be laid down again, and by the Example of an Host, in whom he says it is worse, to turn out of Doors one that he has entertained, than if he had never entertained him.

14 *Ara*] Safe-guard, *i.e.* be thou constant and firm, to whom I have fled for Refuge.

15 *Nil nisi*] You did nothing else for me at first, but defended me against the Tongues of Slanderers.

16 *Judiciumque tuum*] The Opinion you had of me.

18 *Mutarunt*] They have compelled you to quit your Fidelity and good Offices.

19 *Non bene*] Scarce, or unhappily.

20 *Quod cupio*] Which Thing I wish for, that my Soul would forsake my Body.

21 *Stringantur*] Should be wounded, should be vexed with my Misdemeanour, *q. d.* I had rather die here, than for any Crime, either to be, or be thought to be unworthy of thy Friendship and Defence.

Videar] Than that I should seem.

Merito] Deservedly, if I shall hurt thee.

Vilior] More contemptible than I used to be, or than I am now.

23 *Non adeo*] I am not so overwhelmed with Wretchedness, as not to be in my Wits, and to do any Thing that is so foolish and mad.

24 *Mota*] Disturbed.

25 *Agamemnone*] *Orestes* the Son of *Agamemnon*.

26 *Verba*] To have slandered and reproached him, as Men out of their Senses use to do.

27 *Pulserit*] He injured [hurt] *Pylades*.

28 *Officiis*] With his Friendship.

Ille] *Pylades*.

29 *Hoc est* &c.] Persons happy and unhappy, have this in common, that they may shew Friendship to one another; as if he should say, you ought to be friendly to me in Adversity; since we commonly shew Friendship to Persons in Misery, as well as to them in Felicity.

30 *Ambobus*] Both to the happy and miserable; to the happy, because of their Authority, and the

Ceditur & cœcis, & quos prætexta verendos,
Virgaque cum verbis imperiosa facit.
Si mihi non parcis, fortunæ parcere debes;
Non habet in nobis ullius ira locum.
Elige noſtrorum minimum de parte malorum:
Iſto, quo quereris, grandius illud erit.
Quàm multâ madidæ celantur arundine foſſæ,
Florida quàm multas Hybla tuetur apes;
Quàm multa gracili terrena ſub horrea ferre
Limite formicæ grana reperta ſolent;
Tam me circumſtat denſorum turba malorum:
Crede mihi, vero eſt noſtra querela minor.
His qui contentus non eſt, in littus arenas,
In ſegetem ſpicas, in mare fundat aquas.
Intempeſtivos igitur compeſce furores,
Vela nec in medio deſere noſtra mari.

Hopes we may have of their being ſerviceable to us; and to the miſerable, by reaſon of Humanity and Pity.

31 *Ceditur* &c.] We give the way to blind Men, who are walking.

Et quos] And we give the way to Magiſtrates and Conſuls.

Prætexta] A Dreſs of Honour.

Verendos] Makes reverend and honourable.

32 *Virgaque*] The Faggots and Axes, the Enſigns of Conſular Power, or the Rods of the *Lictor*, with which he makes thoſe he meets, give the Way.

Imperioſa] Full of Power, or the Enſign of Power.

33 *Si mihi*] If you don't pity me as a Friend, you ought to pity me on account of my Unhappineſs.

34 *Non habet*] Becauſe I am deſpiſed.

35 *Noſtrorum* &c.] Of my Miſeries.

36 *Iſto*] The leaſt part of my Afflictions will be greater than that Evil, which you complain of.

38 *Hybla*] *Hybla* was a City or Mountain of *Sicily*, whoſe Fields abounded in Flowers, and where was plenty of the beſt Honey.

39 *Gracili limite*] In a narrow Paſſage or Path.

Sub horrea] In the Caves, Hollowneſſes.

42 *Vero*] Than Truth it ſelf.

43 *His*] Excuſes, which I have made, or with this number.

In littus] He who thinks I can ſuffer more Afflictions; or would have more laid upon me, than I have already, he adds a greater heap to the great heap of my Evils, and deſires what is in a manner impoſſible.

45 *Intempeſtivos* &c.] Unſeaſonable Hatred or Anger.

Igitur] Seeing that I am oppreſs'd with ſo many Afflictions.

EGEGIA VII.

A Friend of Ovid's *enquiring what Things were transacted in* Scythia, *he answers that he was miserable, and afterwards proceeds to describe the Manners of the Inhabitants of the Country of* Tomos, *and in the last place he tells him, that his Mind was taken up and diverted with poetical Studies, and that he made himself forget his Miseries by his Verses.*

QUam legis, ex illâ tibi venit epistola terrâ,
Latus ubi æquoreis jungitur Ister aquis.
Si tibi contingit cum dulci vita salute,
Candida fortunæ pars manet una meæ.
Scilicet, ut semper, quid agam, carissime, quæris:
Quamvis hoc vel me scire tacente potes:
Sum miser: hæc brevis est nostrorum summa malorum,
Quisquis & offenso Cæsare vivet, erit.
Turba Tomitanæ quæ sit regionis, & inter
Quos habitem mores, discere cura tibi est?
Mista sit hæc quamvis inter Græcosque, Getasque,
At malè pacatis plus trahit ora Getis.
Sarmaticæ major Geticæque frequentia gentis
Per medias in equis itque reditque vias.
In quibus est nemo, qui non coryton, & arcum,

2 *Latus*] Where that spacious River flows into the Sea.

3 *Si tibi*] If thou art alive and well.

4 *Candida*] Happy, prosperous, as if he had said, if you are well and safe, I in my Fortune enjoy some sort of Joy; or I shall be in some Sense happy in my Misery.

Ut semper] Sc. *quaris*, as if he had said, you now enquire after what you are, always enquiring after.

7 *Summa*] Because I am a banished Man.

8 *Erit*] Sc. *Miser*.

9 *Turba* &c.] What the Inhabitants of *Tomos* are.

11 *Mista sit*] Although the *Grecian* Tongue is mingled with the *Getic*. For *Tomos* was a Colony of *Greeks*, lib. 3. *Eleg.* 9.

12 *Mala pacatis*] The Rebellious.

Plus] Is more like to the *Getes*, than the *Greeks*.

13 *Sarmaticæ*] He proves that the Country has more of *Barbarian* than *Greek* Manners.

Frequentia] The Multitude.

14 *Itque* &c.] Rides about.

15 *Coryton*] The Case in which they put their Bow. For *Corytos* is a Bow-case, as *Pharetra* is a Case for Arrows. *Vig.*

Corytique leves humeris, & le-

Telaque vipereo lurida felle gerat.
Vox fera, trux vultus, veriſſima mortis imago:
Non coma, non ullâ barba reſecta manu.
Dextera non ſegnis ſtricto dare vulnera cultro,
Quem vinctum lateri barbarus omnis habet.
Vivit in his igitur tenerorum oblitus Amorum:
Hos videt, hos vates audit, amice, tuus.
At utinam vivat & non moriatur in illis?
Abſit ab inviſis & tamen umbra locis!
Carmina quòd pleno ſaltare noſtra theatro,
Verſibus & plaudi ſcribis, amice meis:
Nil equidem feci (tu ſcis hoc ipſe) theatris,
Muſa nec in plauſus ambitioſa mea eſt.
Non tamen ingratum eſt quodcumque oblivia noſtri
Impedit, & profugi nomen in ora refert.
Quamvis interdùm quæ me læſiſſe recordor,
Carmina devoveo, Pierideſque meas.
Cùm benè devovi, nequeo tamen eſſe ſine illis,
Vulneribuſque meis tela cruenta ſequor:
Quæque modò Euboicis laierata eſt fluctibus, audet

16 *Vipereo*] In the Gall of a Serpent; for with that the *Getes* poiſon their Arrows.

Lurida] Pale beyond meaſure, by the being daubed with Gall. *Ovid Metam.* 1.

Lurida *terribiles miſcent aconita*, *noverca*.

19 *Stricto*] Drawn out of the Scabbard. *Aliter fixo*, i. e. fixed in.

Cultro] A Sword, a Hanger or Dagger.

20 *Vinctum*] Tyed to.

23 *Vivat*] That he may only live.

25 *Pleno theatro*] In a great Company of Men, who at the reciting of my Verſes, are preſent in the Theatre. *Mart.*

Quæ ſonant pleno voceſque manuſque *theatro*.

26 *Verſibus*] My Verſes to be approved.

27 *Nil equidem*] I have performed nothing that deſerves the Theatre.

Theatris] Sc. *Dignum*.

uſe to feek to be clapped for my Verſes.

Inplauſus] After Approbation, that my Verſes may be clapp'd when they are recited, as was the Cuſtom when any Work was recited that pleaſed.

29 *Oblivia*] That refreſhes the Remembrance of me, that makes me remember.

30 *Et profugi*] And makes the name of an Exile fly through the Mouths of all.

32 *Devoveo*] I curſe my Verſes and the *Muſes*, the Authors of them.

33 *Benè*] And with good reaſon.

34 *Vulneribuſque*] I having received Wounds, do notwithſtanding expoſe and lay my ſelf open to the Darts that have been before ſtained with Blood, by perſiſting to write Verſes.

Tela &c.] Thoſe which have hurt me.

35 *Euboicis*] The Waves of the *Ægean* Sea, i. e. thoſe that was

Graja Capharêâ currere puppis aquâ.
Nec tamen, ut lauder, * vigilo, curamque futuri
Nominis, utiliùs quod latuiſſet, ago.
Detineo ſtudiis animum, falloque dolores.
Experior curis & dare verba meis.
Quid potiùs faciam deſertis ſolus in oris?
Quam-ve malis aliam quærere coner opem?
Sive locum ſpecto, locus eſt inamabilis, & quo
Eſſe poteſt toto triſtius orbe nihil:
Sive homines, vix ſunt homines hoc nomine digni,
Quàmque lupi, ſævæ plus feritatis habent.
Non metuunt leges, ſed cedit viribus æquum,
Victaque pugnaci jura ſub enſe jacent.
Pellibus & laxis arcent mala frigora braccis,
Oraque ſunt longis horrida tecta comis.
In paucis extant Græcæ veſtigia linguæ,
Hæc quoque jam Getico barbara facta ſono.
Unus in hoc non eſt populo, qui fortè Latinè
Quælibet è medio reddere verba queat.
Ipſe ego Romanus vates (ignoſcite Muſæ)
Sarmatico cogor plurima more loqui.
Et pudet, & fateor: jam deſuetudine longâ
Vix ſubeunt ipſi verba Latina mihi.

36 *Capharêâ*] The Water of the ſame *Ægean* Sea, as if he had ſaid, he preſumes again to ſail in that Sea, in which he hath once ſuffered Shipwreck. *Caphareus* is a Mountain of the Iſland *Euboia*, towards the *Helleſpont*. Allegorically he makes the *Muſes Caphareæ* or a *Ship*, i.e. the *Greeks* themſelves daſhed againſt that Promontory. And the Poet alludes to that Shipwreck which the *Greeks* returning from *Troy* ſuffered at *Caphareæ*, *Nauplius* inſulting them becauſe of the Murder of *Palamedes*. See *lib.* 1. *Eleg.* 1.

* *Vigilo*] Do I lucubrate.

38 *Utilius*] Which it had been better not to have been publiſhed.

40 *Dare verba*] To deceive [divert] my Cares.

41 *Solus*] The only *Roman*.

43 *Inamabilis*] Unpleaſant, ungrateful.

45 *Sive* &c.] Sc. *Specto*.

46 *Quamque*] Sc. *habent*, i. e. they are more ſavage than Wolves

47 *Sed cedit*] But right is overcome by might.

49 *Pellibus*] With Garments and Gowns made of Skins,

51 *Paucis*] *Vocibus*.

Extant] Aliter *Remanent*.

52 *Getico ſono*] By a *Getico* Declenſion and Termination.

53 *Qui forte*] Who perhaps might be an Interpreter between the *Latin* and *Tomitan* Language.

54 *Quælibet*] The moſt uſual, vulgar, in daily uſe, might be interpreted.

55 *Ignoſcite*] That I am become a *Barbarian*.

56 *Sarmatico*] In the *Sarmatian* Language.

57 *Et pudet*] So *lib.* 3. *Eleg.* laſt. Dicere ſæpe aliquid conanti. *Verba mihi deſunt, dedidicique loqui*.

58 *Subeunt*] Are in Readineſs

Nec dubito, quin ſint & in hoc non pauca libello
Barbara: non hominis culpa, ſed illa loci.
Ne tamen Auſoniæ perdam commercia linguæ,
Et fiat patrio vox mea muta ſono:
Ipſe loquor mecum, deſuetaque verba retracto:
Et ſtudii repeto ſigna ſiniſtra mei.
Sic animum tempuſque traho, meque ipſe reduco
A contemplatu ſemoveoque mali.
Carminibus quæro miſerarum oblivia rerum:
Præmia ſi ſtudio conſequar iſta, ſat eſt.

61 *Auſoniæ*] Of *Latin*.
Commercia] The uſe.
62 *Et fiat*] And leſt I ſhould forget my Mother Tongue.
Vox mea] My Words.
Patrio ſono] In the *Latin* Speech.
63 *Loquor*] I talk.
Deſuetaque] Have for a long time, been intermitted by me.
65 *Sic animum*] This quiets my Mind, and paſſes away the time.
Reduco] I remove it a little from my Troubles.
68 *Præmia*] The Oblivion of my Miſeries, as if he had ſaid I ſhall think I have obtained a ſufficient Reward, if I can but now and then obtain Tranquillity of Mind by means of my writing Verſes.

ELEGIA VIII. *VIII*

He admoniſhes an Enemy who inſults him, to remember the Variableneſs of Fortune, and not to rejoice at his Baniſhment and Ruin, in as much as poſſibly it may ſo happen, that he may return into his own Country, and may ſee him driven out of it for ſome much worſe Cauſe.

NON adeò cecidi, quamvis abjectus, ut infra
Te quoque ſim, inferiùs quo nihil eſſe poteſt.
Quæ tibi res animos in me facit improbe? cur-ve
Caſibus inſultas, quos potes ipſe pati?
Nec mala te reddunt mitem placidumque jacenti
Noſtra, quibus poſſint illacrymare feræ?

1 *Cecidi*] I am thrown down unhappy.
Abjectus] Slighted.
2 *Inferius*] More vile and contemptible.
3 *Animos*] Audacioufneſs.
4 *Inſultas*] Thou mockeſt at.
5 *Te reddunt*] Excite Pity in thee.
6 *Illacrymare*] To condole.

Nec metuis dubio Fortunæ ſtantis in orbe
Numen? & exoſæ verba ſuperba Deæ?
Exiget ah dignas ultrix Rhamnuſia pœnas!
Impoſito calcas quid mea fata pede?
Vidi ego naufragiumque viroſque ſub æquore mergi:
Et nunquam, dixi, juſtior unda fuit.
Vilia qui quondam miſeris alimenta negârat,
Nunc mendicato paſcitur ipſe cibo.
Paſſibus ambiguis Fortuna volubilis errat,
Et manet in nullo certa tenaxque loco:
Sed modò læta manet, vultus modò ſumit acerbos,
Et tantùm conſtans in levitate ſuâ eſt.
Nos quoque floruimus: ſed flos fuit ille caducus,
Flammaque de ſtipulâ noſtra breviſque fuit.
Ne-ve tamen totâ capias fera gaudia mente,
Non eſt placandi ſpes miſſi nulla Dei.
Vel quia peccavi citra ſcelus; utque pudore.

7 *In orbe*] In a voluble (rolling) Globe, where all Things are uncertain. For Fortune is not only accounted blind but inconſtant, uncertain and various.

8 *Verba ſuperba*] The Sway.

9 *Exiget*] Will inflict.

Rhamnuſia] The Goddeſs of Indignation and Vengeance, which the *Greeks* call *Nemeſis*. For ſhe has Indignation againſt Perſons that are proud and elated. She is called *Rhamnuſia*, of the Town *Rhamnus*, where ſhe had a Temple.

10 *Impoſito pede*] Arrogantly, as if he had ſaid, why do you ſo deſpiſe me that am dejected and baniſhed, as if I was vile Clay; that is trampled upon by the feet of thoſe that enter it.

12 *Et nunquam*] And I never ſaid that had happened to them deſervedly, as much as to ſay, I never rejoiced at the Affliction of others.

13 *Vilia*] And I have ſeen a rich Man reduced to that Poverty as to go a begging.

15 *Paſſibus* &c.] With an uncertain Step, for Fortune is uncertain. Whence *Virgil.*

Multa dies variſque labor mutabilis ævi
Rettulit in melius, multos alterna reviſens
Luſit, & inſolido rurſus fortuna locavit.

See what *Minellius* has ſaid on *Salluſt.* p. 37. *a.* and *b.* and p. 38. *a.* and *b.*

Volubilis] Inconſtant.

16 *Tenaxque*] And firm.

17 *Læta*] Happy.

18 *Et tantum*] And is perpetually fickle and inconſtant.

19 *Floruimus*] In Virtue, Nobility and Honour.

Sed flos] But that Happineſs was but ſhort.

21 *Capias fera*] Becauſe of my Misfortune.

22 *Non eſt nulla*] It is not none, *i. e.* it is ſome.

Dei] Of *Auguſtus Cæſar.*

23 *Vel quia*] He renders a reaſon why he hopes that *Cæſar* may be mollified.

Citra ſcelus] Without wicked Deſign, but by miſtake and unawares.

Utque pudore] And that my Crime or Deed is not without Shame. He means that his Fact was clear from Wickedneſs; but yet there was ſomething in it to be aſhamed of, or which he was

Non caret, invidiâ ſic mea culpa caret:
Vel quia nil ingens, ad finem Solis ab ortu,
Illo, cui paret, mitius orbis habet.
Scilicet ut non eſt per vim ſuperabilis ulli,
Molle cor ad timidas ſic habet ille preces.
Exemploque Deùm, quibus acceſſurus & ipſe eſt,
Cum pœne veniâ plura petenda petam.
Si numeres anno Soles & nubila toto,
Invenies nitidum ſæpius eſſe diem.
Ergo, ne nimium noſtrâ lætere ruinâ,
Reſtitui quondam me quoque poſſe puta.
Poſſe puta fieri, lenito Principe, vultus
Ut videas mediâ triſtis in Urbe meos:
Utque ego te videam cauſâ graviore fugatum:
Hæc ſunt à primis proxima vota meis.

24 *Invidiâ*] Odiouſneſs, as much as to ſay my Crime is not an odious one.

25 *Ad finem*] From the *Eaſt* to the *Weſt*.

26 *Illo*] Than *Cæſar*.

Cui paret] To whom the World it ſelf is ſubject, *&c.*

27 *Non ſuperabilis*] Invincible.

28 *Molle*] Placable.

Timidas] Humble.

29 *Deùm*] Of the Gods who are wont to pardon Men, or who do more good than hurt.

Quibus &c.] Into the number of whom *Auguſtus* himſelf is coming. So *Eleg.* 5.

Di tamen & Cæſar diis acceſſure.

30 *Cum pœne*] That he would forgive me.

Plura] More than I am about to ask him, *i. e.* I ſhall obtain of him to pardon me, and ſomething elſe.

31 *Si numeres*] If you compare a clear Sky with a cloudy one. He ſhews that the Gods deſerve well of Mankind for the moſt part.

32 *Nitidum*] Fair.

34 *Reſtitui*] To be recalled into my own Country.

36 *Triſtis*] Becauſe of my being reſtored to my own Country.

37 *Utque*] Sc. *puta poſſe fieri.*

Cauſâ] Becauſe of a greater Fault than mine is.

Fugatum] Sent into Baniſhment. So *lib.* 1. *Eleg.* 2.

Quod quem fugat *illem tenetis.*

38 *Hæc*] That I may ſee you baniſhed for a greater Crime.

Sunt &c.] They are the ſecond after my firſt Wiſh, which is firſt that I may be called home, and ſecondly, that thou mayſt be baniſhed.

ELEGIA IX.

He commends the Fidelity of a Friend, and confeſſes he lives by means of his good Offices, and gives him Thanks on that account, and

make all Persons acquainted with his good Offices towards him, if he might but be suffer'd to name him in his Writings.

O Tua si fineres in nostris nomina poni
Carminibus, positus quàm mihi sæpè fores!
Te canerem solum meriti memor, inque libellis
Crevisset fine te pagina nulla meis.
Quid tibi deberem, totâ sciretur in urbe:
Exul in amissâ si tamen urbe legor.
Te præsens mitem nosset, te serior ætas:
Scripta vetustatem si modò nostra ferent.
Nec tibi cessaret doctus benè dicere lector:
Hic te servato vate maneret honor.
Cæsaris est primum munus, quòd ducimus auras:
Gratia post magnos est tibi habenda Deos.
Ille dedit vitam: tu, quam dedit ille, tueris,
Et facis accepto munere posse frui.
Cùmq; perhorreret casus pars maxima nostros,
Pars etiam credi pertimuisse velit,
Naufragiumque meum tumulo spectarit ab alto,
Nec dederit nanti per freta læva manum:
Seminecem Stygiâ revocasti solus ab undâ,

2 *Carminibus*] Of my Book.

3 *Solum*] Before all others.

Meriti] Of Help.

4 *Crevisset*] No Page would have been without your name in it.

Pagina] None of my Books.

6 *Exul*] If the People will design to read the Writings of a banished Man. A *Metonymy.*

7 *Serior ætas*] Posterity.

8 *Scripta*] If my Writings shall be handed down to Posterity.

9 *Benè dicere te*] To praise thee.

10 *Servato*] Me *Ovid* being saved by you.

Maneret] I would procure you this Honour.

11 *Quod ducimus*] That I breathe, that I live.

12 *Post munus*] After *Jupiter* and his Children, *i. e.* you are the second Cause of my being alive.

14 *Accepto*] Life being receiv'd.

15 *Casus*] My Banishment, *i. e.* lest he should be banished with me.

Pars maxima] Of my Friends.

16 *Pars*] When some that were not true Friends, dissembled (feigned) that they were afraid, that so they might disengage themselves from the Encumbrance of defending me, when at the same time they were in fear of no such Thing.

17 *Naufragiumque*] And when he saw my Misery, afforded me no Aid. It is an *Allegory.*

19 *Seminecem*] Too much afflicted, for fear I should utterly perish, thou only *Augustus* excepted, hast saved me.

Hoc quoque, quod memores poſſumus eſſe, tuum eſt.
Dî tibi ſe tribuant cum Cæſare ſemper amicos:
Non potuit votum plenius eſſe meum.
Hæc meus argutis, ſi tu paterere, libellis
Poneret in multa luce videnda liber.
Nunc quoque ſe, quamvis jam eſt juſſa quieſcere, quin te
Nominet invitum, vix mea Muſa tenet.
Utque canem pavidæ nactum veſtigia cervæ
Luctantem fruſtrà copula dura tenet:
Utque fores nondùm reſerati carceris acer
Nunc pede, nunc ipſa fronte laceſſit equus:
Sic mea, lege data, victa atque incluſa Thalia
Per titulum vetiti nominis iré cupit.
Ne tamen officio memoris lædaris amici,
Parebo juſſis, parce timere, tuis.
At non parerem, ſi non meminiſſe putares:
Hoc quod non prohibet vox tua, gratus ero.
Dùmque (quod ô breve ſit) lumen vitale, videbo,
Serviet officio ſpiritus iſte tuo.

20 *Tuum eſt*] Becauſe if I had not lived, I could not have been mindful.

21 *Amicos*] Favourable.

22 *Plenius*] Be greater than to pray that the Gods and *Cæſar*, may be your Friends and favour you.

23 *Hæc*] Benefits.

Argutis] Learnedly, not vulgarly written.

26 *Invitum*] Againſt thy Will.

Tenet] Can ſcarce hold her ſelf in.

28 *Luctantem*] Struggling or ſtriving to purſue.

Copula dura] The cruel Laſh by which Dogs are held in by Hunters.

29 *Nondum*] The Bars not being opened, from whence Horſes begin the Race.

31 *Lege data*] That I ſhould not mention your Name.

Victa] Bound, that is to ſay, Silence being enjoined me.

Thalia] One of the *Muſes*.

32 *Vetiti*] Forbid by you, who do not permit your Name to be mentioned on my Verſes.

33 *Lædaris*] Leſt thou ſhould ſuffer Damage.

34 *Timere*] That I ſhould name thee.

35 *Non meminiſſe*] That I did not remember you, as if he had ſaid, I had rather name you than that you ſhould think I was unmindful of you.

36 *Hoc quod*] In that Office that thou doſt not prohibit me.

37 *Lumen*] This Light in which I live, the vital Air, *i. e.* Life, *i. e.* as long as I live.

38 *Serviet*] Shall obey thee.

ELEGIA X.

After the Poet had been three Years in Pont
writes that they seemed ten Years to him, b
ſon of the Hardſhips of the Place, and the
culties he labour'd under, which he ment

EST ſumus in Ponto, ter frigore conſtitit Iſte
Facta eſt Euxini dura ter unda maris.
At mihi jam videor patriâ procul eſſe tot annis,
Dardana quot Grajo Troja ſub hoſte fuit.
Stare putes, adeò procedunt tempora tardè,
Et peragit lentis paſſibus annus iter.
Nec mihi ſolſtitium quicquam de noctibus aufert,
Efficit auguſtos nec mihi bruma dies.
Scilicet in nobis rerum natura novata eſt,
Cumque meis curis omnia longa facit:
An peragunt ſolitos communia tempora motus?
Suntque magis vitæ tempora longa meæ:
Quem tenet Euxini mendax cognomine iittus,
Et Scythici verè terra ſiniſtra freti.

1 *Ter frigore*] Has been frozen, by which Expreſſion he means the third Winter, and the third Year.

3 *Tot annis* &c.] *i. e.* Ten.

4 *Sub hoſte*] For *Troy* was beſieged by the *Greeks* ten Years.

5 *Stare putes*] You would believe that the Time does not paſs on, nor move, when Time is number of Motion according to former and latter.

6 *Et peragit*] And the Year ſeems long.

7 *Solſtitium*] *Solſtitium* is compoſed of *Solis* and *Statio*, the *Station* or boundary of the Sun, when he proceeds no further, but begins to go back again. There are two Solſtices, the one the Summer Solſtice (which *Ovid* here means) *i. e.* the eighth of the Calends of *June*, when the Nights are the ſhorteſt. The other the Winter Solſtice, on the eighth of the Calends of *January*, when the Sun makes his Progreſs through *Capricorn*.

9 *Quicquam*] He makes the Nights ſhort, although the Nights were at that time ſhort, yet to *Ovid* they ſeem'd very long. As it happens to thoſe that are in any great Affliction.

8 *Auguſtos*] Short, for at that time the Nights were long and the Days ſhort.

Bruma] The Winter Solſtice.

9 *Novata*] Becauſe all Things ſeem to me to be changed.

11 *An peragunt*] Whether or not does the Heaven move after its wonted manner?

13 *Quem tenet*] Sc. *Me*. He relates the Incommodities of *Scythia*, to prove that Time ſeems ſo to him becauſe of his unhappy Life.

Mendax] Becauſe it is rather inhoſpitable. For *Euxinus* ſignifies hoſpitable. See above, *lib.* 3. *Eleg.* 13. and *lib.* 4. *Eleg.* 4.

14 *Verè*] The Land is really an unfortunate one, as it is ſituated

Innumeræ circùm gentes fera bella minantur,
Quæ, nisi de rapto vivere turpe putant.
Nil extrâ tutum est, tumulus defenditur ipse
Mœnibus exiguis, ingenioque loci.
Cùm minimè credas, ut aves, densissimus hostis
Advolat, & prædam, vix benè visus agit.
Sæpè intra muros clausis venientia portis
Per medias legimus noxia tela vias.
Est igitur rarus, qui jam colere audeat, isque
Hâc arat infelix, hâc tenet arma manu.
Sub galeâ pastor junctis pice cantat avenis:
Proque lupo pavidæ bella verentur oves.
Vix ope castelli defendimur, & tamen intùs
Mista facit Grajis barbara turba metum.
Quippe simul nobis habitat discrimine nullo
Barbarus, & tecti plus quoque parte tenet.
Quos, ut non timeas, possis odisse, videndo
Pellibus & longâ corpora tecta comâ,
Hos quoque, qui geniti Grajâ creduntur ab urbe,
Pro patrio cultu Persica bracca tegit.
Exercent illi sociæ commercia linguæ:
Per gestum res est significanda mihi.
Barbarus hic ego sum, quia non intelligor ulli,
Et rident stolidi verba Latina Getæ.

on the Left-hand. For *Tomos* was on the Left-hand to those who entred *Pontus*.

17 *Extrâ*] The City.

Tumulus] On which the City is built.

18 *Ingenioque*] By the Situation and Nature of the Place, because it is fortified by nature. So *Tacitus lib.* 6. *Locorumque ingenio sese contra imbelles regis copias tutabantur.*

21 *Venientia*] Sent.

22 *Legimus*] We gather up.

Noxia] Hostile, poisoned.

23 *Colere*] The Fields.

25 *Pice*] Not with Wax, but Pitch.

Avenis] With Pipes.

26 *Proque*] And they do not so much fear Wolves as Wars and Enemies.

27 *Vix ope* &c.] Scarcely, with dwell among the *Greeks* in *Tomos*.

29 *Nobis*] In the same H use with us.

Discrimine] Without any Partition between us.

30 *Et tecti*] And occupies the greatest part of the House.

32 *Pellibus*] With Garments and Gowns made of Skins.

33 *Qui Geniti*] The *Grecian* Colony.

34 *Pro patrio*] Instead of the *Greek* Habit which is neater and more genteel.

Persica] A Garment which the *Persians* wear.

35 *Illi*] The *Getes* and the *Greeks*.

Sociæ] Of the known.

36 *Per gestum*] As many do.

37 *Barbarus*] Because I don't understand their Speech.

38 *Stolidi*] The stupid, the in-

Mequſe palam tutò de me mala multa loquuntur :
Forſitan objiciunt exiliumque mihi.
Utque fit, in me aliquid, ſi quid dicentibus illis
Abnuerim quoties, adnuerimque, putant.
Adde, quòd injuſtum rigido jus dicitur enſe,
Dantur &c. in medio vulnera ſæpè foro.
O duram Lacheſin, quæ tam grave ſidus habenti
Fila dedit vitæ non breviora meæ!
Quòd patriæ vultu, veſtroque caremus amici,
Quod ſic in Scythicis gentibus eſſe queror:
Utraque pœna gravis: merui tamen Urbe carere:
Non merui tali forſitan eſſe loco.
Quid loquor ah demens? ipſam quoq; perdere vitam,
Cæſaris offenſo numine, dignus eram.

40 *Objiciunt*] They upbraid me.

41 *Usque ſit*] The Order is, *& ut ſit putant aliquid in*, i. e. againſt or concerning me, ſo of Miſchief, *ſi quid abnuerim*, i. e. I refuſe or deny, by a nod of the Head, *& quoties adnuerim*, i. e. I affirm by a nod of the Head, *illis*, i. e. *Barbarians*, *dicentibus*, *i. e.* ſpeaking *quid*, i. e. any Thing.

43 *Quod injuſtum*] Becauſe Controverſies were decided by Arms, and not by Laws; this is what he had ſaid before, *Victaque pugnaci jura ſub enſe jacent*, and ſo *Cicero*. *Silent inter arma leges*.

45 *Duram*] Aliter, *diram*.

Lacheſin] *Lacheſis Atropos* and *Clotho*, the three *Parcæ*, which are feigned to preſide in diſpenſing the Fates of Mortals.

Tam grave] To one born under ſo unhappy a Planet, *i. e.* to ſo unhappy a Man.

46 *Fila* &c.] Has not given me a ſhorter Life, but has prolonged my Life for me to ſuffer Miſery.

47 *Patriæ*] Of *Rome*.

48 *Eſſe*] To live.

49 *Utraque*] Both to want the Converſation of my Friends, and to live in *Scythia*.

Urbe carere] To be abſent from *Rome*.

50 *Forſitan*] Leſt by affirming abſolutely, he ſhould offend *Cæſar*, and accuſe him of injuſtice.

ELEGIA XI.

The Poet is grieved that his Wife is affronted by his Enemies, and called the Wife of an Exile, and exhorts her to ſuffer all Things patiently, ſeeing Auguſtus *did not call him an Exile but a Relgate.*

Quòd, te, nescio quis, per jurgia dixerit esse
Exulis uxorem, littera questa tua est:
Indolui: non tam mea quòd fortuna malè audit,
Qui jam consuevi fortiter esse miser:
Quàm quòd, cui minimè vellem, sum causa pudoris,
Teque reor nostris erubuisse malis.
Perfer, & obdura, multò graviora tulisti,
Eripuit cùm me Principis ira tibi.
Fallitur iste tamen, quo judice nominor exul:
Mollior est culpam pœna secuta meam.
Maxima pœna mihi est ipsum offendisse, priusque
Venisset mallem funeris hora mihi.
Quassa tamen nostra est, non mersa, nec obruta navis:
Utque caret portu, sic tamen extat aquis.
Nec vitam, nec opus, nec jus mihi civis ademit,
Qui merui vitio perdere cuncta meo.
Sed quia peccato facinus non adfuit ullum,
Nil nisi me patriis jussit abesse focis.
Utque aliis, quorum, numerum comprendere non est,
Cæsareum numen, sic mihi mite fuit.
Ipse relegati, non exulis utitur in me
Nomine, tuta suo judice causa mea est.
Jure igitur laudes, Cæsar, pro parte virili
Carmina nostra tuas qualiacunque canunt.

1 *Nescio quis*] So we sometimes speak by way of Contempt, when we think the Person unworthy to be named.

Per jurgia] In Quarrels.

Dixerit] Threw it in your Dish.

2 *Littera*] Thy Letter.

3 *Quod fortuna*] That I was called an Exile.

6 *Teque erubuisse*] That you were put to the Blush.

8 *Eripuit*] When I took my Leave of you.

10 *Mollior*] More mil'd, for I am not an Exile.

11 *Ipsum* &c.] That I have offended *Cæsar*.

Priusquam] Before I had offended *Cæsar*.

13 *Quassa*] In danger.

Obruta] Not over-whelmed [foundered].

15 *Ademit*] *Cæsar* has taken away.

16 *Vitio*] Through Mistake.

17 *Nil nisi*] He has inflicted no other Punishment upon me, but only to quit my Country, or to depart from *Rome*.

Abesse focis] From Home.

18 *Utque aliis*] *Sc. fuit mite.*

Comprendere non est] Cannot, is not able.

22 *Tuta*] Cannot perish.

Suo judice] *Augustus* himself being Judge, for he adjudged me not a banished Man, which was a softer Punishment. So *lib.* 2.

Quippe *relegatus non exul dicor in illo.*

And the second *Eleg.* of this Book.

Net exul victi verbis non minor ipse tui.

23 *Pro parte*] As much as they

Jure Deos, ut adhùc cœli tibi limina claudant,
Teque velint ſine ſe, comprecor, eſſe Deum.
Optat idem populus: ſed, ut in mare flumina vaſtum,
Sic ſolet exiguæ currere rivus aquæ.
At tu fortunam, cujus vocor exul ab ore,
Nomine mendaci parce gravare meam.

26 *Teque velint*] And they would have thee to be a God pot among them in Heaven, but with us.

Sine ſe] In another place than what they are in.

27 *Sed ut in mare*] So my Prayers as well as thoſe of the People come unto the Gods, juſt as ſmall Rivers, as well as great run into the Sea; here is an *Allegory* in theſe Words, in which he makes himſelf a Rivulet, and the People of *Rome* a River, and *currere*, for *precari* and the vaſt Sea, for *Cæſar* and the Gods.

29 *At tu*] An Apoſtrophe to that Railer, by which he requires him to lay aſide his Saucineſs.

30 *Nomine*] By a falſe Name; for I am not a baniſhed Man, but a Relegate, which is leſs infamous.

Parce] Don't add any Thing to my Miſery.

ELEGIA XII.

The Poet anſwers a Friend, who exhorts him to divert his Exile by Verſes, and aſſigns Reaſons why that cannot be done, and at laſt ſhews, that he cannot be kept, from always compoſing ſomewhat, though he burns his Compoſitions.

Scribis, ut oblectem ſtudio lacrymabile tempus,
Ne pereant turpi pectora noſtra ſitu:
Difficile eſt, quod, amice, mones: quia carmina lætum
Sunt opus, & pacem mentis habere volunt.
Noſtra per adverſas agitur fortuna procellas:
Sorte nec ulla meâ triſtior eſſe poteſt.

1 *Lacrymabile*] The time of this my Baniſhment.

2 *Turpi ſitu*] By baſe Sloth, becauſe Sloth and Idleneſs, by which Wits do as it were contract a ſort of Ruſt, are not free from Shame.

4 *Pacem*] Leiſure, Tranquillity of Mind, this is what he ſaid, *lib.*

Carmina proveniunt animo deducta ſereno,
Nubila ſunt ſubitis tempora noſtra malis.
Carmina ſeceſſum ſcribentis & otia quærunt:
Me mare, me venti, me fera jactat hyems.

Exigis, ut Priamus natorum funere plaudat,
Et Niobe festos ducat ut orba choros.
Luctibus, an studio videor debere teneri,
Solus in extremos jussus abire Getas?
Des licet hic valido pectus mihi robore fultum,
Fama refert Anyti quale fuisse reo:
Fracta cadet tantæ sapientia mole ruinæ:
Plus valet humanis viribus ira Dei.
Ille senex dictus sapiens ab Apolline, nullum
Scribere in hoc casu sustinuisset opus.
Ut veniant patriæ, veniant oblivia nostri,
Omnis & admissi sensus abesse queat;
At timor officio fungi vetat ipse quieto,
Cinctus ab innumero me tenet hoste locus.
Adde, quòd ingenium longâ rubigine læsum
Torpet, & est multò, quàm fuit ante, minus.

* 7 *Exigis*] Thou askest an Amplification by the Examples of *Priamus* and *Niobe*.

Priamus] The King of *Troy*, had lost his fifty Children.

Plaudat] He shews Tokens of Joy.

8 *Niobe*] The Daughter of *Tantalus*, the Sister of *Pelops*, the Wife of *Amphion* King of *Thebes*, having brought forth her Husband seven Sons and seven Daughters, being elated in her Mind, presum'd to prefer her self before *Latona*, which thing the Goddess *Latona* took in such Indignation, that she procured all the Children of *Niobe* to be slain with the Arrows of *Apollo* and *Diana*, and *Niobe* her self to be turned into a Stone. See *Metam. 6. Fab. 4.*

Festos choros] Festival Dancings. A Chorus consists of many Voices, for *Chorus* is a Multitude of Songsters, ready to make a musical Consort.

9 *Teneri*] To be detained, to be busied or employ'd.

10 *Solus*] Without Companions.

11 *Valido*] An invincible Constancy.

12 *Anyti reo*] To *Socrates*, who was *Anytus's* Criminal, *i. e.* who was accused by *Anytus*, or whom *Anytus* accused. The Accusation was this: *Socrates* acts unjustly, debauching the Youth, and prophaning the Gods, those whom the City esteem as Gods, he does not esteem so, but certain other new Dæmons as *Plato* teaches in *Socrates's* Apology; where he adds, that he was a Man of such Wisdom and Fortitude of Mind, that he would not plead for himself or his Cause, or pray to any of them. See *Laertius Socrate.*

13 *Fracta*] Will not be able to oppose, but submit to so great a Flood of Calamities.

15 *Ille Senex*] *Socrates.*

Ab Apolline] The Oracle of *Apollo.*

16 *In hoc casu*] In this Misery, in which I am.

17 *Ut veniant* &c.] Although I forget all Things.

19 *Timor*] Hostile, or that of an Enemy.

Officio] Hinders me from making Verses.

21 *Longa*] By a long disuse of composing. A Metaphor taken from Iron.

22 *Torpet*] Languisheth.

Fertilis, assiduo si non renovetur aratro,
Nil, nisi cum spinis gramen, habebit ager.
Tempore qui longo steterit, male curret, & inter
Carceribus missos, ultimus ibit equus.
Vertitur in teneram cariem, rimisque dehiscit,
Si qua diu solitis cymba vacavit aquis.
Me quoque despero (fuerim cùm parvus & antè)
Illi, qui fueram, posse redire parem.
Contudit ingenium patientia longa malorum,
Et pars antiqui magna vigoris abest.
Sæpè tamen nobis, ut nunc quoque, sumpta tabella est,
Inque suos volui cogere verba pedes:
Carmina scripta mihi sunt nulla, aut qualia cernis,
Digna sui domini tempore, digna loco.
Denique non parvas animo dat gloria vires,
Et fœcunda facit pectora laudis amor.
Nominis & famæ quondam fulgore trahebar,
Dùm tulit antennas aura secunda meas.
Non adeò est benè nunc, ut sit mihi gloria curæ:
Si liceat, nulli cognitus esse velim.
An, quia cesserunt primò benè carmina, suades
Scribere, successus ut sequar ipse meos?

23 *Renovetur*] It be tilled.
24 *Cum spinis*] Unprofitable Herbs.
Steterit] In Stables.
25 *Carceribus*] In the Bars, from whence the Horses set out to run.
Virg. Ut cum carceribus sese effudêre quadriga.
26 *Cariem*] Rottenness that corrupts Wood.
27 *Vacavit*] Was not in the accustomed Water.
28 *Me quoque*] I don't think I shall be able for Time to come to do as I have done.
29 *Fuerim* &c.] When I had no very great Genius, when I was in my flourishing State.
31 *Contudit*] Hath broke.
Patientia] For I have suffered a long time.
33 *Sumpta*] I have written Verses.
34 *Verba* &c.] Verses.
36 *Tempore*] A sorrowful Time.
Loco] In a barbarous place.
37 *Gloria*] An Ambition of Glory. Hence in another place.
Laudataque virtus crescit, & immensum gloria calcar habet.
38 *Fœcunda*] Aliter. *Facunda.*
39 *Fulgore*] Celebrity, Famousness.
40 *Antennas*] Ship. A Metaphor. *Antenna* is a cross piece of Wood belonging to a Mast.
41 *Non adeo*] My Affairs are not now in so good a Condition.
Ut sit mihi] For those are the Thoughts of such as are in Prosperity.
42 *Nulli cognitum*] Because of the Disgrace of my Banishment.
43 *An quia*] An ironical Interrogation.
Cesserunt] *Successerunt*, they were happy to me.
44 *Successus*] That I should obtain

Pace novem veſtrâ liceat dixiſſe ſorores,
  Vos eſtis noſtræ maxima cauſa fugæ.
Utque dedit juſtas tauri fabricator aheni,
  Sic ego do pœnas artibus ipſe meis.
Nil mihi debuerat cum verſibus ampliùs eſſe,
  Sed fugerem meritò naufragus omne fretum.
At puto, ſi demens ſtudium fatale retentem,
  Hic mihi præbebit carminis arma locus.
Non liber hic ullus, non, quì mihi commodet aurem,
  Verbaque ſignificent quid mea, norit, adeſt.
Omnia barbariæ loca ſunt, vociſque ferinæ:
  Omnia ſunt Getici plena timore ſoni.
Ipſe mihi videor jam dediciſſe Latinè:
  Nam didici Geticè Sarmaticeque loqui.
Non tamen, ut verum fatear tibi, noſtra revelli
  A componendo carmine Muſa poteſt.
Scribimus: & ſcriptos abſumimus igne libellos:
  Exitus; & ſtudii parva favilla mei.
Nec poſſum, & cupio non ullos ducere verſus:
  Ponitur idcircò noſter in igne labor.
Nec, niſi pars caſu flammis erepta dolo-ve,
  Ad vos ingenii pervenit ulla mei.

tain the ſame Fortune?

45 *Pace veſtrâ*] With your good leave.

Sorores] Muſes.

46 *Noſtræ fugæ*] The Verſes which you *Muſes* have been the Authors of, are the Cauſes.

47 *Juſtas*] Sc. *pœnas*.

Tauri] *Perillas*. See *lib.* 3. *Eleg.* 11.

49 *Nil mihi*] Of a Partnerſhip, a partaking. For it is not the part of a wiſe Man to go to that place, where he has received Damage.

50 *Fretum*] Danger.

51 *At puto*] Theſe Things are ſpoken ironically.

Si demens] If I repeat or betake my ſelf again to the Study, which by ſome fatal Deſtiny has done me Miſchief, I ſhall find matter for my Verſes.

52 *Carminis*] He means his Books and what follows.

53 *Commodet*] That may hear them.

55 *Omnia* &c.] The Order is *Omnia ſunt loca barbaria*, &c. of the Speech of Beaſts, *i. e.* they are poiſoned with Barbariſm, and the (Speech) of wild Beaſts, *i. e.* a Speech which is not like that of Men; that the Genitive (*barbaricæ & vocis ferinæ*) may be governed of the Verb *ſunt*.

60 *A componendo*] That it cannot compoſe.

62 *Parva favilla*] A little Fire or a ſmall Spark, and Aſhes are the Fruit of my Study,

63 *Nec poſſum*] And I cannot but compoſe.

64 *Idcirco*] For this Cauſe, becauſe I have a deſire to make Verſes and cannot.

65 *Dolo-ve*] That I may deceive my ſelf.

Sic utinam, quæ nil metuentem tale magiſtrum
Perdidit, in cineres ars mea verſa foret.

67 *Sic utinam*] Theſe two laſt Verſes are a bitter Wiſh of the *Art of Love*, which *Ovid* teaches in his Poem that is extant.

Tale] That Baniſhment would ariſe from thence.

Magiſtrum] Me *Ovid.*

68 *Ars mea*] The Books of the *Art of Love*, or the whole of my Poetry.

ELEGIA XIII.

He exhorts his Friend, that whereas he has formerly given him many Teſtimonies of his Love, he would not now ſpare, neither his Words nor Letters. And that if he ſhould correct any Thing in them, he tells him there would then nothing be wanting to make his Friendſhip complete.

HANC tuus è Getico mittit tibi Naſo ſalutem,
Mittere rem ſi quis, quâ caret ipſe, poteſt.
Æger enim traxi contagia corpore mentis,
Libera tormento pars mihi ne qua vacet:
Perque dies multos lateris cruciatibus uror:
Sic quoque non modico frigore læſit hyems.
Si tamen ipſe vales, aliquâ nos parte valemus:
Quippe mea eſt humeris fulta ruina tuis.
Qui mihi cùm dederis ingentia pignora, cùmque

1 *Getico*] &c. *littore.*

2 *Quâ caret*] He means Health, as if he had ſaid, if he can ſend Health who has it not himſelf.

3 *Æger*] Sorrowful.

Traxi] The Body it ſelf by reaſon of too much Sorrow of Mind began to be out of Order.

4 *Tormento*] Torment, Grief.

Vacet] Should be free from.

5 *Lateris*] I am ill with a Pleuriſy.

7 *Aliqua parte*] In my Friends.

8 *Humeris*] Being upheld by your Aſſiſtance. So *lib.* 1. *Eleg.* 5.

Te mea, ſuppoſita veluti trabe, fulta ruina eſt.

1 *Ingentia*] Great Indications of Love.

Per numeros omnes hoc tueare caput:
Quod tua me rarò solatur epistola, peccas:
Remque piam præstas, & mihi verba negas.
Hoc, precor, emenda: quod si correxeris unum,
Nullus in egregio corpore nævus erit.
Pluribus accusem, fieri nisi posset, ut ad me
Littera non veniat, missa sit illa tamen.
Dî faciant, ut sit temeraria nostra querela,
Teque putem falso non meminisse mei.
Quod precor, esse liquet neque enim mutabile robur
Credere me fas est pectoris esse tui.
Cana priùs gelido desint absynthia Ponto,
Et careat dulci Trinacris Hybla thymo:
Immemorem quàm te quisquam convincat amici:
Non ita sunt fati stamina nigra mei.
Tu tamen, ut falsæ possis quoque pellere culpæ
Crimina quod non es, ne videare, cave.

10 *Per numeros*] By all Means.
Hoc caput] Me δεικτικῶς.

11 *Quod tua*] That you write so seldom to me.

12 *Remque piam*] And thou doest a pious Work, and performest thy Duty, whilst thou defendest me by all Methods, and pleadest my Cause.
Verba] Your Letters.

13 *Hoc precor*] Don't deny me Words.

14 *Nullus nævus*] No Spot or Fault. *Nævus* is an Excrescence (a blemish) that grows in a human Body; here is put for an Imperfection or Blot in Friendship, as if he had said I will require no more of you, if you shall remove this as an only Blemish in a beautiful Body.

15 *Accusem*] I could accuse your Friendliness in more Respects.

16 *Littera*] Your Epistle.

17 *Temeraria*] A vain and false one, because your Letters have miscarried.

19 *Quod precor*] That I may complain of you falsly.
Esse liquet] It is plain that you have written.
Neque enim] I cannot believe that your Constancy of Mind in loving me, is any way grown weaker.

21 *Cana prius*] Whose Leaves are white.
Gelido] The cold climate of *Pontus*, for it is in the North. In *Pontus* there is great store of Wormwood, whence it has the additional name of *Pontic*.

22 *Trinacris*] *Hybla* is a City of *Sicily*, and *Sicily* is called *Trinacria* of three Promontories, *Pachynus Lilybæus*, and *Pelorus*, for the *Greeks* call the Extremities of Promontories, ἄκρα,

23 *Convincat*] Can prove.
Amici] Of me.

24 *Non ita*] They are not so unhappy that you should be forgetful of your Friend.

25 *Falsæ*] That thou mayst falsly be said to be unmindful of thy Friend.
Pellere] To take away.

26 *Quod non es*] A Deserter of Friendship.

Utque ſolebamus conſumere longa loquendo
Tempora, ſermoni deficiente die:
Sic ferat, ac referat tacitas nunc littera voces,
Et peragant linguæ charta, manuſque vices.
Quod fore, ne nimium videar diffidere, fit me
Verſibus hoc paucis admonuiſſe ſatis:
Accipe, quo ſemper finitur epiſtola verbo,
Atque meis diſtent ut tua fata, Vale.

27 *Conſumere*] In Converſation.
28 *Sermoni*] When the Day ſooner fail'd than Words, *i. e.* till Night.
29 *Sic ferat*] So may the Intercourſe of Letters be.
Tacitas] Written.
30 *Peragant*] Let the Office of the Tongue do the Office of Letters.
31 *Diffidere*] Not to believe.
34 *Diſtent*] Let them be different.
Ut] I wiſh.

ELEGIA XIV.

The Poet in this laſt Elegy promiſes Immortality to his Wife; and tells her that there are many, who though they accounted her unhappy, yet envy her, and call her happy. And he alſo ſhews that it was the greateſt Thing he could do for her. And ſince it is ſo, he exhorts her to continue in her Fidelity, that no body may juſtly accuſe her. And he proves by Examples, that ſuch Fidelity towards Husbands never uſed to paſs unobſerved.

Quanta tibi dederim noſtris monumenta libellis,
O mihi me conjux carior, ipſa vides.
Detrahat auctori multum fortuna * licebit:
Tu tamen ingenio clara ferêre meo.
Dùmque legar, mecum pariter tua fama legetur,
Nec potes in mœſtos omnis abire rogos.
Cùmque viri caſu poſſis miſeranda videri,
Invenies aliquas, quæ quod es, eſſe velint:
Quæ te noſtrorum cùm ſis in parte malorum,
Felicem dicant, invideantque tibi.
Non ego divitias dando tibi plura dediſſem:
Nil feret ad manes divitis umbra ſuos.
Perpetui fructum donavi nominis: idque,
Quo dare nil potui munere majus, habes.
Adde, quod & rerum ſola es tutela mearum,
Ad te non parvi venit honoris onus:
Quòd nunquam de te vox eſt mea muta, tuique
Judiciis debes eſſe ſuperba viri.

1 *Quanta monumenta*] Praiſes by which thou art become noted.

2 *O mihi*] He expreſſes this Love, *lib.* 3. *Eleg.* 3.

Omnia cum ſubeant, vincis tamen omnia conjux.

3 *Detrahat*] Altho' it leſſen me, make me very unhappy, *licet* is here put inſtead of a Conjunction.

4 *Tu tamen*] Thou nevertheleſs ſhalt be celebrated in Verſes that are framed by my Genius.

5 *Dumque legar*] And while my Verſes ſhall be read.

6 *Nec potes*] Nor can thy Fame be utterly blotted out, as the Body is conſumed in the funeral Fire.

Omnis] Wholly.

9 *Noſtrorum malorum*] Of my Calamities.

Cumſis] When you ſympathize with me in the Sorrows of my Exile.

10 *Invideant*] That I ſhould praiſe thee.

11 *Dediſſem*] Than I have given, he means Immortality of Fame.

12 *Nil feret*] The Soul of a wealthy Perſon will carry none of his Wealth into the other World with it. *Propertius.*

Haud ullas portabis opes Acherontis ad undas:

13 *Perpetui*] I have by my Verſes procured Immortality of perpetual Fame.

Fructum] The uſe.

14 *Nil potui*] An immortal Name.

15 *Rerum mearum*] Of my Fortune. As it is in this of *Martial.*

Tu Cæſar vel nocte veni, ſint aſtra licebit:
Non deerit populo, te veniente, dies.

Tutela] The Governeſs.

16 *Honoris*] As if he had ſaid although it be Labour and Burden to take care of my Affairs, yet it is a great Honour.

17 *Nunquam* &c.] It always ſpeaks in your Praiſe.

18 *Judiciis viri*] That your Husband judges you the greateſt.

Superba] Full of Pride.

Quæ nè quis possit temeraria dicere, persta,
Et pariter serva meque, piamque fidem.
Nam tua, dum stetimus turpi sine crimine mansit,
Et tantum probitas irreprehensa fuit:
Par eadem nostrâ nunc est tibi facta ruinâ:
Conspicuum virtus hic tua ponat opus.
Esse bonam facile est, ubi, quod vetat esse, remotum est,
Et nil officiis nupta quod obstet, habet.
Cùm deus intonuit non se subducere nimbo,
Id demùm est pietas, id socialis amor.
Rara quidem est virtus, quam non fortuna gubernat:
Quæ maneat stabili, cùm fugit illa, pede.
Si tamen est, pretium cui virtus ipsa petitum,
Inque parum lætis ardua rebus adest:

19 *Quæ*] Judgments.

Temeraria] False and ungrounded.

Persta] Do thou persevere in thy Love to thy Husband.

21 *Dum stetimus*] While we liv'd and flourish'd and dwelt in Safety in the City.

22 *Irreprehensa*] But not praised.

23 *Par*] As it was before, *i. e.* in my Fall you shewed your self equal, or thou hast an equal occasion of shewing it.

Ruinâ] By or by reason of my Fall.

24 *Conspicuum*] A memorable Deed, *i. e.* thy conjugal Affection in this my Fall, will as it were erect a sort of Statue conspicuous to all by this.

25 *Esse bonam*] A Woman and a Wife.

Ubi] When.

Quod vetat] That which hinders you from being a good Wife, as if he had said nothing hinders you but that you may be loyal to me.

Remotum est] Is taken away, as if he had said, a Wife may easily be good when that is taken away, that hinders her from being so.

26 *Nupta*] And when a Wife may be kept secure by her Husband.

27 *Cum deus*] But when any Misfortune happens to the Husband.

Non se subducere] Then not to shun Labour. An Allegory.

28 *Sociales*] Conjugal.

29 *Virtus*] Friendship.

Quam non] As if he had said, they are but very few who do not follow Fortune rather than Virtue.

Gubernat] Governs, so that Fortune increasing, that increases and when Fortune declines, that declines.

30 *Quæ maneat*] And that virtue which remains unchangeable is very rare.

Cum fugit] When Prosperity forsakes any body.

31 *Si tamen*] Sc. *aliqua virtus*, *i. e.* if any good Man is found, that is not influenced by Fortune, but purely by Virtue; because scarce any one is found, who will be honest for honesty's Sake.

Pretium] To whom Virtue it self is its own Reward; because a good Man is not guided by Fortune, and looks after no Reward but Virtue. Virtue is sought by him for its own Sake.

32 *Inque parum*] In Adversity.

Ardua] Elevated, erect, not

Si tempus numeres per sæcula nulla tacetur,
Et loca transgreditur, quâ patet orbis iter.
Aspicis, ut longo teneat laudabilis ævo
Nomen inextinctum Penelopeia fides?
Cernis, ut Admeti cantetur, & Hectoris uxor?
Ausaque in accensos Iphias ire rogos?
Ut vivat fama conjux Phylaceia cujus
Iliacam celere vir pede pressit humum?
Nil opus est morte pro me, sed amore, fideque:
Non ex difficili fama petenda tibi est.
Nec te credideris, quia non facis ista moneri:

33 *Si tempus*] In which she is praised.

Tacetur] Virtue it self, is untalked of, for that always lives and is vigete.

34 *Qua patet*] The Inhabitants of all Places on the Earth admire Virtue.

36 *Nomen in xtinctum*] An immortal, and never dying Fame.

Penelopeia] The Fidelity of *Penelope* to *Ulysses*. So *de Pont. lib.* 3. *Eleg.* 1.

Æmula Penelope fieres, si landa pudicæ
Instantes velles fallere nupta procos.

See *Heroid. Epist.* 1.

37 *Admeti*] *Alcestes* the Daughter of *Hector*, in the same place.

Si mea mors vestimenta tua (quod abominor) esset
Admeti conjux, quam sequeris, erat.

Concerning the Love of these, for their Husbands I have spoken above.

Hectoris] *Andromache*. So *lib.* 1. *Eleg.* 5.

Nec probitate tuâ prior est aut Hectoris uxor.

38 *Iphias*] *Evadne* the Daughter of *Iphis*, the Wife of *Capaneus*. So *de Ponto lib.* 3. *Eleg.* 1.

Iphias ante oculos tibi erit ponenda volenti
Corpus in accensos mittere forte rogos.

39 *Phylaceia*] *Laodamia* the Daughter of *Acastus*, the Wife of *Protesilaus*, so called of *Pulace*, a City of *Thessaly*, under the Government of her Husband *Protesilans*.

Cujus] Whose Husband *Protesilans* hastily or first of all landed on the Coast of *Troy*.

41 *Nil opus*] Through Sword and Fire; for that is to be referred to the Examples. *Sc.* of *Alcestus*, who would die for her Husband *Admetus*, and of *Evadne* who threw her self into her Husband's funeral Pile, and was burnt in it; and *Laodamia*, who died in her Husband's Embraces. And the Example of *Penelope* has respect to Affection for a Husband, for she that she might preserve her Loyalty to her Husband, eluded those Sweet-hearts that courted her, and ruling in the same House, by weaving and unweaving the Web; and *Andromache* whom the Poet brings in as an Example, who did not suffer her self to be forced from Love and Loyalty to her Husband by any Adversities and Designs.

Morte] Aliter. *Letho.*

42 *Non ex*] For if you are to die for any one, that is to obtain Renown by Difficulty. It is a much easier matter to live and be faithful, than to die for any one.

43 *Quia non*] As tho' thou wast unmindful of thy Duty. 44 *Vita*

Vela damus, quamvis remige navis eat,
Qui monet, ut facias, quod jam facis, ille monendo.
Laudat, & hortatu comprobat acta suo.

44 *Vela damus*] As if he had said, we do spur a Horse that runs fast enough of his own accord: and so I have written these Things to you rather by the impulse of Love, than because I thought you stood in need of any Precepts and Admonitions.

46 *Hortatu*] And by exhorting Praises what you do.

FINIS.

P. Ovidii Nasonis

TRISTIUM

Liber Primus.

ELEGIA I.

PARVE liber ibis in urbem ſine me, (nec invideo)
Hei mihi, quod non licet domino tuo ire!
Vade ſed incultus: qualem decet exulis eſſe,
Infelix habe habitum hujus temporis.
Nec vaccinia velent te purpureo Succo: 5
Ille color non eſt conveniens luctibus.
Nec titulus notetur minio, nec charta cedro;
Nec geras candida cornua nigra fronte.
Nec geminæ frontes poliantur fragili pumice,
Ut videare hirſutus ſparſis comis. 10
Hæc inſtrumenta ornent felices libellos:
Decet te eſſe memorem meæ fortunæ.
Neve pudeat liturarum, qui viderit illas,
Sentiat eſſe factas de meis lacrymis.
Vade liber ſaluta loca grata meis verbis: 15
Certe contingam illa quo pede licet.
Si quis ut non immemor noſtri in illo populo,
Si quis erit qui forte requiret quid agam:
Dices me vivere, tamen negabis eſſe ſalvum:
Quoque id quod vivam habere munus Dei. 20
Atque ita tacitus dabis te legendum quærenti
Plura; ne forte loquaris, quæ non opus eſt.
Lector admonitus protinus repetet mea crimina;
Et peragar publicus reus ore populi.

Tu cave defendas, quamvis mordebere dictis:
Causa non bona erit major patrocinio.
Invenies aliquem qui suspiret me ademtum,
Nec perlegat ista carmina siccis genis:
Et optet tacitus secum, ne quis malus audiat:
Sit mea pœna levis Cæsare lenito.
Nos quoque precamur ne ipse sit miser quisquis erit,
Qui volet deos esse placatos miseris.
Quæque volet sint rata, que ira principis ablata
Det mihi posse mori in patriis sedibus.
Liber forsan culpaberis, ut peragas mandata
Que ferere minor laude mei ingenii.
Est officium judicis quærere ut res, ita tempora
Rerum; tutus eris tempore quæsito.
Carmina proveniunt deducta sereno animo:
Nostra tempora sunt nubila subitis malis.
Carmina quærunt secessum & etiam scribentis:
Mare jactat me, venti [jactant] me, fera hyems [jactat] me.
Omnis metus abest carminibus: ego perditus
Puto ensem jam jamque hæsurum meo jugulo.
Quoque æquus judex mirabitur hæc quæ facio:
Que leget scripta qualiacumque, cum venia.
Da Mæonidem mihi & circumspice tot casus:
Omne ingenium excidet tantis malis.
Denique liber memento ire securus famæ,
Nec sit pudor tibi lecto displicuisse.
Fortuna non præbet se ita secundam nobis,
Ut ratio tuæ laudis sit habenda tibi.
Donec eram sospes tangebar amore tituli,
Que ardor quærendi nominis erat mihi.
Si non nunc odi carmina, que studium quod obfuit,
Sit satis: fuga parta meo ingenio.
Tamen I, tui licet & aspice Romam pro me;
Dii facerent, possem nunc esse meus liber!
Nec puta te posse venire ignotum populo,
Quod venias peregrinus in magnam urbem,
Ut careas titulo, noscere ipso colore:
Tamen intrato clam, ne mea carmina lædant te:
Non sunt plena favoris, ut quondam erant.
Si quis erit, qui putet te non esse legendum, quod

Sis meus, quę rejiciat te ſuo gremio.
Dic, inſpice titulum; non ſum præceptor amoris:
Illud opus jam dedit pœnas quas meruit.
Forſitan expectes an jubeam te miſſum ſcandere
In alta palatia, quę Cæſaream domum.
Auguſta loca quę dii locorum ignoſcant mihi:
Fulmen venit in hoc caput ab illa arce.
Quidem memini mitiſſima numina eſſe illis
Sedibus: ſed timeo deos, qui nocuêre.
Columba terretur minimo ſtridore pennæ,
Facta ſaucia accipiter tuis unguibus.
Nec, ſi qua agna excuſſa eſt dentibus avidi
Lupi, audet diſcedere procul a ſtabulis.
Phaeton vitaret cœlum, ſi viveret; & nollet
Tangere equos, quos ſtultè optaret.
Quoque fateor me timere arma Jovis quæ ſenſi:
Et reor me peti, cum tonat infeſto igne.
Quicunque fugit Caphărea de Argolica claſſe,
Semper retorquet vela ab Euboicis aquis.
Et mea cymba ſemel percuſſa vaſtâ procellâ
Horret adire illum locum, quo læſa eſt.
Ergo liber cave, & circumſpice timidâ mente,
Et ſit tibi ſatis legi a media plebe.
Dum Icarus petit nimium ſublimia infirmis
Pennis fecit aquas Icarias nomine.
Tamen eſt difficile, dicere, utaris hic remis,
An aurâ: res locuſque dabunt conſilium.
Si poteris tradi vacuo, ſi videbis cuncta
Mitia: ſi ira fregerit ſuas vires.
Si quis erit, qui tradat te dubitantem &
Timentem ire, adi tamen ante loquatur pauca.
Pervenias illuc luce bonâ, qui felicior
Tuo domino, & leves noſtra mala.
Namque vel nemo, vel qui fecit ea vulnera mihi
Solus poteſt tollere Achilleo more.
Tantum videto, ne noceas, dum vis prodeſſe:
Nam noſtra ſpes animi eſt minor timore.
Que, ne ira quæ quieſcebat, mota reſæviat,
Et cave tu ſis altera cauſa pœnæ.
Tamen cum fueris receptus in noſtrum penetrale,

Que contigeris tuam domum parva scrinia:
Aspicies illic fratres positos ex ordine,
Quos cunctos idem studium evigilavit.
Cætera turba ostendit palam apertos titulos,
Et gerit sua nomina detecta fronte.
Videbis tres latitantes procul obscurâ parte:
Quoque hi docent amare, quod nemo nescit.
Tu vel fugias hos, vel si habebis satis oris
Facito Oedipodas que Telegonas voces.
Que moneo de tribus, si qua cura parentis est tibi
Ne ames quenquam, quamvis ipse docebit
Sunt quoque ter quinque volumina mutatæ formæ,
Carmina nuper rapta ab meis exequiis.
Mando, dicas his, vultum meæ fortunæ
Posse referri inter mutata corpora.
Namque ea effecta est subito dissimilis priori:
Que nunc flenda, aliquo tempore fuit læta.
Quidem habebam plura mandare tibi, si quæris:
Sed vereor fuisse causa tardæ moræ.
Et liber, si ferres tecum omnia quæ subeunt,
Futurus eras magna sarcina laturo.
Via est longa: propera: ultimus orbis habitabitur
Nobis, terra remota est a meâ terrâ.

ELEGIA II.

DII maris & cœli (quid enim nisi vota supersunt)
Parce solvere membræ quassata ratis.
Ve precor ne subscribite iræ magni Cæsaris:
Deus alter sæpe fert opem Deo premente.
Mulciber stabat in Trojam, Apollo pro Troja:
Venus fuit æqua Teucris, Pallas iniqua.
Saturnia propior Turno oderat Æneam:
Tamen ille erat tutus numine Veneris.
Ferox Neptunus sæpe petiit cautum Ulyssem:
Minerva sæpe eripuit suo patruo.
Et, (quamvis dicamus ab illis) quis vetat
Aliquod numen adesse nobis, Deo irato?

Miser

Miser frustra perdo verba non proficientia :
Graves aquæ spargunt ipsâ ora loquentis :
Terribilisque Notus jactat mea dicta, quæ non
Sinit preces ire ad quos Deos mittuntur.
Ergo idem venti, ne lædar in unâ causâ,
Ferant nostra velaque, votaque nescio quò.
Me miserum quanti montes aquarum volvuntur !
Putes jamjam tacturos summa sidera.
Quanta valles subsidunt æquore diducto !
Putes jamjam tacturas nigra Tartara.
Quocunque aspicio nihil est nisi pontus & æther :
Hic tumidus fluctibus, ille minax nubibus.
Inter utrumque venti fremunt inani murmure.
Unda maris nescit cui domino pareat.
Nam modo Eurus capit vires ab purpureo ortu :
Nunc Zephyrus adest missus sero vespere :
Nunc gelidus Boreas bacchatur ab siccâ arcto :
Nunc notus gerit prælia adversa fronte.
Rector est in incerto nec invenit quid fugiatve,
Petatve : ars ipsa stupet ambiguis malis.
Scilicet occidimus : nec est ulla spes salutis :
Quæ dum loquor unda obruit meos vultus.
Fluctus occupat hanc animam, quæ accipiemus
Necaturas aquas ore precanti frustra.
At pia conjux dolet nil aliud quam me exule :
Quæ scit quæ gemit hoc unum nostri mali
Nescit corpora jactari in immenso ponto :
Nescit agi ventis : nescit necem adesse.
O bene, quod non passus sum conscendere mecum :
Ne mors foret bis patienda mihi misero.
At nunc ut peream, quoniam caret illa periclo
Certe ero superstes dimidiâ parte
Hei mihi quam celeri flamma nubila micuerunt !
Quantus fragor personat ab Æthereo axe!
Nec tabulæ laterum feriuntur levius ab undis,
Quam grave onus balistæ pulsat mœnia.
Hic fluctus qui venit, supereminet omnes fluctus :
Est posterior nono quæ prior undecimo.
Non timeo lethum, est miserabile genus lethi :
Demite naufragium, mors erit munus mihi.

Eſt aliquod cadentem ſuo ſaroque ferroque
Moriens ponere corpus in ſolita humo.
Mandare aliqua ſuis, & ſperare ſepulchrum,
Et non eſſe cibum æquoreis piſcibus.
Fingite me dignum tali nece, non ego ſolus
Hic vehor, cur mea pœna trahit immeritos?
Pro ſuperi viridesque Dei, quibus æquora curæ,
Utraque turba jam ſiſtite veſtras minas.
Sinite infelix, feram hanc vitam, quam
Mitiſſima Ira Cæſaris dedit, in miſſa loca.
Si vultis perdere me, quoniam merui pœnam,
Mea culpa eſt minor morte ipſo judice.
Copia non invidioſa noſtri cruoris eſt illi,
Que cum volet, ipſe ferat quod dedit.
Modo vos Dii, quos coſſe læſi nullo crimine,
Precor eſſe contenti noſtris malis.
Tamen nec ut cuncti velitis ſervare miſerum,
Caput quod perit poteſt eſſe ſalvum.
Ut mare ſubſidat, que utar ferentibus ventis:
Ut parcatis mihi, non minus ero exul.
Non ego avidus parandi divitias ſine fine,
Aro latum æquor mutandis mercibus.
Nec peto Athenas, quas ſtudioſus quondam petii:
Non oppida Aſiæ, non priſus viſa mihi.
Non ut delatus in claram urbem Alexandri,
Jocoſe Nile videam delicias tuas.
Quod eſt facile, opto ventos, (quis poſſet credere?)
Eſt tellus Sarmatis, quam mea vela petunt.
Obligor ut tangam fera littora ſævi Ponti:
Que queror quod fuga à patria ſit tam tarda.
Ut videam Tomitas, poſitas in ſcicio quo orbe,
Facio viam exilii per mea vota.
Si diligitis me, compeſcite tantos fluctus;
Que ſint veſtra numina prona noſtri rati:
Seu magis odiſtis, advertite me juſſæ terræ:
Eſt pars ſupplicii mori in regione.
(Quid hic facio) rapidi venti ferte mea corpora;
Cur mea vela vident Auſonios fines?
Cæſar noluit hoc, quid tenetis quem ille fugat?
Pontica terra aſpiciat meos vultus.

Et

Et jubet & merui nec puto falve piumve
Carmina defendi quæ ille damnaverit.
Tamen si mortalia acta nunquam fallunt Deos:
Scitis facinus abesse meâ culpâ.
Immo si scitis ita, si meus error abstulit me,
Stulta mens fuit nobis, non scelerata:
Quod licet ex minimis, si favimus illi domui:
Si publica jussa Augusti satis mihi:
Si duxi felicia secula hoc duce, que
Dedi thura pro Cæsare, que piis Cæsaribus
Si hic animus fuit nobis, divi parcite:
Sin minus; alta unda cadens obruat caput.
Fallor, an gravidæ nubes incipiunt evanescere?
Que ira mutati maris victa frangitur?
Vos vocati non casu, sed sub conditione,
Quos non est fallere, fertis hunc opem mihi.

ELEGIA III.

CUM tristissima imago illius noctis subit,
Quæ fuit supremum tempus in urbe mihi.
Cum repeto noctem, qua reliqui tot cara mihi;
Tunc quoque gutta labitur ex meis oculis.
Jam lux prope aderat quâ Cæsar jusserat
Me discedere finibus extremæ Ausoniæ.
Nec mens, nec spatium fuerat parandi satis apta;
Nostra pectora torpuerant longâ morâ.
Non fuit mihi cura servorum, non legendi
Comites, non vestis aptæ profugo, opisve.
Non aliter stupui, quam qui ictus ignibus Jovis
Vivit & est ipse nescius suæ vitæ.
Ut tamen dolor ipse removit hanc nubem animi,
Et tandem mei sensus convaluêre.
Abiturus alloquor extremum mœstos amicos,
Qui erant unus & alter, de multis modò.
Amans uxor, ipsa acrius flens tenebat flentem,
Imbre cadente usque per indignas genas.
Nata aberat procul divisa sub Lybicis oris,
Nec poterat esse certior mei fati

Quocun-

Quocunque aſpiceres luctus gemituſque ſonabant,
Et forma non taciti funeris erat intus.
Fœmina, virque, quoque pueri mœrent meo funere:
Que omnis angulus in domo habet lacrymas.
Si licet uti grandibus exemplis in parvo,
Hæc erat facies Trojæ cum caperetur.
Que jam voces hominumque canumque quieſcebant,
Que alta luna regebat nocturnos equos.
Ego ſuſpiciens hanc, & adhuc cernens Capitolia,
Quæ fruſtra fuêre junctæ noſtro lari.
Inquam numina habitantia vicinis ſedibus,
Que templa jam nunquam videnda meis oculis:
Que dii relinquendi, quos alti urbs Quirini habet:
Eſſe ſalutati in omne tempus mihi.
Et quanquam ſumo clypeum ſero, poſt vulnera,
Attamen exonerate hanc fugam odiis:
Que dicite cœleſti viro, quis error deceperit
Me, ne putet eſſe ſcelus pro culpâ.
Ut auctor pœnæ ſentiet quoque, quæ ſentitis,
Poſſim eſſe non miſer Deo placato.
Ego adoravi ſuperos hac prece, uxor pluribus,
Singultu impediente medios ſonos.
Illa etiam proſtrata ante laris capillis paſſis,
Contigit extructos focos trementi ore.
Que effudit multa verba in adverſos penates,
Non valitura pro deplorato viro.
Que jam nox præcipitata negabat ſpatium moræ:
Et Parrhaſis Arctos erat verſa ab axe poli.
Quid facerem? Retinebar blando amore patriæ
Sed illa erat ultima nox juſſæ fugæ.
Ah quoties dixi aliquo properante, quid urges,
Vide vel quo, vel unde feſtines ire.
Ah quoties mentitus ſum me habere certam
Horam, quæ foret apta propoſitæ viæ!
Ter tetigi limen, ter ſum revocatus: & ipſe pes
Indulgens animo tardus erat mihi.
Sæpe valeduto, rurſus ſum locutus multa,
Et dedi ſumma oſcula, quaſi diſcedens.
Sæpe dedi eadem mandata, que ipſe feſellì me,
Reſpiciens cara pignora meis oculis.

Denique quid propero? Scythia est quo mittimur,
Roma relinquenda est: utra mora est inquam juncta.
Uxor viva negatur mihi vivo in æternum:
Et domus & dulcia membra fidæ domus:
Quæ sodales quos ego dilexi fraterno more:
O pectora juncta mihi Theseâ fide!
Dum licet amplectar, fortasse nunquam licebit
Amplius: & hora quæ datur mihi est in lucro.
Nec mora relinquo verba sermonis imperfecta.
Amplectens quæque proxima meo animo.
Dum loquor & flemus Lucifer nitidissimus
Stella alto cælo ortus erat gravis nobis.
Dividor haud aliter, quam si relinquo mea membra:
Et pars visa est abrumpi suo corpore.
Sic Priamus doluit tunc cum versus in contraria,
Habuit equos ultores proditionis.
Tunc vero clamor quæ gemitus meorum exoritur:
Et mœstæ manus feriunt nuda pectora.
Tunc vero conjux inhærens humeris abeuntis,
Miscuit hæc tristia dicta meis lacrymis:
Inquit non potes avelli hinc: simul ibimus, simul
Sequar te & ero exul conjux exulis.
Et via facta est mihi & ultima tellus capit me:
Accedam parva sarcina profugæ rati.
Ira Cæsaris jubet te discedere e patriâ,
Pietas me: Cæsar erit hæc pietas mihi.
Tentabat talia, & sic tentaverat ante:
Quæ vix dedit manus victas utilitate.
Egredior (sive illud erat ferri sine funere)
Squallidus comis immissis per hirta ora.
Illa amens dolore narratur tenebris obortis,
Procubuisse semianimis mediâ domo.
Utque resurrexit crinibus fœdatis turpi
Pulvere, & levavit membra gelidâ humo;
Modo deplorasse se, modo desertos penates,
Et sæpe vocasse nomen erepti viri:
Nec gemuisse minus, quam si vidisset corpus
Natæ ve meum ve habere structos rogos.
Et voluisse mori & moriendo ponere sensus:
Quæ tamen non periisse respectu mei.

Vivat, & quoniam fata ſic tulerunt) vivat
Et ſublevat uſque abſentem ſuo auxilio.
Cuſtos Erymanthidos Urſæ tingitur oceano,
Que turbat æquoreas aquore ſuo ſidere.
Tamen nos findimus Ionium æquor non noſtrâ
Sponte, ſed cogimur eſſe audaces metu.
Me miſerum, quantis ventis æquora nigreſcunt,
Que arena fervet eruta ex imis vadis!
Unda nec inferior monte inſilit proræ
Que recurvi puppi & verberat pictos deos.
Texta pinea ſonant, rudentes pulſi ſtridore:
Et carina ipſa aggemit noſtris malis.
Navita confeſſus gelidum timorem pallore,
Jam victus ſequitur ratem, non regit arte.
Que rector ut parum validus remittit fræna
Non proficientia equo rigidæ cervicis:
Sic non voluit, ſed quo impetus undæ r pit,
Video aurigam dediſſe vela rati.
Quod niſi Æolus emiſerit mutatas auras,
Ferar in loco non jam adeunda nobis.
Nam Illyricis relictis procul de læva parte,
Italia interdicta mihi cernitur.
Deſinat aura, quæſo, contendere in vetitas
Terras, & pareat mecum magno Deo.
Dum loquor, & cupio pariter, timeoque repelli,
Quantis viribus unda increpuit latus!
Vos ſaltem numina cærulei ponti parcite,
Que ſit ſatis Jovem eſſe infeſtum mihi.
Vos ſubducite feſſam animam ſævæ morti,
Si modo, poteſt non periiſſe, qui periit.

ELEGIA IV.

O Memorande mihi nunquam poſt ullos ſodales
O cui præcipue mea ſors viſa eſt ſua.
Cariſſime, qui (memini) primus auſus es
Suſtinuiſſe me tuo alloquio:
Qui dediſti mihi mite conſilium vivendi:
Cum amor mortis foret in miſero pectore.

Scis

Scis bene cui dicam, signis positis pro nomine
Amice, nec tuum officium fallit te.
Hæc semper erunt infixa imis medullis mihi
Ero perpetuus debitor hujus animi.
Et hic spiritus ibit tenuendus in vacuas
Auras, & deferet ossa in tepido rogo prius,
Quam oblivia meritorum subeant nostro animo,
Et ista pietas excidet longâ die.
Sint dii faciles tibi, & præstent fortunam egentem
Nullius opis, quæ dissimilem meæ.
Tamen si hæc navis ferretur amico vento
Forsitan ista fides ignoraretur.
Pirithous non tam sensisset Theseæ amicum,
Si non vivus adisset infernas aquas.
Tristis Oresta tuæ furiæ fecerunt
Ut Phocæus foret exemplum veri amoris.
Si Euryalus non cecidisset in Rutulos hostes,
Nulla gloria foret Hyrtacidæ Nisi.
Scilicet ut fulvum aurum spectatur in ignibus,
Sic fides est inspicienda in duro tempore.
Dum fortuna juvat & ridet sereno vultu,
Cuncta sequuntur indelibatas opes.
At simul intonuit, fugiunt nec noscitur ulli,
Qui modò cinctus erat agminibus comitum.
Atque hæc quondam collecta exemplis priorum,
Nunc sunt cognita vera mihi propriis malis.
Vix duo tréve amici supereſtis de tot:
Cætera turbâ fuit fortunæ, non mea.
Quo magis, ô pauci succurite lapsis rebus,
Et date tuta littora meo naufragio.
Ne ve trepidate nimium timentes falso metu,
Ne Deus offendatur hac pietate.
Cæsar sæpe laudavit fidem, etiam inadversis
Armis, quæ amat hanc in suis, probat in hoste.
Mea causa est melior, qui non fovi contraria
Arma; sed merui hanc fugam simplicitate.
Igitur oro invigiles pro nostris casibus;
Si qua ira numinis potest diminui.
Si quis desiderat scire omnes meos casus
Petit plus quàm quod ipsa res finit fieri.

Passus sum tot mala, quot sidera lucent in æthere
Que quot siccus pulvis habet parva corpora
Que tulimus multa majora credibili, que non
Habitura fidem ratam, quamvis acciderint.
Etiam oportet quædam pars moriatur mecum,
Que velim possit tegi me dissimulante.
Si infragilis vox, & spectus firmius ære
Que plura ora cum pluribus linguis forent mihi ;
Tamen non idcirco complecterer omnia verbis ;
Materia exsuperante meas vires.
Docti poetæ scribite nostra mala pro duce
Neritio ; nam tuli plura mala Neritio.
Ille erravit brevio spatio in multis annis,
Inter Dulichias que Iliacas domos :
Ira Cæsaris detulit nos mensos freta distantia
Totis sideribus in Geticos sinus.
Ille habuit fidem manum, que fideles socios :
Mei comites deseruerunt me profugum.
Ille lætus que victor petebat suam patriam
Ego victus exul fugi a patriâ.
Nec Dulichium est domus mihi nec Ithace-ve, Same-ve,
Abesse quibus locis non est grandis pœna
Sed Roma, locus imperii que Deum,
Quæ circumspicit totum orbem de septem montibus.
Durum corpus, erat illi que patiens laborum :
Invalidæ vires que ingenuæ mihi.
Ille erat assiduè agitatus in sævis armis :
Ipse fui assuetus mollibus studiis.
Deus oppressit me, nullo levante nostra mala :
Bellatrix diva ferebat opem illi.
Cumque qui regnat in tumidis undis sit minor Jove :
Ira Neptuni premit illum, Jovis me.
Adde quod maxima pars laborum illius est ficta :
Nulla fabula ponitur in nostris malis.
Tamen ille denique tetigit quæsitos penates :
Tamen contigit arva quæ diu petiit.
At carendum est mihi perpetuo patriâ tellure,
Ni ira læsi dei fuerit mollior.

ELEGIA V.

NEC Lyde tantum dilecta Clario poetæ,
Nec Battis tantum amata est suo Coo:
Quantum tu uxor inhæres nostris pectoribus,
Dignus minus misero viro, non meliore.
Mea ruina fulta est te, veluti trabe suppositâ:
Si ego adhuc sum quid, omne est tui muneris.
Tu facis ut non sim spolium, nec nuder ab illis,
Qui petiêre tabulas mei naufragii.
Utque rapax lupus, cupiduque cruoris, fame
Stimulante, captat incustoditum ovile.
Aut ut edax vultur circumspicit possit cernere
Ecquod Corpus positum sub nudâ humo:
Sic nescio quis male fidus venturus fuit in
Mea bona, rebus acerbis, si paterere.
Tua virtus submovit hunc per fortes amicos:
Quibus nulla gratia digna potest reddi.
Ergo probaris, quam misero, tam vero teste,
Si modò testis habet aliquod pondus hic:
Nec aut uxor Hectoris est prior tuâ probitate,
Aut Laodamia comes extincto viro.
Si tu sortita fuisses Mæonium vatem,
Fama Penelopes esset secunda tuæ.
Sive debes hoc tibi, facta pia nullo magistro,
Que mores sunt dati tibi cum novâ luce.
Seu fœmina princeps culta tibi per omnes annos,
Docet te esse exemplum bonæ conjugis.
Que fecit assimilem sui longa assuetudine:
Si licet assimilare grandia parvis.
Hei mihi quod mea carmina non habent magnas vires,
Que nostra ora sunt minora tuis meritis!
Et si quid vivi vigoris fuit ante in nobis,
Omne excidit extinctum longis malis.
Prima haberes locum inter sanctas Heroidas,
Prima conspicerêre bonis tui animi!
Tamen quantumcunque nostra præconia valebunt,
Vives in omne tempus meis carminibus.

ELEGIA VI.

SI quis habes vultus similes nostris in imagine,
Deme hederas, Bacchica serta, meis comis.
Ista felicia signa decent lætos Poetas;
Corona non est apta meis temporibus.
Dissimula hæc omnia dici tibi, tamen sentis,
Qui fersque referisque me in tuo digito.
Quc complexus meam effigiem in fulvo auro,
Vides cara ora relegati, quæ potes.
Quæ quoties spectas, subeat tibi dicere saltem,
Quam procul sodalis Naso abest nobis!
Tua pietas est grata, sed mea carmina,
Sunt major imago, quæ mando legas qualiacunque;
Carmina dicentia mutatas formas hominum
Opus quod infelix fuga domini rupit.
Ego ipse discedens mœstus posui hæc, sicut multa,
Bona meorum in igne mea manu,
Utque Thestias fertur cremâsse suum natum
Sub stipite, & fuisse melior soror matre:
Sic ego imposui libellos non meritos
Viscera nostra peritura mecum rapidis rogis.
Vel quod perosus eram Musas, ut carmina nostra,
Vel quod erat adhuc crescens & rude carmen.
Quæ quoniam non sunt penitus sublata, sed exstant,
Reor fuisse scripta pluribus exemplis;
Nunc precor ut vivant, & non ignava otia
Delectent legentem, que admoneant mei.
Tamen illa non poterunt legi patienter ab ullo;
Si quis nesciat summam manum abesse his.
Illud opus est ablatum mediis incudibus:
Et ultima lima defuit meis scriptis:
Et peto veniam pro laude; lector, ero laudatus
Abunde, si non fastiditus tibi.
Quoque habes hos sex versus, si putabis præponendos
Esse in primâ fronte libri.
Quicunque cernis volumina orba suo parente,
Saltem locus detur his in vestrâ urbe.

Que

Que quo magis faveas, hæc non ſunt edita ab illo,
Sed quaſi rapta de funere ſui domini.
Igitur quicquid vitii rude carmen habebit,
In his, eram emendaturus, ſi licuiſſet.

ELEGIA VII.

ALTA flumina labentur retro in caput ſuum
Ab æquore, que ſol recurret converſis equis.
Terra feret ſtellas: Cœlum findetur aratro:
Unda dabit flammas, & ignis dabit aquas:
Omnia ibunt præpoſtera legibus naturæ:
Que nulla pars mundi tenebit ſuum iter.
Omnia fient jam, quæ negabam poſſe fieri;
Et eſt nihil, de quo fides non ſit habenda.
Ego vaticinor hæc, quia ſum deceptus ab illo,
Quem rebar laturum opem mihi miſero.
Fallax, tantane oblivia noſtri cepêre te?
Que tantus timor fuit adire afflictum?
Ut dure neque reſpiceres, nec ſolarêre jacentem
Nec proſequerere meas exequias?
Que illud ſanctum ac venerabile nomen amicitiæ
Jacet tibi ſub pedibus, pro vili re?
Quid fuit viſere ſodalem proſtratum ingenti
Mole? Et levare parte tui alloquii?
Que, ſi non dimittere lacrymas in meos caſus,
Tamen loqui pauca verba ficto dolore?
Que valedicere ſaltem, id quid ignoti faciunt?
Et ſequi vocem populi, que publica ora?
Denique cernere lugubres vultus, nunquamque
Videndos, ſupremo die, que dum licuit?
Que accipere & reddere Vale parili voce?
Dicendum non amplius ſemel toto ævo
At alii juncti mihi nullo fœdere fecêre,
Et dedêre lacrymas ſigna ſui animi.
Quid niſi junctus eſſem tibi convictu que valentibus
Cauſis & amore longi temporis,
Quid niſi noſſes tot luſus & tot mea ſeria?
Que ipſe noſſem luſus & tua ſeria?

Quid si cognitus esses mihi duntaxat Romæ?
Ascitus toties in omne genus joci?
Cunctane abierunt irrita in æquoreos ventos?
Cunctane seruntur mersa Lethæis aquis?
Ego non reor te genitum in placida urbe Quirini,
Urbe quæ jam non est adeunda meo pede.
Sed scopulis sinistri Ponti, quos hæc ora habet,
Que in feris jugis Scythiæ Sarmaticisque.
Et venæ silicis sunt circum tua præcordia;
Et rigidum pectus habet semina ferri.
Que nutrix quæ quondam dedit plena ubera tibi
Ducenda tenero palato erat tigris.
Aut non putasses nostra mala minùs quam aliena,
Que non agerêre reus duritiæ mihi.
Sed quoniam hoc quoque accedit fatalibus damnis,
Ut prima tempora careant suis numeris:
Effice ne sim memor hujus peccati, & ut
Laudem tuum officium illo ore, quo queror.

ELEGIA VIII.

DETUR tibi tangere metam inoffensæ vitæ,
Qui non inimicum nobis legis hoc opus.
Atque utinam mea vota possent valere pro te,
Quæ non tetigêre durós Deos per me!
Donec eris felix numerabis multos amicos:
Si tempora fuerint nubila, eris solus.
Aspicis ut columbæ veniant ad candida tecta,
Sordida turris accipiat nullas aves.
Formicæ nunquam tendunt ad inania horrea.
Nullus amicus ibit ad amissas opes.
Utque umbra comes euntibus radiis Solis,
Cum hic latet pressus nubibus, illa fugit;
Sic mobile vulgus sequitur lumina fortunæ,
Quæ abit, simul teguntur [illegible]ducta nube.
Precor ut hæc possint semper videri falsa tibi,
Tamen sunt fatenda vera meo eventu.
Dum stetimus, domus quidem nota, sed non
Ambitiosa habebat quantum turbæ satis esset.

At

At simul impulsa est omnes timuêre ruinam,
Que dedêre cauta terga communi ruinæ.
Nec admiror, si metuant sæva fulmina, ignibus
Quorum quæque proxima solent afflari.
Sed tamen Cæsar probat amicum remanentem
In duris rebus quamlibet in invisо hoste;
Nec solet irasci (neque enim moderatior alter)
Cum quis amat in adversis, si quid amavit.
Thoas ipse narratur probasse Pyladen, postquam,
Cognovit Orestem de Argolico comite.
Fides quæ fuit Actoridæ semper cum magno
Achille, solita est laudari ore Hectoris.
Dicunt Tartareum deum indoluisse,
Quod pius Theseus iret comes amico ad manes.
Turne, fide Euryali que Nisi relatâ tibi,
Credibile est immaduisse genas lacrymis.
Est pietas etiam miseris, & probatur in hoste;
Hei mihi, quam paucos mea dicta movent!
Hic est status, hæc nunc fortuna mearum rerum,
Ut nullus modus debeat adesse meis lacrymis.
At mea pectora, quamvis mœstissima proprio casu,
Sunt facta serena tuo profectu.
Carissime vidi hoc venturum tibi jam tum,
Cum adhuc minor aura ferret istam ratem.
Sive aliquid pretium est morum, seu vitæ
Carentis labe, nemo habendus erit pluris.
Sive aliquis extulit caput per ingenuas artes,
Quælibet causa sit bona tuo eloquio.
Ipse commotus his protinus dixi tibi ipsi,
Amice grandis scena manet tuas dotes.
Non fibræ ovium, tonitruve sinistri, lingua-ve,
Penna-ve servatæ avis, dixit hæc mihi:
Ratio est conjectura futuri & augurium;
Hæc divinavi, que tuli notitiam.
Quæ quoniam est vera gratulor mihi tota mente
Que tibi, tuum ingenium non latuisse.
At utinam nostrum latuisset in imis tenebris;
Expediit lumen abesse meis studiis.
Utque facunde severæ artes prosunt tibi.
Sic dissimiles illis nocuêre mihi.

Tamen mea vita eſt nota tibi, ſcis mores
Sii Auctoris abſtinuiſſe illis artibus.
Scis hoc vetus carmen luſum mihi juveni, &
Iſtos ut tam non laudandos, tamen ſic eſſe jocos.
Ergo ut mea carmina poſſunt defendi nullo
Colore, ſic puto poſſe excuſari.
Excuſa qua potes, nec defere cauſam amici:
Sic ſemper eas bene, quo pede cœpiſti.

ELEGIA IX.

EST mihi, Navis, tutela flavæ Minervæ, & precor
Sit, habet nomen a picta caſſide.
Sive opus eſt velis, currit benè ad minimam auram;
Sive opus eſt remo; carpit iter remige.
Nec contenta eſt vincere comites volucri curſu:
Et occupat rates quamlibet ante egreſſas.
Et patitur fluctus que fert æquora longè
Aſſilientia, nec victa madeſcit ſævis aquis.
Illa primùm cognita mihi Corinthiacis Cencheris,
Que manet fida dux comeſque trepidæ fugæ.
Perque tot eventus, & æquora concita iniquis
Ventis, fugit tuta Palladio nomine.
Quoque precor nunc ſecet tuta oſtia vaſti Ponti,
Que intret aquas Getici littoris, quas petit.
Quæ ſimul induxit me in mare Æoliæ Helles,
Et ſecet longum iter tenui limite:
Fleximus curſus in lævum & Imbria terra,
Venimus in tuos portus, ab urbe Hectoris.
Inde feſſa carina tetigit Threiciam Samon.
Nactis Zerinthia littora levi vento,
Saltus ab hac terra eſt brevis, petens Abdera:
Hac tenus illa ſecuta eſt ſuum dominum.
Nam placuit mihi carpere Biſtonios campos pede,
Illa reliquit Helleſpontiacas aquas.
Que petit Dardaniam habentem nomen auctoris,
Et te Lampſace tuta ruricolâ Deo.
Quâque fretum ſeparat Seſton Abydenâ urbe.
Per anguſtas undas male vecta virginis,

Inde

Inde Cyzicon hærentem Propontiacis oris,
Cyzicon nobile opus Æmoniæ gentis :
Quaque fauces Ponti tenent Byzantia littora.
Hic locus est vasta janua gemini maris.
Precor hæc evincat, quæ propulsa fortibus Austris
Strenua transeat instabiles Cyaneas :
Quæ Thynniacos sinus, & ab his per urbem Apollinis,
Findat iter sub alta mœnia Anchiali.
Inde prætereat Mesembriacos portus, & Odeson
Et arces Bacche dictas tuo nomine.
Et quos memorant ortos à mœnibus Alcathoi
Constituisse lares profugos his sedibus.
A quibus adveniat sospes ad urbem Miletida,
Quo ira offensi Dei me compulit.
Si hæc contigerint, agna cadet meritæ Minervæ;
Major hostia non facit ad nostras opes.
Quoque vos Tyndaridæ fratres, quos hæc insula colit,
Precor adeste mite numen duplici viæ.
Namque altera puppis parat ire per altas Symplegadas,
Altera scindere Bistonias aquas.
Vos facite ut illa habeat suos ventos, nec
Ista minus suos, cum petamus diversa loca.

ELEGIA X.

QUÆcunque litera est lecta tibi toto libello,
Est facta mihi tempore sollicito viæ.
Aut Adria vidit me, scribentem mediis aquis,
Cum tremerem gelido mense Decembri;
Aut postquam superavimus bimarem Isthmon cursu;
Altera carina sumpta est nostra fugæ.
Puto Ægeas Cycladas obstupuisse,
Quod facerem versus inter fera murmura Ponti.
Ego ipse nunc miror, meum ingenium non cecidisse,
Tantis fluctibus animique marisque.
Seu stupor, sive insania est nomen huic studio,
Omnis mea mens relevata est ab hac curâ.
Ego sæpe dubius jactabar ab nimbosis Hœdis;
Pontus erat sæpe minax sidere Steropes.

Que cuſtos Erymanthidos Urſæ fuſcabat diem;
Aut Auſter auxerat Hyadas ſævis aquis.
Pars maris erat ſæpe intus; tamen ipſe ducebam
Carmina qualiacunque trementi manu.
Quoque nunc rudentes ſtrident contenti Aquilone;
Que concava aqua ſurgit in modum tumuli.
Gubernator ipſe tollens palmas ad ſidera,
Expoſcit opem votis, immemor artis.
Quocunque aſpexi nihil eſt niſi imago mortis:
Quam timeo dubiâ mente, que timens precor?
Attigero portum, terrebor ab portu ipſo:
Terra habet plus timoris infeſta aquâ.
Nam laboro ſimul inſidiis hominum que pelagi;
Et enſis & unda fecit geminos metus,
Vereor ne ille ſperet prædam meo ſanguine,
Hæc velit habere titulum noſtræ mortis.
Læva pars eſt Barbara ſubſtructa avidæ rapinæ,
Quam cruor & cædes que bella ſemper habent.
Cum æquor ſit agitatum hybernis fluctibus,
Pectora ſunt turbidiora ipſo mari.
Candide lector, quo magis debes ignoſcere his,
Si ſint ut ſunt inferiora tua ſpe.
Non ſcribimus hæc in noſtris hortis ut quondam,
Nec meum corpus habet conſuete lectulum:
Jactor in indomito profundo brumali luce;
Que charta ipſa feritur cæruleis aquis.
Improba hyems pugnat, que indignatur quod auſim
Scribere, ſe incutiente rigidas minas.
Hyems vincat hominem, ſed quæſo eodem tempore,
Ipſe ſtatuam modum carminis, illa ſui.

P. OVIDII NASONIS

TRISTIUM

LIBER SECUNDUS.

Ad Auguſtum Cæſarem.

LIBELLI, infelix cura, quid eſt mihi vobiſcum
Ipſe qui miſer perii meo ingenio?
Cur repeto muſas modo damnatas mea crimina?
An parum eſt ſemel commeruiſſe pœnam?
Mea carmina fecerunt ut fœmina que vir vellent
Cognoſcere me, non fauſto omine:
Carmina fecerunt, ut Cæſar notaret me, que
Mores jampridem ab inviſa arte,
Deme ſtudium mihi, demes quoque crimina vitæ;
Refero acceptum verſibus eſſe nocens.
Cepimus hoc pretium curæ, que vigilatorum
Laborum: pœna eſt reperta meo ingenio.
Si ſaperem, odiſſem jure doctas ſorores,
Numina pernicioſa ſuo cultori.
At nunc (tanta inſania eſt comes meo morbo)
Ut rurſus refero meum pedem ad icta ſaxa.
Scilicet ut gladiator victus repetit arenam,
Et naufraga puppis redit in tumidas aquas;
Forſitan ut quondam, tenenti Teuthrantia regna,
Sic eadem res feret vulnus que opem mihi:
Que muſa quæ movit, quoque leniet motam iram,
Carmina ſæpe exorant magnos Deos.
Quoque ipſe Cæſar, juſſit Auſonias matréſque
Nurúſque dicere carmina turrigeræ Opi.

Juſſerat

Jusserat & dici Phœbo; quo tempore fecit
Ludos, quos una ætas aspicit semel.
Mitissime Cæsar, nunc precor his exemplis,
Tuo ira fiat mollior ab meo ingenio.
Illa quidem est justa, nec negabo me meruisse,
Pudor non adeò fugit ab nostro ore.
Sed nisi pecassem, quid tu posses concedere?
Nostra sors dedit materiam veniæ tibi.
Si Jupiter mittat sua flumina, quoties homines
Peccant, erit inermis exiguo tempore.
Nunc ubi detonuit, que exterruit orbem strepitu,
Reddit aera purum aquis discussis.
Igitur jure vocatur genitorque rectorque Deûm,
Jure capax mundus habet nil majus Jove.
Quoque cùm tu dicare rector paterque patriæ
Utere more Dei habentis idem nomen.
Que facis id; nec quisquam alter potuit
Moderatius tenere fræna sui imperii te.
Tu sæpe dedisti veniam Partho superato,
Quam victor non concessurus eras tibi.
Etiam vidi multos auctos divitiis & honoribus
Qui tulerunt arma in tuum caput.
Que dies quæ sustulit bellum, [sustulit] iram belli tibi,
Utque tuus miles gaudet, quod vicerit hostem:
Sic hostes habet cur gaudeat se victum.
Mea causa est melior, qui nec dicor, esse secutus
Contraria arma, nec hostiles opes.
Juro per mare, per terras, per tertia numina,
Per te præsentem que conspicuum Deum,
Vir maxime, hunc animum faviisse tibi
Meque fuisse tuum mente, qua solâ potui.
Optavi peteres cœlestia sidera tardè;
Que fui parva pars turbæ precantis idem.
Et dedi pia thura pro te, que ipse quoque unus cum
Omnibus adjuvi publica vota meis.
Quid referam libros, quoque illos nostra crimina
Esse plenos tui nominis mille locis?
Inspice majus opus, quod adhuc reliqui sine fine,
Corpora versa in non credendos modos.

Invenies illuc præconia vestri nominis ?
Invenies multa pignora mei animi.
Tua gloria non fit major, carminibus, nec
Habet quo posset crescere ut fiat major.
Fama superest Jovi : tamen juvat hunc
Sua facta referri, & se esse materiam carminis.
Que cum prælia Gigantei belli memorantur ;
Credibile est esse lætum suis laudibus.
Alii celebrant te quanto ore decet, que
Canunt tuas laudes uberiore ingenio.
Sed tamen ut sanguine centum taurorum fuso,
Sic Deus capitur minimo honore thuris.
Ah ferus hostis & nimium crudeliter nobis
Quicunque legit delicias meas tibi !
Ne carmina venerantia te nostris libris
Possint sic legi candidiore judicio.
Sed esse iratus, quis amicus posset te mihi ?
Ipse tunc vix non inimicus eram mihi.
Cum domus quassata cæpit subsidere, omne
Onus recumbit in proclinatas partes.
Que cuncta dehiscunt fortuna faciente rimam :
Ipsa quædam ruunt tracta suo pondere.
Ergo odium hominum quæsitum mihi carmine ;
Que turba secuta est tuos vultus quà debuit.
At (memini) probabas meam vitamque, moresque,
Prætereuntis illo equo quem dederas.
Quod si non prodest, & nulla gloria honesti
Redditur, at adeptus eram nullum crimen.
Nec fortuna reorum est malè commissa nobis,
Que lis inspicienda decem decies viris.
Quoque judex statui privatas res sine crimine,
Que pars victa quoque fassa est de meâ fide.
Me miserum, si non extrema nocerent,
Potui esse tutus non semel tuo judicio.
Ultima perdunt me, que una procella mergit ratem,
Toties incolumem sub imo æquore.
Nec parva pars de gurgite nocuit mihi, sed omnes
Fluctus que Oceanus presserе hoc caput.
Cur ita ? aliquid ? Cur feci lumina noxia ?
Cur culpa est cognita mihi imprudenti ?

Actæon inscius vidit Dianam sine veste,
Nec minus ille fuit præda suis canibus.
Scilicet fortuna etiam luenda in superis.
Nec casus habet veniam, numine læso.
Illa die, quâ malus error abstulit me,
Quidem nostra parva domus periit, sed sine labe:
Tamen quoque sic parva ut dicatur clara patrio
Ævo: nec minor nobilitate ullius:
Et neque notanda est divitiis, nec paupertate;
Unde eques sit conspiciendus in neutrum.
Quoque sit nostra domus parva vel censu vel ortu,
Certe illa non latet meo ingenio:
Quo quamvis videar nimium juveniliter usus,
Tamen fero grande nomen ab toto orbe?
Turba doctorum novit Nasonem, & audet
Annumerare non fastiditis viris.
Igitur hæc domus accepta Musis corruit lapsa
Sub uno, sed non exiguo crimine.
Atque ea sic lapsa est, ut queat surgere
Si modo ira, læsi Cæsaris ematuruerit:
In eventu cujus tanta est clementia pœnæ,
Ut ira fuerit lenior nostro metu.
Vita data est; que tua ira constitit citra necem,
O Princeps parcè use tuis viribus.
Insuper paternæ opes accedunt, te non adimente,
Tanquam vita esset parùm muneris.
Nec damnasti mea facta decreto Senatûs,
Nec mea fuga est jussa selecto judice.
Ipse ultus es tuas offensas ut decet
Invectus tristibus verbis (ita dignum principe)
Adde quod edictum, quamvis immite que minax,
Attamen lene fuit in nomine pœnæ:
Quippe in illo dicor religatus non exul,
Que verba meæ fortunæ ibi sunt parca.
Quidem nulla pœna est gravior sano, que potenti
Mentis quam displicuisse tanto viro.
Sed numen solet interdum fieri placabile,
Dies solet ire candidus nube pulsa.
Ego vidi ulmum oneratum pampineis vitibus,
Quæ fuerat tacta sævo fulmine Jovis.

Sperabimus

Sperabimus, licet ipſe vetes ſperare: atque
Hoc unum poteſt fieri te prohibente.
Mitiſſime Cæſar, magna ſpes ſubit mihi, cum
Reſpicio te, ſpes cadit mihi (cum reſpicio mea facta)
Ac veluti ventis agitantibus æquora, rabies
Non eſt æqualis, que furor continuús;
Sed modo ſubſidunt, que intermiſſi ſileſcunt,
Putes illos depoſuiſſe ſuam vim.
Sic mei timores abeunt, que redeunt, que variant;
Et dantque negantque ſpem placandi tui.
Igitur per ſuperos, qui dant que dabunt tibi longa
Tempora, ſi modò amant Romanum nomen;
Per patriam quæ tuta & ſecura eſt te parente;
In populo cujus ego eram nuper pars.
Sic debitus honor gratæ urbis reddatur tibi.
Quem ſemper mereris factis que animo,
Sic Livia impleat ſociales annos tecum;
Quæ digna fuit nullo conjuge niſi te.
Quæ ſi non eſſet vita cœlebs deceret te,
Quæ nulla erat, cui poſſes eſſe maritus.
Te ſoſpite, natus quoque ſoſpes & olim
Senex regat hoc imperium cum ſeniore.
Que ut tui nepotes faciant juvenile ſidus,
Eant per tua facta que tui parentis.
Sic victoria ſemper aſſueta tuis caſtris,
Nunc quoque præſtat ſe, que perat nota ſigna.
Circumvolet Auſonium deum ſolitis alis,
Et ponat laurea ſerta in nitidâ comâ;
Per quem geris bella, cujus corpore nunc pugnas;
Cui das grande Auſpicium, que tuos deos:
Que præſens es dimidio tui, & aſpicis urbem:
Procul es dimidio, que geris fæva bella:
Sic hic redeat tibi victor ab hoſte ſuperato
Que fulgeat altus in coronatis equis.
Parce precor; que reconde tuum fulmen, fera tela,
Tela heu nimium cognita miſero mihi!
Parce pater patriæ, nec immemor hujus nominis
Talle mihi ſpem placandi tui olim.
Hoc precor ut redeam, quamvis credibile eſt,
Magnos deos ſæpe dediſſe majora petitis.

Si das mitius exilium, quæ propius roganti,
Magna pars erit levata è meâ pœnâ.
Perpetior ultima, projectus in medios hostes:
Nec quisquam exul abest longius patriâ.
Solus missus ad egressus septemplicis Istri,
Premor gelido axe Parrhasiæ virginis.
Jazyges, & Colchi, quæ Meterea turba quæ Getæ,
Vix prohibentur mediis aquis Danubii.
Quæ cum alii sint fugati tibi graviore causâ:
Ulterior terra datur est nulli, quam mihi.
Nihil est longius hâc, nisi tantum frigus & hostis,
Et unda maris quæ coit astricto gelu.
Hactenus est Romana pars sinistri Ponti,
Basternæ quæ Sauromatæ tenent proxima.
Hæc est novissima sub Ausonio jure, terra
Tui imperii hæret in margine quæ vix.
Unde supplex precor, ut releges nos in tuta,
Ne pax quoque sit adempta mihi cum patriâ:
Ne timeam gentes, quos Ister non bene summovet:
Ne-ve tuus civis possim capi ab hoste.
Fas prohibet quenquam natum de Latio sanguine
Pati barbara vincla Cæsaribus salvis.
Cum duo crimina perdiderint me, carmen & error,
Culpa alterius facti est fatenda mihi.
Nam non sum tanti, Cæsar, ut renovem tua vulnera,
Quem indoluisse semel est plus nimio.
Altera pars supereſt, quâ arguor turpi crimine
Læsus, doctor obscœni adulterii.
Ergo fas est cœlestia pectora falli aliquâ:
Et multa sunt minora tuâ notitiâ.
Quidquid non vacat Jovi tuenti Deos quæ simul,
Sublime cœlum adesse exiguis rebus.
Sic dum circumspicis orbem ex te pendentem,
Inferiora effugiunt tuas curas.
Scilicet princeps statione imperii relictâ,
Legeres carmina facta imparibus modis.
Non ea moles Romani nominis urget te,
Quæ tam leve onus fertur in tuis humeris:
Ut possis advertere numen ineptis lusibus,
Quæ excutias nostra otia tuis oculis.

Nunc

Nunc Pannonia est domanda tibi, nunc ora Illyris.
Nunc Rhætica, quæ Thracia arma præbent metum.
Nunc Armenius petit pacem, nunc Parthus eques
Porrigit arcus, quæ signa capta timidâ manu.
Nunc Germania sentit te juvenem tua prole;
Quæ Cæsar agat bella pro magno Cæsare.
Denique ut nulla pars est in tanto corpore imperii,
Quantum non unquam extilit, quæ labet.
Quoque Urbs & tutela tuarum legum &
Morum lassat te, quos cupis esse similes tuis.
Nec otia contingunt tibi, quæ præstas gentibus,
Quæ geris irrequieta bella cum multis.
Igitur miror in hoc pondere tantarum rerum
Te unquam evoluisse nostros jocos.
At si fortasse fuisses vacuus (quod mallem)
Legisses nullum crimen in meâ arte.
Quidem fateor illa scripta non esse severæ
Frontis, nec digna legi a tanto Principe;
Tamen non idcirco ea sunt contraria justis
Legum, quæ erudiunt Romanas nurus.
Nec ve possis dubitare quibus scribam, unus
Libellus è tribus habet hos quatuor versus:
Vittæ tenues esse procul, insigne pudoris,
Quæ longa instita quæ tegis medios pedes.
Canemus nil nisi legitimum, quæ concessa furta:
Quæ nullum crimen erit in meo carmine.
Ecquid summovimus omnes rigidas ab hac arte,
Quas stola, quæ vitta sumpta vetat contingi?
Quæ habet quod trahat, quamvis non doceatur.
Igitur matrona legat nil, quia potest esse
Doctior ad delinquendum ab omni carmine.
Si qua est studiosa sinistri quodcunque attigerit
Inde instruit suos mores ad vitium.
Sumserit annales (nihil est hirsutius illis)
Nempe leget, unde Ilia facta sit parens.
Sumserit Æneadem requiret ubi prima genetrix.
Unda alma Venus sit genetrix Æneadum.
Persequar inferius (si modò licet ferri in ordine)
Omne genus carminis posse nocere animis.

Tamen non idcirco omnis liber habebit crimen;
Nil prodest quod idem non posset lædere.
Quid utilius igne? tamen si quis cœperit urere
Tecta, instruit audaces manus igne.
Medicina interdum eripit, modò dat salutem:
Que monstrat quæ herba juvet, que quæ sit nocens,
Et latro & cautus viator cingitur ense.
Sed ille portat insidias, hic opem sibi.
Discitur ut facundia agat innocuas causas:
Hæc protegit insontes, que premit immeritos.
Igitur sic meum carmen, si legatur rectâ mente,
Constabit posse nocere nulli.
Et quicunque hinc concipit quiddam vitii errat,
Et ille abrogat nimium meis scriptis.
Tamen ut fatear hoc, ludi quoque præbent
Semina nequitiæ, jube tota theatra tolli.
Quam multi sæpe dederunt causam peccandi,
Cum Martia arena sternit durum solum!
Circus tollatur: licentia Circi non est tuta:
Puella sedet hic juncta ignoto viro.
Cum quædam spatientur in hac quare ulla Porticus
Patet, ut amator conveniat eodem.
Quis locus est augustior templis? Hæc quoque vitet,
Si qua est ingeniosa in suam culpam.
Cum stetit æde Jovis, succurret in æde Jovis,
Quam multas matres ille deus fecerit.
Subibit adoranti proxima templa Junonis,
Deam indoluisse multis pellicibus.
Pallade conspectâ quæret quare virgo sustulerit
Erichthonium, natum de crimine.
Venerit in templum magni Martis, tua numina,
Venus stat ante fores juncta ultori viro.
Sedens æde Isidis quæret cur Saturnia
Egerit Ionio Bosphorioque mari.
Erit qui referatur Anchises in Venerem
Latmius heros in Lunam, Jasius in Cererem.
Omnia possunt corrumpere perversas mentes:
Tamen omnia illa stant tuta suis locis.
At prima pagina summovet ingenuas manus,
Procul a arte scripta solis meretricibus.

Qui

Quæcunque erumpit, quò sacerdos non sinit ire,
Hæc protinus est acta rea vetiti criminis.
Tamen non est facinus evolvere molles versus;
Licet castæ legant multa non facienda.
Matrona severi supercilii sæpe videt nudas
Et stantes ad omne genus Veneris.
Oculi Vestales cernunt meretricia Corpora:
Nec ea res fuit causa pœnæ domino.
At quare est nimia lascivia in nostra musâ?
Cur-ve meus liber suadet cuiquam amare?
Nil nisi peccatum & manifesta culpa est fatenda:
Pœnitet mei ingenii que judicii.
Cur non potius Troja, quæ concidit Argolicis armis,
Est iterum vexata meo carmine?
Cur tacui Thebas? & mutua vulnera fratrum?
Et septem portas quamque sub suo duce?
Bellatrix Roma non negabat materiam mihi,
Et est pius labor referre facta patriæ.
Denique Cæsar cum impleveris omnia meritis,
Una pars de multis fuit canenda mihi.
Utque radiantia lumina solis trahunt oculos:
Sic tua facta traxissent meum animum.
Arguor immeritò: tenuis campus aratur mihi:
Illud erat opus magnæ fertilitatis.
Si quæ cymba audet ludere in exiguo lacu,
Non ideo debet credere se pelago.
Et forsitan dubitem hoc, sim satis aptus levioribus
Numeris, que sufficiam in parvos modos:
At si jubeas me dicere gigantes domitos
Igne Jovis; onus debilitabit conantem.
Est divitis ingenii condere immania acta
Cæsaris, ne opus superetur materiâ.
Et tamen ausus eram: sed videbar detrectare;
Quodque nefas esse damno tuis viribus.
Veni rursus ad leve opus, juvenilia carmina:
Et movi meum pectus falso amore.
Equidem non vellem: sed mea fata trahebant me,
Que eram ingeniosus in meas pœnas.
Heu mihi cur didici? cur parentes docuêre me?
Que illa litera morata est meos oculos?

Hæc laſcivia fecit me inviſum tibi, ob artes
Quas ratus es ſollicitare vetitos toros.
Sed neque nuptæ didicerunt furta me magiſtro:
Que nemo poteſt docere, quod parùm novit.
Sic ego feci delicias, & mollia carmina:
Ut nulla fabula ſtrinxerit meum nomen:
Nec quiſquam eſt adeo maritus de mediâ plebe,
Ut ille ſit dubius pater meo vitio.
Crede mihi mores diſtant a noſtro carmine.
Mea vita eſt verecunda, muſa jocoſa.
Que magna pars meorum operum eſt mendax & ficta,
Permiſit plus ſibi ſuo compoſitore.
Nec liber eſt indicium animi, ſed honeſta voluntas,
Refert plurima apta mulcendis auribus.
Accius eſſet atrox, Terentius eſſet conviva,
Qui canunt fera bella eſſent pugnaces.
Denique non ſolus compoſui teneros amores:
Solus dedi pœnas compoſito amore.
Quid Teia muſa Lyrici ſenis præcepit
Ni confundere Venerem cum multo vino?
Quid Lesbia Sappho docuit niſi puellas amare?
Tamen Sappho fuit tuta, & ille tutus.
Nec Battiade nocuit tibi, quod ſæpe ipſe faſſus
Es, legenti tuas delicias verſu.
Nulla eſt fabula jucundi Menandri ſine amore
Et hic ſolet legi pueris, que virginibus.
Quid eſt Ilias ipſa, niſi turpis adultera, de quâ
Pugna fuit inter amatorem que virum.
Quid eſt illic prius flammâ Chryſeidos? aut
Puella quæ rapta fecerit duces iratos?
Aut quid eſt Odyſſea niſi una fœmina petita
Multis viris, propter amorem, dum vir abeſt.
Quis niſi Mæonides narrat Venerem que Martem
Ligatos, corpora prenſa in obſcuro toro.
Unde niſi indicio magni Homeri ſciremus,
Duas Deas incaluiſſe igne hoſpitis.
Tragœdia vincit omne genus ſcripti gravitate.
Quoque hæc ſemper habet materiam amoris.
Nam quid in Hippolito, niſi flamma ſævæ novercæ?
Canace eſt nobilis amore ſui fratris.

Quid?

Quid? non Eburnus Tantalides vexit Pisæam
Phrygiis equis, cupidine agitante currus?
Dolor concitus a læso amore fecit.
Ut mater tingeret ferrum sanguine natorum,
Amor fecit regem cum pellice subitas volucres;
Que mater quoque quæ nunc luget suum Ityn:
Si non sceleratus frater amasset Aeropen,
Non legeremus aversos equos solis.
Nec impia Scylla tetigisset tragicos cothurnos,
Ni amor desecuisset patrium crimen.
Qui legis Electram, & Orestem egentem mentis.
Legis crimen Ægisthi que Thyndaridos
Nam quid referam de tetrico domitore Chimeræ?
Quem fallax hospita pœnè dedit letho
Quid loquor Hermionem? quid te Schæneia virgo?
Te que Phœbas amata Mycenæo duci?
Quid Danaën, que Danaës nurus, que matrem Lyæi?
Alcmenam & duas noctes, que coiere?
Quid generum Peliæ? quid Thesea? quid-ve Pelasgum,
Quid primus tetigit Iliacum humum rate?
Huc Iole, que parens Pyrrhi, huc uxor Herculis:
Huc Hylas accedat, que Iliades puer.
Deficiar tempore, si persequar tragicos ignes,
Que meus liber vix capiet nuda nomina.
Et tragedia est deflexa in obscœnos risus,
Que habet multa verba præteriti pudoris.
Nec nocet auctori, qui fecit Achillem mollem,
Infregisse sortia facta suis modis.
Aristides junxit Milesia crimina secum,
Tamen nec Aristides pulsus est suâ urbe.
Nec Eubius conditor impuræ historiæ,
Qui descripsit femina matrum corrumpi,
Nec fugit, qui nuper composuit Sybaritida:
Nec qui non tacuêre suos concubitus.
Que ea sunt mixta monumentis doctorum virorum,
Que publica facta ducum patent muneribus.
Ne-ve tantum defendar ab peregrinis armis:
Et Romanus liber habet multa jocosa.
Que ut gravis Ennius cecinit Martem suo ore,
Ennius maximus ingenio, rudis arte:

Ut Lucretius explicat causas rapidi ignis,
Que vaticinatur triplex opus casurum;
Sic sua fœmina, cui Lesbia erat falsum
Nomen, sæpe est cantata lascivo Catullo.
Nec contentus eâ, vulgavit multos amores,
In quibus ipse fassus est suum adulterium.
Licentia exigui Calvi fuit par, que similis
Qui detexit sua facta variis modis.
Quid referam Ticidæ? quid carmen Memmî? apud quos
Nomen adest rebus, que pudor nominibus.
Quoque Cinna est comes his, que Anser procacior Cinnâ,
Et leve opus Cornificî, que par Catonis,
Et quorum libris modo dissimulata, nomine Perilla
Metelle nunc legitur dicta tuo.
Quoque is qui duxit Argo in Phasiacas undas,
Non potuit tacere furta suæ Veneris.
Nec minus improba sunt carmina Hortensî, nec minus
Servî: quis dubitet sequi tanta nomina?
Sisenna vertit Aristiden, nec obfuit illi
Inseruisse turpes jocos historiæ.
Nec fuit opprobrio Gallo celebrasse Lycorida,
Sed non tenuisse linguam nimio mero.
Tibullus putat durum esse credere juranti,
Quod illa sic negat etiam de se viro.
Demum fatetur docuisse fallere custodem,
Nunc ait se miserum premi suâ arte.
Sæpe velut probaret gemmam que signum dominæ,
Meminit se per causam tetigisse manum.
Utque refert sæpe est locutus digitis que nutu,
Et duxit tacitam notam in orbe mensæ.
Et docet è quibus succis livor, qui solet,
Fieri impresso ore, abeat ex corpore.
Denique ille petat a marito, nimium incauto,
Uti servet se quoque, ut illa minus peccet.
Scit cui latretur, cum ipse obambulet solus,
Cui toties excreet ante clausas fores.
Que dat multa præcepta talis furti, que docet
Ab quâ arte nuptæ possunt fallere viros.
Nec fuit hoc illi fraudi: que Tibullus legitur,
Et placet: & jam notus erat te principe.

Invenies-

Invenies eadem præcepta blandi Propertî :
Tamen nec ille est districtus minimâ notâ.
Ego successi his, quoniam candor jubet
Dissimulare præstantia nomina virorum.
Fateor non timui, ne una foret naufraga,
Quâ tot carinæ îêre, omnibus servatis.
Artes, quibus luditur alea, sunt scriptæ aliis :
Hæc non est leve crimen ad nostros avos.
Quid tali valeant, quo jactu possis fingere
Plurima, que effugias damnosos canes.
Quos numeros tessera habeat, distante vocato,
Que modo deceat mittere, quo dare missa.
Ut discolor miles grassetur recto limite,
Cum medius calculus perit gemmio hoste.
Ut mage sciat velle sequi & revocare priorem,
Nec fugiens eat tutò incomitatus.
Parva tabella sedet instructa ternis lapillis,
In quâ continuasse suos est vicisse.
Que alii lusus qui solent perdere caram rem.
Nostra tempora (enim neque nunc persequar omnes)
Ecce alius canit formas que jactus pilarum :
Hic præcipit artem nandi: ille trochi.
Cura fuscandi coloris est composita aliis.
Hic dedit leges epulis, que hospitio.
Alter monstrat humum de quâ pocula fingantur :
Que docet quæ testa sit apt liquido mero.
Talia luduntur fumoso mense Decembri,
Quæ fuit nulli damno composuisse.
Ego deceptus his, feci non tristia carmina,
Sed tristis pœna secuta nostros jocos.
Denique non video unum de tot scribentibus
Quem sua Musa perdiderit ; ego repertus.
Quid si scripsissem minos jocantes obscœna,
Qui semper habent crimen vetiti amoris ?
In quibus cultus adulter assiduè procedit,
Que callida nupta dat verba stulto viro.
Nubilis virgo, que matrona, que vir, que puer,
Spectat hæc: & senatus ex magnâ parte adest.
Nec satis autes temerari, incessis vocibus:
Oculi assuescunt pati multa pudenda.

Cum

Cum amâns fefellit maritum aliquâ novitate,
Plauditur & magna palma datur favore.
Que quod minus prodeſt, pœna eſt lucroſa poetæ,
Que Prætor emit tanta crimina non parvo.
Auguſte inſpice ſumptus tuorum ludorum,
Leges multa talia empta tibi magno.
Tu ſpectaſti hæc, que ſæpe dediſti ſpectanda:
Tua majeſtas eſt ubique adeo comis.
Que lætus vidiſti ſcenica ad lteriâ
Tuis luminibus, quibus totus orbis utitur.
Si fas eſt ſcribere mimos imitantes turpia;
Debita pœna meæ materiæ eſt minor.
An ſua pulpita faciunt hoc genus ſcripti tutum,
Que ſcena dedit licere, mimis quod libet?
Et mea poemata ſunt ſæpe ſaltata populo:
Etiam ſæpe detinuêre tuos oculos.
Scilicet ut priſca corpora virorum picta artifici
Manu fulgent in veſtris domibus:
Sic eſt parva tabella in aliquo loco, quæ
Exprimat varios concubitus, que figuras Veneris:
Que ut Telamonius ſedet faſſus iram vultu,
Que barbara mater habet facinus oculis:
Sic Venus uda ſiccat madidos capillos digitis:
Et modo videtur tecta maternis aquis.
Alii ſonant bella inſtructa cruentis telis,
Que pars canit tua facta, pars tui generis.
Invida natura coercuit me arcto ſpatio;
Que dedit exiguas vires ingenio.
Et tamen ille felix auctor tuæ Æneîdos
Contulit arma virumque in Tyrios toros.
Nec ulla pars de toto corpore magis legitur,
Quàm amor junctus non legitimo fœdere.
Hic idem juvenis ante luſerat teneros ignes
Phyllidis que Amaryllidis, bucolicis modi.
Quoque nos jampridem peccavimus iſto ſcripto;
Culpa non nova patitur novum ſupplicium.
Que edideram carmina, cum irrequietus eques
Prætorii te toties notantem delicta. (juveni
Ergo quæ ſcripta parum prudens putavi non nocitura mihi
Mihi juveni nunc nocuêre ſeni.

Sera

Sera vindicta veteris libelli redundavit,
Et pœna distat a tempore sui meriti.
Tamen ne credas omne meum opus esse remissum,
Sæpe dedit grandia vela nostræ rati.
Ego scripsi sex, quæ totidem libellos fastorum :
Quæ volumen habet finem cum suo mense.
Quæ Cæsar, fors mea rupit id opus nuper scriptum,
Tuo nomine, & sacratum tibi.
Et decimus regale scriptum tragicis cothurnis :
Quæ gravis cothurnus habet verba quæ debet
Quæ corpora versa in novas facies dicta sunt
Nobis, quamvis ultima manus defuit cœpto.
Atque utinam revoces animum paulisper ab irâ,
Et jubeas pauca hinc legi tibi vacuo :
Pauca, quibus Cæsar surgens ab primâ
Origine mundi, deduxi opus ad tua tempora
Aspiceres quantum pectoris ipse dederis mihi,
Quæ quo favore animi canam teque tuosque,
Ego non distrinxi quenquam mordici carmine,
Nec meus versus habet crimina ullius.
Candidus refugi à salibus suffusis felle :
Nulla litera missa est venenato joco.
Inter tot millia populi, nostri scripti,
Ero unus, quem mea Calliope læserit.
Igitur auguror non ullum Quiritem gaudere
Nostris malis, at multos indoluisse.
Nec est credibile quenquam insultari mihi jacenti,
Si qua gratia relata est meo candori.
O pater, cura quæ salus tuæ patriæ, precor
Tua numina possit flecti, his atque aliis.
Non ut redeam in Ausoniam, nisi forsitan olim,
Cum victus eris longo tempore pœnæ.
Oro tutius quæ paulo quietius exilium.
Ut mea pœna sit par suo delicto.

P. OVIDII NASONIS

TRISTIUM

LIBER TERTIUS.

ELEGIA I.

MIssus in hanc urbem venio timidè liber exulis:
Amice lector da placidam manum ſeſſo.
Ne-ve reformida, ne fortè ſim tibi pudori:
Nullus verſus in hac chartâ docet amare.
Nec ut fortuna mei domini eſt infelix,
Debeam diſſimulare illam ullis jocis.
Quoque damnat & odit id opus, quod quondam
Male luſit viride ævo, (heu nimium ſero.)
Inſpice quid portem, videbis nil niſi triſte hîc;
Carmine conveniente ſuis temporibus.
Quod carmina clauda ſubſidunt alterno verſu,
Vel ratio pedis, vel via longa facit hoc.
Quod neque ſim flavus cedro, nec lævis pumice,
Erubui eſſe cultior meo domino.
Quod maculoſa littera habet lituras ſuffuſas,
Poeta ipſe læſit ſuum opus lacrymis.
Si quâ videbuntur caſu non dicta Latinè,
Terra fuit barbara in quâ ſcribebat.
Lectores dicite, ſi non grave, quâ ſit eundem,
Que quas ſedes petam, liber hoſpes in urbe.
Ubi locutus ſum hæc furtim titubante linguâ,
Vix fuit unus qui monſtraret iter mihi.

Dii dent tibi, quod non tribuere noſtro poetæ,
Poſſe vivere molliter in tuâ patriâ.
Age duc, namque ſequar: quamvis terrâque marique,
Laſſus referam pedem ab longinquo orbe.
Paruit: & ducens, inquit hæc ſunt fora Cæſaris,
Hæc eſt via quæ habet nomen a Sacris.
Hic eſt locus Veſtæ, qui ſervat Pallada: & ignem:
Hæc fuit parva regia antiqui Numæ.
Inde petens dextram, ait iſta eſt porta Palati,
Hinc Sator: hoc loco Roma prima condita eſt.
Dum miror ſingula video poſtes conſpicuos
Fulgentibus armis, quæ tecta digna Deo:
Et dixi, hæc eſt domus Jovis: quod ut putarem eſſe,
Querna corona dabat augurium menti.
Cujus ut accepi dominum, inquam, non fallimur:
Et verum eſt hanc eſſe domum magni Jovis.
Tamen cur janua velatur appoſitâ lauro?
Et opaca arbor cingit auguſtas fores?
An quia iſta domus meruit perpetuos triumphos?
An quia ſemper amata eſt Leucadio Deo?
Ipſa ne quod feſta eſt? an quod facit omnia feſta?
An eſt iſta nota pacis, quam tribuit terris?
Quæ ut laurus ſemper viret, nec carpitur caducâ
Fronde: ſic illa habet æternum decus.
Cauſa coronæ ſuper poſitæ, ſcripto teſtante,
Indicat cives ſervatos ope hujus.
Optime pater adjice unum civem ſervatis,
Qui pulſus latet procul in extremo orbe.
In quo non facinus ſed ſuus error habet
Cauſam pœnarum, quas fatetur ſe meruiſſe.
Ne vereorque miſerum locum, vereorque potentem,
Et noſtra littera quatitur trepido metu.
Aſpicis chartam pallere exſangui colore?
Aſpicis alternos pedes intremuiſſe.
Precor domus quandocunque placata noſtro parenti,
Aſpiciare ſub iiſdem dominis?
Inde ducor pari timore celſis gradibus ad
Templa ſublimia, candida intonſi Dei.
Ubi Belides ſunt alterna ſigna peregrinis
Columnis, & barbarus pater ſtricto enſe.

Que quæ veteres quæ novi viri fecêre
Docto pectore, parent inſpicienda lecturis.
Quærebam fratres, ſcilicet exceptis illis,
Quos ſuus pater optaret non genuiſſe.
Cuſtos præpoſitus juſſit quærentem fruſtra abire
Ex illis ſedibus, ſancto loco.
Peto altera templa juncta vicino theatro,
Hæc quoque non erant adeunda meis pedibus.
Nec libertas paſſa eſt me tangere ſua atria,
Quæ prima paterunt doctis libellis.
Fortuna redundat in genus miſeri auctoris,
Et nati patimur fugam quam ipſe tulit.
Forſitan olim Cæſar erit minus aſper & nobis
Et illi evictus longo tempore.
Dii precor atque adeo Cæſar, maxime Dive,
Ades meo voto (neque enim turba roganda eſt mihi)
Interea, quoniam publica ſtatio clauſa eſt mihi,
Liceat delituiſſe privato loco.
Quoque vos, ſi fas eſt, plebeiæ manus fumite noſtra
Carmina confuſa pudore repulſæ.

ELEGIA II.

ERGO erat in noſtris fatis viſere Scythiam ?
Que terra quæ jacet ſub Lycaonia axe ?
Nec vos Pierides, nec Latonia ſtirps, docta
Turba tuliſti opem veſtro Sacerdoti ?
Nec prodeſt mihi quod luſi ſine vero crimine,
Que quod mea muſa jocoſa eſt magis virâ.
Sed Pontus uſtus ab aſſiduo frigore habet
Paſſum plurima pericula pelago que terrâ.
Que qui ante eram fugax rerum, que
Natus in ſecura otiâ, & impatiens laboris.
Nunc patior ultima : nec mare orbum
Portubus nec diverſæ viæ potuêre perdere me.
Que animus ſuffecit malis, nam corpus
Accepit vires ab illo, que tulit vix ferenda.
Tamen dum jactabar dubius & ventis, & undis,
Labor fallebat curas que ægra corda.

Ut

Ut via est finita, & opus eundi requievit,
Et tellus meæ pœnæ est mihi tacta,
Libet nil nisi flere, imber manat nostro lumine,
Nec parcior quam aqua de vernâ nive.
Roma que domus subit, que desiderium locorum,
Et quidquid mei restat amissâ in urbe.
Hei mihi, quod janua mei sepulchri toties
Pulsata, sed fuit aperta nullo tempore!
Cur ego fugi tot gladios, & nulla
Procella toties minata obruit infelix caput?
Dî, quos experior nimium constanter iniquos,
Quos unus Deus habet participes iræ;
Precor exstimulate cessantia fata, que
Vetate fores mei interitus esse clausas.

ELEGIA III.

SI casu miraris quare hæc mea epistola
Sit scripta digitis alterius: eram æger.
Eram æger in extremis partibus ignoti,
Orbis, que pæne incertus meæ salutis.
Quem animum putas nunc esse mihi jacenti
Dirâ regione, inter Sauromatas que Getas?
Nec patior cœlum, nec assuevimus istis aquis,
Que terra ipsa non placet nescio quo modo.
Non domus satis apta: non cibus utilis ægro:
Nullus est qui levet malum Apollineâ manu,
Non amicus adest qui soletur, non qui narrando
Fallat tempora labentia tardè.
Jaceo lassus in extremis populisque locisque:
Et quicquid abest nunc subit mihi affecto.
Cum omnia subeant, tamen conjux vincis omnia:
Et tenes plus parte in nostro pectore.
Loquor te absentem: mea vox nominat te unam:
Nulla nox venit mihi sine te, nulla dies.
Quin etiam dicunt me sic locutum aliena,
Ut tuum nomen fuit in ore amentis.
Si jam deficiam, que lingua suppressa palato
Vix restituenda mero instillato.

Aliquis nuntiet dominam veniſſe huc, reſurgam:
Quæ ſpes tui erit cauſa vigoris nobis.
Ergo ego ſum dubius vitæ: forſitan tu illic
Neſcia noſtri, agis jucundum temporis.
Non agis, affirmo: cariſſima hoc, liquet nobis,
Non niſi triſte tempus agi tibi ſine me.
Tamen ſi mea ſors implevit annos quos debuit:
Et finis vivendi adeſt tam citò mihi;
O magni Divi quantum erat parcere perituro,
Ut ſaltem contumularer patriâ humo!
Vel pœna delata fuiſſet in tempus mortis,
Vel properata mors præcepiſſet fugam.
Potui nuper integer benè reddere hanc vitam:
Nunc vita data eſt mihi ut occiderem exul:
Igitur moriemur tam procul in ignotis oris?
Et fata ſient triſtia ipſo loco?
Nec mea corpora langueſcunt conſueto lecto?
Nec erit ullus qui fleat me depoſitum?
Nec parva tempora accedent meæ animæ.
Lacrymis Dominæ cadentibus in noſtra ora.
Nec dabo mandata? nec amica manus claudet
Languentes oculos cum ſupremo clamore?
Sed barbara terra teget hoc caput indeploratum,
Sine funeribus, ſine honore ſepulchri?
Ecquid turbabere tota mente, ubi audieris?
Et feries fida pectora pavidâ manu?
Ecquid tendens tua brachia fruſtra in has partes
Clamabis inane nomen miſeri viri?
Tamen parce lacerare genas, nec ſcinde capillos:
Mea Lux, non nunc primum raptus ero tibi.
Putato me tunc periiſſe, cum amiſi patriam:
Et illa fuit mihi prior & gravior mors.
Nunc optima conjux, ſi forte potes, ſed non potes,
Gaude tot malis finitis morte.
Quod potes, extenua mala ferendo forti corde,
Ad quæ jampridem non habes rude pectus.
Atque utinam noſtræ animæ pereant cum corpore,
Quæ nulla pars mihi effugiat avidos rogos.
Nam ſi ſpiritus carens morte volat altus
In vacuas auras, & dicta Samii ſenis ſunt rata;

Romana

Romana vagabitur inter Sauromatas umbras,
Quæ semper erit hospita per feros manes.
Tamen facito ossa referantur in parvâ urnâ,
Sic ego non ero exul etiam mortuus.
Non quisquam vetat hoc: Thebana soror
Supposuit fratrem peremptum tumulo, rege vetante.
Atque misce ea cum foliis, & pulvere amomi,
Quæ pone condita in suburbano solo.
Et cæde in marmore tumuli grandibus notis,
Versus quos viator legat properante oculo.
Ego Poeta Naso, qui jaceo hic, lusor tenerorum
Amorum qui perii meo ingenio.
At quisquis amasti, qui transis, ne sit gravis tibi,
Dicere, ossa Nasonis cubent molliter.
Hoc est satis in tumulo: etenim libelli sunt,
Majora & magis diuturna monumenta mei.
Quos ego confido daturos nomen,
Et longa tempora suo auctori, quamvis nocuêre.
Tamen tu ferto feralia munera extincto,
Quæ dato humida serta de tuis lacrymis.
Quamvis ignis mutaverit corpus in cinerem,
Mœsta favilla sentiet pium officium.
Libet scribere plura: sed vox mihi fessa loquendo,
Quæ sicca lingua negat vires dictandi.
Accipe Vale dictum mihi forsitan supremo ore,
Quod ipse qui mittit, non habet.

ELEGIA IV.

OQuidem semper care mihi, sed cognite duro
Tempore, postquam meæ res procubuêre.
Si credis quicquam amico edocto usibus:
Vive tibi & fuge longè magna nomina.
Vive tibi, quæ quantum potes, vita prælustria.
Nam quamquam potentes soli possunt prodesse:
Non prosit, si quis potest potius obesse.
Antenna demissa effugit hybernas procellas,
Quæ lata vela habent plus timoris parvis.

Aſpicis ut levis cortex innatet ſummâ undâ,
Cum grave onus mergat retia ſimul nexa?
Si ego monitor ipſe fuiſſem prius monitus hæc,
Forſitan forem in urbe quâ debebam.
Dum vixi tecum, dum levis aura ferebat me,
Hæc mea cymba cucurrit per placidas aquas.
Qui cadit in plano (tamen hoc ipſum vix evenit).
Cadit ſic, ut poſſit ſurgere tactâ humo.
At miſer Elpenor delapſus ab alto tecto,
Flebilis umbra occurrit ſuo regi.
Quid fuit, ut Dædalus agitaret tutas alas?
Icarus ſignet immenſas aquas nomine?
Nempe quod hic volabat altè, ille demiſſiùs:
Nam ambo habuêre ſuas pennas.
Crede mihi, qui latuit benè, vixit benè, &
Quiſque debet manere intra ſuam fortunam.
Eumedes non foret orbus, ſi filius ejus
Vultus non adamaſſet Achilleos equos.
Si Merops genitor cepiſſet Phaethonta, nec vidiſſet
Natum in flammâ & natas in arbore.
Quoque tu ſemper formida nimium ſublimia,
Que memor tui propoſiti contrahe vela.
Nam dignus es procurrere ſpatium vitæ
Inoffenſo pede & frui candidiore fato.
Quæ ut voveam pro te, mereris miti pietate,
Qui fide hæſurâ mihi in omne tempus.
Ego vidi te gementem mea fata tali vultu,
Qualem credibile eſt fuiſſe meo ore.
Vidi tuas lacrymas cadentes ſuper noſtra ora,
Quas que fida verba bibi uno tempore.
Nunc quoque defendis ſummotum amicum ſtudio,
Et levas mala, vix levanda ullâ parte.
Vive ſine invidiâ, & exige molles annos
Inglorius, & junge pares amicitias tibi.
Que ama nomen tui Naſonis, unum quod adhuc
Non exulat, Scythicus Pontus habet cætera.
Tellus proxima ſideribus Errymanthidos Urſæ
Tenet me, terra peruſta ſtricto gelu.
Boſphorus & Tanais ſuperant, que Scythicæ paludes,
Que pauca nomina loci vix ſatis noti.

Ulterius nihil est, nisi non habitabile frigus,
Heu quam vicina est ultima terra mihi!
At patria est longè, carissima conjux est longè,
Et quicquid fuit dulce nobis post hæc duo.
Tamen hæc sic absunt, ut quæ non est contingere
Corpore, cuncta sint videnda meo animo.
Domus, urbs & forma locorum errat ante oculos,
Que singula facta succedunt suis locis.
Imago conjugis sicut præsentis est ante oculos:
Illa ingravat meos casus, illa levat.
Hoc ingravat quod abest, hoc levat, quod præstat amorem,
Que firma tuetur onus impositum sibi.
Quoque amici vos hæretis nostris pectoribus,
Quos cupio dicere quemque suo nomine:
Sed cautus timor compescit officium & puto
Ipsos nolle poni nostro carmine.
Ante volebatis, que erat instar grati honoris,
Vestra nomina legi in nostris versibus.
Quod quoniam est anceps, alloquar quemque
Intra mea pectora, & ero causa timoris nulli.
Nec meus versus protrahet indicio latitantes
Amicos, si quis amavit occultè, amet.
Tamen scite, quamvis absim remotus longâ
Regione, vos semper adesse meo animo.
Et oro, quâ quisque potest, levate nostra mala:
Ne-ve negate fidam manum projecto.
Sic prospera fortuna manent vobis, nec unquam
Rogetis idem contacti simili sorte.

ELEGIA V.

PARVUS usus amicitiæ fuit mihi tecum, ut
Non ægre possis dissimulare illam.
Ni complexus esses me proprioribus vinculis,
Meâ nave eunte forsitan suo vento.
Ut cecidi, que cuncti fugêre meam ruinam,
Que dedêre versa terga meæ amicitiæ.
Ausus es tangere corpus percussum igne Jovis
Et adire limen deploratæ domus.

Que

Que recens præſtas id mihi miſero, nec cognitus longo
Uſu, quod vix duo treſve veterum.
Ego vidi confuſos vultus, que notavi viſos,
Que os madens fletu, que pallidius meo:
Et cernens lacrymas cadentes in ſingula verba,
Bibi lacrymas meo ore, illa auribus.
Que brachia accepi, pendentia preſſo collo,
Et oſcula miſta ſingultatis ſonis.
Quoque, Care, abſens tum defenſus tuis viribus:
Scis Carum eſſe loco veri nominis,
Que præterea teneo multa ſigna manifeſti
Favoris, non abitura meis pectoribus.
Dii tribuant tibi poſſe ſemper defendere tuos,
Quos juves in proſperiore materiâ.
Tamen intereà ſi quæris, quid ego perditus
Agam in his oris (quod credibile eſt te quærere)
Trahor exiguâ ſpe, quam tu noli demere mihi,
Triſtia numina Dei poſſe leniri.
Seu expecto temerè, ſive fas eſt hoc contingere,
Precor tu proba fas eſſe mihi, quod cupio.
Que quæ facundia linguæ eſt tibi confer in illud,
Ut doceas meum votum poſſe valere.
Quo quiſque eſt major, eſt magis placabilis iræ:
Et generoſa mens capit faciles motus.
Eſt ſatis magnanimo leoni proſtraſſe corpora:
Sua pugna habet finem, cum hoſtis jacet.
At lupus & turpes urſi inſtant morientibus,
Et quæcunque fera eſt minor nobilitate.
Quid habemus majus Achille apud Trojam?
Ille non tulit lacrymas Dardanii ſenis.
Quæ fuerit clementia Emathii ducis, Porus
Que exequiæ præclari funeris docent.
Neve referam iras hominum flexas ad mitius:
Eſt gener Junonis, qui erat hoſtis priùs:
Denique non poſſum ſperare nullam ſalutem,
Cum cauſa meæ pœnæ non ſit cruenta.
Non Cæſareum caput, quod erat caput orbis,
Petitum eſt mihi quærenti peſſundare cuncta.
Non dixi aliquid, que lingua locuta eſt violenta,
Ve profana verba lapſa ſunt nimio mero.

Plector,

Plector, quod lumina inscia viderunt crimen;
Que meum peccatum est habuisse oculos.
Equidem non possum defendere totam culpam,
Sed error habet partem nostri criminis.
Igitur spes superest, facturum, ut ipse mollist
Pœnam conditione mutati loci.
Utinam albus Lucifer prænuntius ortus
Nitidi solis adferat hoc admisso equo.

ELEGIA VI.

CAriſſime non vis diſſimulare fœdus noſtræ
Amicitiæ, nec potes, ſi fortè velis.
Enim dum licuit, nec alter fuit charior mihi te,
Nec junctior tibi me totâ urbe.
Que is erat uſque adeo teſtatus populo, ut amor eſſet
Notus pœne magis quam tu, quamque ego.
Que qui candor animi eſt tibi in caris amicis,
Eſt cognitus illi viro, quem ipſe colis.
Celabas nil ita, ut ego non eſſem conſcius,
Que dabas multa tegenda meis pectoribus.
Que unus eras cui ego narrabam quicquid
Secreti habebam, excepto quod me perdidit.
Quoque ſi ſciſſes id, fruerêre ſalvo ſodali,
Que amice, forem ſoſpes tuo conſilio.
Sed nimirum mea fata trahebant me in pœnam
Claudunt omne iter bonæ utilitatis.
Tamen ſi hoc malum potuit vitari cavendo,
Seu nulla ratio valet vincere fatum:
Tamen, ô tu, junctiſſime nobis longo uſu,
Pœne maxima pars mei deſiderii.
Sis memor, & ſi gratia fecit tibi quas vires,
Rogo experiare illas pro nobis.
Ut ira læſi numinis fiat manſuetior,
Que mea pœna ſit minor loco mutato.
Que id ita, ſi nullum ſcelus in noſtro pectore,
Que error habet principium mei criminis.
Nec eſt breve, nec tutum dicere quo caſu mea
Lumina ſint facta conſcia funeſti facti.

Que

Que mens reformidat illud tempus veluti
Sua vulnera, & dolor ipse fit novus admonitu.
Et quæcunque adeo possint afferre pudorem,
Decet illa tegi condita cæcâ nocte.
Igitur referam nil, nisi me peccasse (sed nulla
Præmia petita mihi illo peccato).
Que meum crimen debere vocari stultitiam,
Si velis reddere vera nomina facto.
Quæ si non sint ita, quære alium locum, quo
Absim longius (sit hæc terra suburbana mihi.)

ELEGIA VII.

VADE littera subitò perarata fida ministra
Mei sermonis, salutatum Perillam.
Invenies illam aut sedentem cum dulci matre,
Aut inter libros que suas Pierides.
Quicquid aget, relinquet, cum sciret te venisse:
Nec mora, requiret, quid venias, quid-ve agam.
Quæres me vivere; sed sic, ut nolim vivere:
Hoc nostra mala levata tam longâ morâ.
Et tamen reverti ad musas, quamvis nocuêre
Que cogere apta verba in alternos pedes.
Tu quoque dic, ecquid inhæres communibus studiis,
Que canis docta carmina patrio more?
Nam natura dedit tibi pudicos mores
Cum facie, & raras dotes que ingenium.
Ego primus deduxi hoc ad Pegasidas undas,
Ne vena fœcundæ aquæ malè periret.
Primus aspexi id teneris annis virginis,
Que ut pater fui duxque comesque natæ.
Ergo si eadem ignes pectoris remanent tibi:
Lesbia vates sola vincet tuum opus.
Sed vereor, ne nunc mea fortuna retardet te,
Que iners pectus sit tibi post meos casus.
Dum licuit sæpe legebam tua mihi, nostra tibi,
Sæpe eram judex tui, sæpe magister.
Aut ego præbebam aures versibus modò factis:
Aut eram causa ruboris, ubi cessaras.

Forsitan

Forsitan tu quoque sis facta ruina meæ p[illegible]
Exemplo, quia libelli læsêre me.
Perilla pone metum, tantummodo nulla fœmina,
Nec ve vir discat amare à tuis scriptis.
Ergo doctissima remove causas desidiæ,
Quæ redi in bonas artes, & tua sacra.
Ista decens facies vitiabitur longis annis,
Quæ senilis ruga erit in antiquâ fronte:
Quæ damnosa senectus injiciet manum,
Quæ venit passu non faciente strepitum.
Quæ cum aliquis dicet, hæc fuit formosa, dolebis,
Et querêre tuum speculum esse mendax.
Et opes sunt modicæ, cum sis dignissima magnis:
Sed finge esse pares immensis censibus.
Nempe fortuna dat, quæ rapit quodcunque libet:
Et subitò est Irus, qui modò erat Crœsus.
Ne referam singula, tenemus nil non mortale,
Exceptis bonis pectoris quæ ingenii.
En ego cum caream patriâ, quæ vobis, quæ domo,
Quæ sint rapta mihi, quæ potuêre adimi,
Tamen ipse comitorque fruorque meo ingenio:
Cæsar potuit habere nihil juris in hoc.
Quilibet finiat hanc vitam sævo ense,
Tamen fama erit superstes me exstincto.
Quæ dum martia Roma victrix prospiciet orbem
Domitum de suis septem montibus, legar.
Tu quoque, quam felicior usus studii maneat,
Effuge venturos rogos, usque qua potes.

ELEGIA. VIII.

NUNC ego cuperem transcendere currum Triptolemi,
Qui misit rude semen in ignotam humum.
Nunc ego vellem frænare dracones Medeæ,
Quos Corinthe habuit, fugiens tuâ arce.
Nunc ego optarem sumere pennas jactandas,
Sive tuas Perseu, sive tuas Dædale:

Ut

Ut tenerâ au[illegible]cedente noſtris volatibus
Aſpicerem repentè dulce ſolum patriæ :
Que vultus deſerta domus, que memores ſodales,
Que præcipue cara ora meæ conjugis.
Quid ſtultè optas fruſtrà hæc puerilibus votis,
Que non ulla dies fertque feretque tibi ?
Si optandum eſt ſemel adora numen Auguſti,
Et ritè precare Deum quem ſenſiſti.
Ille poteſt tradere pennaſque curruſque
Tibi : det reditum, protinus eris ales.
Si precor hæc (enim neque poſſum precari majora)
Timeo ne mea vota ſint parum modeſta.
Forſitan rogandus erit hoc olim ſollicitâ
Mente, tunc cum jam ſatiaverit iram.
Interea quod minus eſt, inſtar ampli muneris mihi
Jubeat me ire quolibet ex his locis.
Nec cœlum, nec aquæ, nec terræ, nec auræ faciunt :
Hei mihi perpetuus languor habet corpora !
Seu contagia ægræ mentis vitiant artus,
Sive cauſa mali mihi eſt in regione.
Ut tetigi Pontum inſomnia vexant me, que vix
Macies tegit oſſa, nec cibus juvat ora.
Que color qui eſt in foliis percuſſis primo
Frigore per autumnum, quæ nova hyems læſit,
Is tenet mea membra : nec allevor ullis verſibus,
Nec cauſa queruli doloris unquam abeſt.
Nec valeo melius mente, quam corpore : ſed utraque
Pars æquè agra eſt, que fero bina damna.
Et forma meæ Fortunæ aſtans videnda
Hæret ante oculos veluti ſpectabile corpus.
Que cum cernimus locos, que mores hominum, que cultus,
Que ſonum, & ſubit quid ſim, que quid fuerim ;
Eſt tantus amor necis, ut querar de irâ Cæſaris,
Quod non vindicet ſuas offenſas enſe.
At quoniam ſemel uſus eſt odio civiliter,
Sit noſtra fuga levior loco mutato.

ELEGIA

QUOque hic sunt Grajæ urbes (quis crederet?)
Inter nomina inhumanæ Barbariæ.
Quoque coloni missi Mileto venêre hùc,
Que constituêre Grajas domos in Getis.
Sed vetus nomen huic loco antiquius urbe positâ,
Constat fuisse ab cæde Absyrti.
Nam impia Medæa fugiens desertum parentem,
Rate quæ facta cui à pugnacis Minervæ,
Prima cucurrit per non tentatas aquas.
Dicitur applicuisse remos his vadis.
Quem ut speculator vidit procul ab alto tumulo:
Ait, hospes venit Colchide nosco vela.
Dum Minyæ trepidant, dum funis solvitur aggere,
Dum anchora tracta sequitur celeres manus;
Colchis conscia meritorum percussit pectora,
Ausa, atque ausura multa nefanda manu.
Et quanquam ingens audacia supereſt menti,
Pallor fuit in ore attonitæ virginis.
Ergo ubi prospexit venientia vela, tenemur,
Ait & pater est morandus aliquâ fraude.
Dum quærit quid agat, dum versat vultus in omnia;
Casu tulit flexa lumina ad fratrem.
Cujus præsentia ut est oblata, inquit, vicimus:
Hic erit causa salutis mihi suâ morte.
Protinus perforat innocuum latus rigido ense
Ignari nec timentis quicquam tale.
Atque ita divellit, que dissipat divulsa membra
Per agros, invenienda in multis locis.
Que neu pater ignoret, proponit pallentes
Manus, que sanguineum caput in alto scopulo.
Que ut genitor tardetur novo luctu, & dum
Legit extinctos artus, retardet triste iter.
Inde hic locus dictus Tomos, quia soror fertur
In illo consecuisse membra sui fratris.

SI quis istîc meminit Nasonis adempti,
Et meum nomen superest in urbe sine me:
Sciat me vivere suppositum stellis nunquam
Tangentibus æquor in mediâ Barbariâ.
Sauromatæ fera gens, que Bessi, que Getæ cingunt,
Nomina quam non digna meo ingenio!
Tamen dum aura tepet, defendimur medio Istro:
Ille liquidus repellit bella suis aquis.
At cum tristis hyems protulit squallentia ora,
Terra facta est candida marmoreo gelu;
Et dum Boreas patet & nix jactata sub arcto:
Tum patet, has gentes premi tremente axe.
Nix jacet: & nec sol que pluviæ resolvunt jactam,
Boreas indurat que facit perpetuam.
Ergo ubi prior non dum delicuit, altera venit:
Et solet bina jacere in multis locis.
Et tanta est vis commoti Aquilonis, ut æquet
Altas turres humo, que ferat rapta tecta.
Arcent mala frigora pellibus & sutis braccis,
Que ora sola patent de toto corpore.
Sæpe capilli moti sonant pendente glacie,
Et candida barba nitet inducto gelu:
Que vina consistunt nudâ servantia formam
Testæ, nec bibunt hausta meri sed data frusta.
Quid loquar ut cuncti rivi concrescant frigore?
Que fragiles aquæ effodiuntur de lacu?
Ipse qui non angustior papyrifero amne,
Miscetur vasto freto per multa ora.
Ister congelat cæruleos latices ventis durantibus,
Et serpit in mare aquis tectis.
Que quâ rates ierant, nunc itur pedibus,
Ungula equi pulsat undas concretas frigore.
Que Sarmatici boves ducunt barbara plaustra,
Per novos ponites, undis labentibus subter.
Equidem vix credar: sed cum nulla præmia sint
Falsi, testis debet habere fidem ratam.

Vidimus

Vidimus ingentem Pontum consistere glacie,
Quæ lubrica testa premebat immotas aquas.
Nec est sat vidisse: calcavimus durum æquor:
Quæ summa unda fuit sub pede non udo.
Leandre, si tale fretum fuisset tibi quondam,
Tua mors non foret crimen angustæ aquæ.
Tum neque pandi delphines possunt tollere se
In auras: dura hyems coercet conantes.
Et quanquam Boreas insonat jactatis alis,
Nullus fluctus erit in obsesso gurgite.
Quæ puppes stabunt inclusæ gelu, ut marmore:
Nec remus poterit findere rigidas aquas.
Vidimus pisces hærere ligatos in glacie:
Sed pars ex illis quoque tunc fuit viva.
Igitur sive sæva vis nimii Boreæ cogit
Marinas aquas, sive redundatas flumine:
Protinus barbarus hostis invehitur celeri
Equo, Istro æquato siccis Aquilonibus:
Hostis pollens equo quæ sagittâ longe volante,
Depopulatur vicinam humum latè.
Alii diffugiunt, quæ nullus tuentibus agros,
Opes incustoditæ diripiuntur.
Parvæ opes ruris, pecus, & stridentia plaustra:
Et quas divitias pauper incola habet.
Pars agitur lacertis vinctis post tergum,
Frustra respiciens rura quæ suum Larem.
Pars cadit misere confixa, hamatis sagittis:
Nam tinctile virus inest volucri ferro.
Perdunt quæ nequeunt ferre secum, aut abducere:
Et hostica flamma cremat insontes casas.
Quoque tum cum pax est, trepidant formidine belli:
Nec quisquam sulcat humum presso vomere.
Hic locus aut vidit aut metuit hostem, quem non videt:
Terra relicta cessat iners rigido situ.
Dulcis uva non latet hic sub pampineâ umbrâ:
Nec fervida musta cumulant altos lacus.
Regio negat poma: nec Acontius haberet hic in quo
Scriberet verba legenda suæ dominæ.
Aspiceres campos nudos sine fronde, sine arbore,
Heu loca non adeunda felici viro!

Ergo cum latus orbis pateat tam latè,
Hæc terra est reperta in meas pœnas?

ELEGIA XI.

Improbe, si quis es, qui insultes nostris casibus,
Quæ cruentus agas me reum dempto fine:
Natus es è scopulis, nutritus ferino lacte,
Et dicam tuum pectus habere silices.
Quis ulterior gradus, restat quo tua ira porrigat se?
Quid ve cernis abesse meis malis?
Barbara tellus & inhospita littora Ponti
Quæ Mœnalis ursa cum truci Borea videt me.
Nulla commercia linguæ mihi cum ferâ gente:
Omnia loca sunt plena soliciti metus.
Quæ ut fugax cervus deprensus ab avidis ursis,
Quæ ut agna cincta montanis lupis pavet.
Sic ego undique septus a belligeris gentibus
Terreor, hostis pœnè premente meum latus.
Quæ ut sit exiguum pœnæ, quod careo charâ
Conjuge, quod patriâ, quæ meis pignoribus:
Ut feram nulla mala, nisi nudam iram Cæsaris,
Est nuda ira Cæsaris parum mali nobis?
Et tamen est aliquis, qui retractet cruda vulnera,
Et solvat diserta ora in meos mores.
In facili causâ licet cuivis esse diserto,
Et minimæ vires valent frangere quassa.
Virtus est subruere arces & stantia mœnia:
Quamlibet ignavi premunt præcipitata.
Non sum qui fueram: quid proteris inanem umbram?
Quid petis cinerem, quæ nostra busta saxis?
Hector erat tunc, cum certabat bello, & Hector non
Erat idem tractus ab Æmonio equo.
Quoque memento me non esse quem noras olim:
Hæc simulacra superant ex illo viro.
Quid ferox incessis simulacra amaris verbis?
Precor, parce sollicitare meos manes.
Puta omnia mea crimina vera, nil sit in illis,
Quod putes esse scelus magis quam errorem.

En profugi pendimus pœnas (satia tua pectora)
Que graves exsilio, que loco exsilii.
Mea fortuna potest videri flenda carnifici;
Tamen est parum mersa te uno judice.
Es sævior tristi Busiride, sævior illo,
Qui torruit falsum bovem lento igni:
Que qui fertur donâsse bovem Siculo tyranno,
Et conciliasse suas artes dictis.
Rex est usus in hoc munere, sed major imagine:
Nec forma sola mei operis, est probanda.
Aspicis hoc adapertile latus tauri a dextrâ?
Quem perdes, conjiciendus erit tibi hâc.
Ure inclusum protinus lentis carbonibus.
Mugiet, & illa erit vox veri bovis.
Pro quibus inventis, ut penses munus munere,
Precor da præmia digna meo ingenio.
Dixerat: at Phalaris dixit, mirande repertor
Pœnæ, ipse præsens imbue tuum opus.
Nec mora: ustus crudeliter monstratis ignibus,
Exhibuit geminos sonos gemente ore.
Quid mihi cum Siculis inter Scythicosque, Getasque?
Nostra querela redit ad te (quisquis es.)
Que ut possis explere sitim nostro cruore,
Que feras quanta gaudia vis avido corde:
Passus sum tot mala fugiens tellure, tot æquora,
Ut putem quoque te posse dolere auditis.
Crede mihi si Ulysses sit comparatus nobis,
Ira Neptuni est minor quam Jovis fuit.
Ergo quicunque es, noli rescindere crimina,
Que durus tolle manus de gravi vulnere.
Que ut oblivia meæ culpæ tenuent famam,
Sine nostra facta ducére cicatricem:
Que memor humanæ sortis, quæ tollit eosdem,
Et premit, ipse verere incertas vices.
Et quoniam maxima cura est tibi de
Meis rebus, quod putavi nunquam posse fieri.
Non est quod timeas, nostra fortuna est miserrima,
Ira Cæsaris trahit omne malum secum.
Quod ut liqueat magis, ne ve ego credar fingere hoc
Ipse velim experiare meas pœnas.

ELEGIA XII.

JAM Zephyri minuunt frigora: que anno peracto,
Hyems visa longior antiquis Mæotis.
Que qui non benè pertulit Hellen impositam sibi
Facit diurna tempora æqua nocturnis.
Que jam pueri que hilares puellæ legunt violas,
Que rura ferunt nata nullo serente.
Que prata pubescunt flore variorum colorum,
Que loquax avis vernat indocili gutture.
Que hirundo ut deponat crimen malæ matris,
Facit cunas quæ parva tecta sub trabibus.
Que Herba quæ latuit obruta Cerealibus sulcis,
Exerit molle cacumen è tepidâ humo:
Que quo loco vitis est, gemma movetur de palmite:
Nam vitis abest procul à Getico littore.
Que quo loco arbor est, ramus turgescit in arbore:
Nam arbor abest procul à Geticis finibus.
Otia nunc istic, que ludis junctis ex ordine
Garrula verba verbosi fori cedunt.
Nunc est lusus equis, nunc luditur levibus armis,
Nunc pila, nunc trochus vertitur celeri orbe.
Nunc ubi juventus est perfusa labente oleo
Tingit defessos artus virgine aquâ.
Scena viget, que favor ardet distantibus studiis,
Que terna theatra resonant cum tribus foris,
O beatum quater, & quoties non est numerare,
Cui licet frui urbe non interdictâ!
At nix soluta verno sole sentitur mihi;
Que aquæ quæ non fodiuntur duro lacu:
Nec mare concrescit glacie: nec ut ante bubulcus
Erat ideo agit stridula plaustra per Istrum.
Quo si aliquæ carinæ incipiant adnare huc
Ut hospita puppis erit in littore Ponti;
Sedulus occurram nautæ, que dicta salute,
Quæram quid veniat, quis-ve, quibus ve locis.
Ille quidem (mirum) nisi de propinquâ regione:
Non tutus nisi araret vicinas aquas.

Rarus

Rarus navita tranſit tantum mare ab Italiâ;
Rarus venit in hæc littora orba portubus.
Tamen ſive ille ſcierit Græcè, ſive loqui
Latinâ voce, certè gratior erit hujus.
Quoque fas, aliquem dediſſe vela huc
Certo noto ab ore freti, quæ undis longi Propontidos.
Quiſquis is eſt poteſt referre rumorem meum
Voce, & fieri parſque graduſque famæ.
Precor, is poſſit narrare auditos triumphos
Cæſaris, & vota reddita Latio Jovi.
Que te rebellatrix Germania tandem ſuppoſuiſſe
Triſte caput pedibus magni ducis.
Qui referet hæc mihi, quæ dolebo non vidiſſe,
Ille erit protinus hoſpes meæ domui.
Hei mihi jam ne eſt domus Naſonis in Scythico orbe?
Que jam pœna dat ſuum locum mihi pro lare?
Dii facite, ut Cæſar velit hoc non eſſe penetrale,
Que domum, ſed hoſpitium meæ pœnæ.

ELEGIA XIII.

ECCE noſter ſupervacuus natalis adeſt, ad ſua
Tempora, (enim quid fuit utile naſci?)
Dure, quid veniebus ad miſeros annos exulis?
Debueras impoſuiſſe modum illis.
Si cura mei vel ſi ullus pudor adeſſet tibi
Non ſequerere me ultra meam patriam,
Que quo loco primum infans ſum malè cognitus tibi,
Tentaſſes eſſe ultimus mihi illo.
Que tu quoque triſtis diziſſes vale
In urbe relinquendâ, idem quod fecêre ſodales.
Quid tibi cum Ponto? Num quoque ira Cæſaris
Miſit te elidi in extremam humum orbis?
Scilicet expectas ſolitum honorem moris tibi?
Ut alba veſtis pendeat ex meis humeris?
Fumida ara cingatur florentibus coronis?
Que mica ſolenni thuris ſonet in igne?
Que dem liba pro te, notantia genitale tempus?
Que concipiam bonas preces favente ore?

Non

Non ſum ita poſitus, nec ea tempora ſunt nobis,
Ut poſſim eſſe lætus tuo adventu.
Ara funeris cincta ferali cupreſſo convenit
Mihi, & flamma parata ſtructis rogis.
Nec libet dare thura exorantia divos nil,
Nec bona verba ſubeunt in tantis malis.
Tamen ſi aliquid eſt petendum nobis hac luce,
Precor ne redeas amplius in iſta loca:
Dum Pontus, pœne noviſſima pars terrarum,
Dictus Euxinus falſo nomine, habet me.

ELEGIA. XIV.

CULtor & ſancte antiſtes doctorum virorum,
Quid facies, ſemper amice meo ingenio?
Ecquid caves nunc quoque ne videar totus,
Abeſſe, ut quondam ſolebas celebrare incolumem,
Ecquid ſuſpicis mea carmina exceptis ſolis
Artibus, quæ nocuêre ſuo artifici?
Immo fac ita, quæſo ſtudioſe novorum vatum,
Quæ quâ potes retine meum nomen in urbe.
Fuga eſt dicta mihi, fuga non eſt dicta libellis,
Qui non meruêre pœnam ſui domini.
Pater ſæpe profugus exulat per extremas oras;
Tamen licet natis exulis eſſe urbe.
Carmina creata de me ſine matre exemplo Palladis;
Sunt hæc ſtirps, quæ mea progenies.
Commendo hanc tibi, quæ quo eſt magis orba parente,
Hoc major erit ſarcina tibi tutori.
Tres nati ſunt mihi ſecuti noſtra contagia:
Fac cætera turba ſit tibi cura palam.
Sunt quoque ter quinque volumina mutatæ formæ,
Carmina rapta de funere ſui domini.
Illud opus potuit habere certius nomen,
A ſumma manu, ſi ipſe non periſſem prius.
Nunc pervenit incorrectum in ora populi,
Tamen ſi quid quam meum eſt in ore populi.
Tamen appone hoc neſcio quid noſtris libellis,
Quod venit miſſum tibi ab diverſo orbe.

Quod

Quod quicunque leget, si quis leget, æstimet ante,
Quo tempore, que quo loco sit compositum.
Æquus erit scriptis, quorum cognoverit
Exilium esse tempus, que barbariem locum:
Que mirabitur me sustinuisse ducere
Ullum carmen tristi manu in tot adversis,
Mala fregere meum ingenium: cujus ante
Fons fuit infœcundus, que vena parva.
Sed quæcunque fuit, refugit nullo exercente,
Et facta arida periit longo situ.
Non hîc copia librorum, per quos inviter, que
Alar: arcus & arma sonant pro libris.
Nullus adest in hac terrâ, cujus auribus
Utar intellecturis, si recitem carmina.
Nec locus est quo secedam, custodia muri,
Que clausa porta summovet infestos Getas.
Sæpe quæro aliquod verbum, que nomen, que locum:
Nec est quisquam ex quo queam esse certior.
Sæpe conanti aliquid (turpe fateri)
Verba desunt mihi, que dedidici loqui.
Ferè circumsonor Threicio que Scythico ore:
Et videor posse scribere Geticis modis.
Crede mihi, timeo, ne sint immista Latinis,
Que legas Pontica verba in meis scriptis.
Dignare libellum qualemcunque venia
Et excusa conditione meæ sortis.

P. OVIDII

P. Ovidii Nasonis

TRISTIUM

Liber Quartus.

ELEGIA I.

Si qua vitiosa fuerint meis libellis, ut erunt,
Lector habe excusata suo tempore.
Eram exul, quæ requies, non fama petita est mihi;
Nec mens foret usque intenta suis malis.
Hoc est cur fossor quoque vinctus compede cantet:
Cum mollet grave opus indocili numero.
Qui trahit tardam ratem adverso amne,
Pronus innitens limosæ arenæ cantet.
Quæ qui pariter refert lentos remos ad pectora,
Versat brachia in numerum aquâ pulsâ.
Pastor ubi fessus incubuit baculo quæ resedit
Saxo, mulcet oves arundineo carmine.
Labor ancillæ, pariter cantantis, pariter trahentis
Data pensa fallitur quæ decipitur.
Et tristis Achillis fertur Lyrnessidæ abductâ
Attenuâsse curas Æmoniæ lyrâ.
Cum Orpheus canendo traheret sylvas, & dura
Saxa, mœstus erat conjuge bis amissâ.
Quoque musa levat me peregrinam jussa loca Ponti,
Illa sola perstitit comes nostræ fugæ:
Sola nec timet inter insidias, nec Thracia
Tela, nec mare, nec ventos, quæ barbariem.
Quoque scit, quis error deceperit me cum perii:
Et culpam non scelus esse in meo facto.

Scilicet

Scilicet hoc ipso nunc æqua, quod ante obfuit,
Cum acta est rea juncti criminis mecum.
Equidem non vellem impositisse manum sacris
Pieridum, (quoniam fuerunt nocitura)
Sed nunc quid faciam ? vis ipsa sacrorum tenet me:
Et demens læsus carmine amo carmen.
Sic nova lotos gustata Dulichio palato,
Fuit grata illo sapore, quo nocuit.
Amans ferè sentit sua damna ; tamen hæret in illis ;
Que persequitur materiam suæ culpæ.
Quoque libelli delectant nos, quamvis nocuêre,
Que amo telum quod fecit vulnera mihi.
Forsitan hoc studium possit videri furor:
Sed hic furor habet quiddam utilitatis.
Vetat mentem semper esse in obtutu malorum,
Que facit immemorem præsentis casus.
Que ut Bacchis saucia non sentit suum vulnus,
Dum stupet exululata Idæis jugis.
Sic ubi mea pectora calent mota sacro thyrso,
Ille spiritus est altior humano malo.
Ille nec sentit exsilium nec littora Scythici
Ponti, ille nec [sentit] habere deos iratos.
Que ut si biberem pocula soporiferæ Lethes,
Sic sensus adversi temporis abest mihi.
Igitur jure veneror Deos levantes nostra mala,
Sollicitas comites fugæ ex Helicone,
Et dignatas sequi nostra vestigia partim pelago,
Partim terrâ, vel rate, vel pede.
Precor hæ saltem sint faciles mihi: namque
Cætera turba facit cum magno Cæsare.
Que cumulat me tot adversis quot littus habet
Arenas, quot fretum pisces, que pisces ova.
Prius numerabis flores vere, aristas æstu,
Poma per autumnum, que nives frigoribus ;
Quam mala quæ patior jactatus in toto orbe,
Dum miser peto sæva littora Euxini.
Tamen ut veni, nec fortuna malorum est levior:
Fata secuta sunt nostras vias quoque huc.
Hìc quoque cognovi stamina nostri natalis,
Stamina facta mihi de nigro vellere.

Que

Que ut nec narrem insidias que pericula capitis :
Quidem vidi vera sed graviora fide.
Quam miserum est vivere inter Bessosque, Getasque,
Illi, qui semper fuit in ore populi !
Quam miserum est vitam tueri porta que muro,
Que vix esse tutum viribus sui loci !
Juvenis fugi aspera certamina militiæ,
Nec movimus arma nisi lusurâ manu.
Que nunc senior subjicio latus gladio, que sinistram
Scuto, que meam canitiem galeis.
Nam ubi custos dedit signa tumultus è specu'â,
Protinus induimus arma trepidâ manu.
Sævus hostis habens arcus, que tela imbuta veneno,
Lustrat mœnia anhelanti equo.
Que ut rapax lupus fertque refertque pecudem,
Quæ non texit se ovili, per sata per silvas.
Sic si Barbarus hostis repperit quem nondum
Receptum sede portarum, in campis, habet.
Captus aut sequitur, que accipit vincla
Injecta collo, aut perit telo habente virus.
Ego jaceo hic novus incola sollicitæ sedis:
Heu nimium longa tempora mei fati !
Et tamen hospita musa sustinet reverti,
Ad numeros que antiqua sacra in tantis malis.
Sed neque est quisquam cui recitem mea carmina, nec qui
Accipiat Latina verba suis auribus.
Ipse scribo que lego que mihi (enim quid faciam ?)
Que nostra littera est tuta suo judicio
Tamen sæpe dixi, cui hæc cura nunc laborat ?
An Sauromatæ que Getæ legent mea scripta ?
Etiam sæpe lacrymæ sunt profusæ me scribente,
Que littera est facta humida meo fletu.
Que meum cor sentit vetusta vulnera tanquam nova,
Que imber mœstæ aquæ labitur in sinum.
Dum recordor vice mutatâ, quisum que fuerim,
Et subit quò & undè casus tulerit me :
Sæpe demens manus irata studiis, que sibi,
Misit nostra carmina in arsuros focos :
Atque ita quisquis es facito legas ista de multis
Cum veniâ, quoniam non multa supersunt.

Quo-

Quoque tu Roma, interdicta mihi, consule carmen
Boni, non melius quam mea tempora sunt.

ELEGIA II.

JAM fera Germania, ut totus orbis, victa,
Potest succubuisse Cæsaribus flexo genu.
Que fortasse alta palatia velantur sertis,
Que thura sonant in igne, que inficiunt diem:
Que candida victima percussa collum secuit
Adductâ tingit humum purpureo sanguine.
Et uterque Cæsar victores parant reddere
Dona promissa templis amicorum Deorum.
Et juvenes qui crescunt sub Cæsareo nomine
Ut ista domus regat terras perpetuò.
Que Livia cum bonis nuribus dat, sæpe datura
Munera meritis Deis pro sospite nato.
Et pariter matres, & quæ servant castos focos
Perpetua virginitate sine crimine.
Pia plebs, que senatus lætatur cum pia plebe,
Que eques cujus nuper ego eram parva pars.
Communia gaudia fallunt nos expulsos procul,
Que non nisi parva fama venit tam longè.
Ergo omnis populus poterit spectare triumphos,
Que leget oppida capta cum titulis ducum:
Que videbit reges gerentes vincla captivâ
Cervice ire ante coronatos equos.
Et cernet vultus aliis versos pro tempore,
Terribiles aliis, que immemores sui.
Pars quorum quæret causas & res & nomina;
Pars referet, quamvis illa parum noverit:
Hic qui fulget sublimis in Sidonio ostro,
Fuerat dux belli, ille proximus duci.
Hic, qui nunc figit miserabile lumen in humo,
Non fuit isto vultu cum tulit arma.
Ille ferox, & adhuc ardens hostilibus oculis,
Fuit hortator pugnæ que consilium.
Hic perfidus, qui tegit squalida ora
Demissis comis, illusit nostros fraude locorum;

Dicunt corpora capta mactata Deo sæpe
Recusanti, illo ministro, qui sequitur.
Hic lacus, hi montes, tot hæc castella, tot amnes,
Erant plena feræ cædis, plena cruoris.
Drusus quondam meruit cognomina in his terris,
Quæ bona progenies fuit digna parente.
Hic ipse Rhenus fractis cornibus malè
Tectus ab viridis ulvis, erat decolor, suo sanguine.
En enim Germania fertur passis crinibus,
Et sedet mœsta sub pede invicti ducis.
Que præbens animosa colla Romanæ securi
Fert vincula illâ manu, quâ tulit arma.
Cæsar veheris super hos in victore curru
Purpureus ritè per ora tui populi.
Que qua ibis circumplaudere manibus tuorum,
Que flore undique jactato tegente viam.
Tempora cingentur Phœbeâ lauro, que miles
Canet Io, Io triumphe magnâ voce.
Ipse vides quadrijuges equos sæpe resistere,
Calentes sono, que plausu, simul que fremitu.
Inde petes arcem que delubra faventia votis,
Et vota laurea dabitur meritò Jovi.
Ego summotus videbo hæc quâ mente possum:
Illa habet jus loci erepti nobis.
Illa spatiatur liberâ per immensas terras:
Illa pervenit in cœlum celeri viâ.
Illa deducit meos oculos in mediam urbem,
Nec sinit esse immunes tanti boni.
Que animus inveniet quâ spectet eburnos currus:
Sic certe ero in patriâ per breve tempus.
Tamen felix populus capiet vera spectacula,
Que læta turba erit præsens cum suo duce.
At hic fructus erit percipiendus auribus
Mihi tantum fingenti que remoto longè.
Atque vix erit missus in orbem diversum
Procul Latio, qui narret ista cupido mihi.
Quoque is referet ferum que veterem triumphum:
Tamen lætus ero, quo tempore audiero.
Illa dies veniet quâ ponam mea lugubria:
Que publica causa erit major privatâ.

ELEGIA

ELEGIA III.

MAGNA que minor feræ, altera quarum regis Grajas,
Altera Sidonias rates, utraque ſicca.
Cum poſitæ in ſummo axe videatis omnia,
Et non ſubeatis occiduas aquas maris:
Que cingens ætheream axem ſuis amplexibus.
Velter circulus extet ab intactâ humo.
Precor aſpicite illa mœnia quæ Iliades
Remus dicitur quondam non bene tranſiliiſſe.
Que converſtite nitidos vultus in meam dominam,
Que ſit memor noſtri, necne, referte mihi.
Hei mihi, cur requiro quæ ſunt nimium manifeſta?
Cur ſpes mea labat miſta ambiguo metu?
Crede quod eſt ut vis & deſine vereri tuta.
Que ſit certa fides tibi de certâ fide.
Que tu refer tibi voce non mentiturâ
Quod flammæ fixæ polo nequeunt dicere tibi.
Eſſe memorem tui, de quâ maxima eſt cura tibi:
Que quod poteſt habere tuum nomen ſecum.
Illa hæret tuis vultibus, tanquam præſentibus,
Que remota procul amat te, ſi modo vivit.
Ecquid ubi mens ægra incubuit juſto dolori,
Lenis ſomnus abit ab admonito pectore?
Curæ tunc ſubeunt, dum lectuſque locuſque
Tangit te, & non finit eſſe oblitam mei?
Et æſtus venient, & nox videtur immenſa?
Que feſſa oſſa jactati corporis dolent?
Equidem non dubito quin hæc & cætera fiant;
Que tuus amor det ſigna mœſti doloris.
Nec cruciere minus quam cum Thebana vidit
Hectora cruentum rapi ab Theſſalico axe.
Tamen ipſe dubito quid precer, nec poſſum dicere,
Quem affectum mentis velim te habere.
Es triſtis? indignor quod ſim cauſa doloris tibi:
Es non? ut fores digna amiſſo conjuge.
Vero tu mitiſſima conjux dole tua damna,
Et exige triſte tempus à noſtris malis.

Que fle meos caſus, eſt quædam voluptas flere ;
Dolor expletur, que egeritur fletu.
Atque utinam vita mea non eſſet lugenda tibi,
Sed mors, fores ſola relicta mea morte!
Hic ſpiritus exiſſet in patrias auras per te.
Piæ lacrymæ ſparſiſſent noſtra pectora!
Que tui digiti texiſſent noſtra lumina ſpectantia
Notum cœlum ſupremo die !
Et cinis jacuiſſet poſitus in avito tumulo!
Que humus tacta naſcenti haberet corpus.
Denique dum vixi ſine crimine mortuus eſſem!
Nunc mea vita eſt pudenda ſuo ſupplicio.
Me miſerum; ſi tu avertis vultus, & rubor
Subit ora, cum diceris uxor exulis.
Me miſerum, ſi putas turpe videri nupta mihi!
Me miſerum, jam pudet te eſſe meam !
Ubi eſt illud tempus quo ſolebas jactare te
Conjuge, nec diſſimulare nomen viri?
Ubi eſt tempus, quo (memini) juvit te dici
Meam, (niſi nonvis illa referri!)
Que ut eſt dignum probâ, placebam tibi omni dote:
Amor faventis addebat multa veris.
Nec alter vir erat, quem præferres, quem ve malles
Eſſe tuum, (ita magna res videbar tibi.)
Nunc quoque pudor debet abeſſe ne pudeat, quod
Sis nupta mihi, que tuus dolor non debet [abeſſe] hinc.
Cum temerarius Capaneus cecidit ſubito ictu,
Non legis Evadnen erubuiſſe viro.
Nec quia rex mundi compeſcuit ignes ignibus,
Phaeton ipſe erat inficiandus ſuis.
Nec Semele facta eſt aliena parenti Cadmo,
Quod ambitioſa perit ſuis precibus.
Nec purpureus rubor fiat in molli ore tibi,
Quod ego ſum ictus ſævis ignibus Jovis.
Sed conſurge magis in curam tuendi noſtri,
Que eſto exemplum bonæ conjugis mihi.
Que imple triſtem materiam tuis virtutibus :
Ardua gloria vadit per præceps iter.
Quis noſſet Hectora, ſi Troja fuiſſet felix?
Via virtutis facta eſt publica per mala.

Tiphy,

Tiphy, tua ars jacet, si fluctus non sit in æquore;
Phœbe, tua ars jacet, si homines valeant.
Virtus quæ latet, que cessat non cognita
In bonis rebus, apparet, que arguitur malis.
Nostra fortuna dat locum tituli tibi, & tua
Pietas habet qua tollat conspicuum caput.
Utere temporibus, quorum munere nunc freta es,
Et magna area patet in tuas laudes.

ELEGIA IV.

QUi cum sis generosus avitis nominibus,
Exuperas genus nobilitate morum:
Cujus animo inest imago patrii candoris,
Ut iste candor non careat suis numeris,
In ingenio est facundia paternæ linguæ,
Quâ non ulla fuit prior in Latio foro:
Dictus es signis positis pro nomine quod
Minime volui: ipse ignoscas tuis laudibus.
Ego peccavi nil, tua bona cognita produnt te:
Si es quod appares, mea culpa est soluta.
Nec tamen puto officium factum tibi nostro
Carmine posse nocere, principe tam justo.
Ipse pater patriæ (enim quid civilius illo?)
Sustinet sæpe legi in nostro carmine.
Nec potest Cæsar prohibere, quia est publica res:
Et quoque nostra pars est de communi bono.
Jupiter præbet sua nomina ingeniis vatum,
Que finit se celebrari quolibet ore.
Tua causa est tuta exemplo Duorum superorum,
Quorum hic aspicitur, ille creditur deus.
Ut non debuerim, tamen habebo hoc crimen:
Nostra litera non fuit tui arbitrii.
Nec nostra injuria est nova quod loquor tecum:
Cum quo incolumis sæpe eram locutus.
Amicus quo minus verearis ne sim tibi crimen,
Auctor potest habere invidiam, si qua est.
Nam tuus pater est cultus mihi semper ab
Primis annis (hoc certe noli dissimulare.)

Que (potes meminiſſe hoc) probabat meum
Ingenium plus etiam quam eram dignus me judice.
Que referebat de meis verſibus illo ore,
In quo erat pars altæ nobilitatis.
Tamen non nunc verba data ſunt tibi, quod iſta
Domus recepit me, ſed prius suo auctori.
Tamen nec ſint data (crede mihi) ſed in omnibus
Actis, ſi demas ultima, mea vita eſt tuenda.
Quoque negabis hanc culpam, quâ perii, eſſe ſcelus,
Si feries tanti mali ſit nota tibi.
Aut timor aut error, error obfuit nobis prius:
Ah, ſine me non meminiſſe mei fati!
Ne ve rumpe vulnera nondum coëuntia
Retractando: vix quies ipſa proderit iis.
Ergo ut damus pœnas jure: ſic omne facinus
Que conſilium abfuit meo peccato.
Que Deus ſentit id, pro quo nec lumen ademptum,
Nec alter poſſidet opes detractas mihi.
Forſitan, modò vivat, finiat olim hanc
Ipſam fugam, cum ira fuerit lenior tempore.
Nunc precor jubeat diſcedere hinc aliò, ſi
Noſtra vota non carent verecundo pudore.
Oro mitius exilium, que paulò propinquius,
Que locum, qui ſit longius á ſævo hoſte.
Que tanta clementia eſt in Auguſto, ſi quis
Peteret hæc ab illo, pro me forſan ille daret.
Frigida littora Euxini ponti cohibent me,
Ille fuit dictus Axenus ab antiquis.
Nam neque æquora jactantur moderatis ventis,
Nec hoſpita navis habet placidos portus.
Gentes ſunt circum, quæ quærunt prædam ſanguine,
Nec terra timetur minus infidâ aquâ,
Illi, quos audis gaudere cruore hominum,
Jacent pæne ſub axe ejuſdem frigoris.
Nec locus eſt procul a nobis, ubi Taurica
Ara phartetratæ Deæ ſpargitur dirâ cæde.
Hæc (ut memorant) priùs erant regna Thoantis,
Non invidioſa nefandis nec cupienda bonis
Hic Pelopeia virgo coluit ſacra ſuæ Deæ,
Qualiacunque pro ſuppoſitâ cerva.

Quo

Quo poſtquam ipſe Oreſtes, dubium pius an
Sceleratus, venerit exactus ſuis furiis.
Et Phocæus comes exemplum veri amoris,
Qui duo corporibus, erant unus mente;
Protinus evincti ducuntur ad triſtem aram,
Quæ ſtabat cruenta ante geminas foras.
Tamen nec ſua mors, terruit hunc, nec ſua mors [terruit]
Alter erat mœſtus ab funere alterius. (illum
Et jam ſacerdos conſtiterat ſtricto mucrone,
Et barbara vitta cinxerat Grajas comas:
Cum Iphigenia cognovit fratrem vice ſermonis,
Et dedit complexus illi pro nece.
Læta tranſtulit ſignum Deæ peroſæ
Crudelia ſacra ex illis locis in meliora.
Igitur hæc regio pæne ultima magni mundi,
Quam homines, que Dii fugêre, eſt propinquâ mihi:
Atque funebria ſacra ſunt prope meam terram,
Si modo barbara terra eſt ſua Naſoni:
O utinam venti, quibus Oreſtes eſt ablatus,
Referant & mea vela. Deo placato!

ELEGIA V.

O Prima ſors mihi inter dilectos ſodales,
Unica ara reperta meis fortunis.
Ex alloquiis cujus hæc anima moribunda revixit,
Ut vigil flamma ſolet Pallade infusâ.
Qui non veritus es aperire fideles portus
Que confugium rati percuſſæ fulmine:
Cujus cenſu non eram ſenſurus me egentem,
Si Cæſar eripuiſſet opes patris:
Dum impetus trahit me oblitum hujus temporis,
Heu quam tuum nomen pæne excidit mihi!
Tamen ut ignoſcis, que tactus cupidine laudis,
Cuperes poſſe dicere palam, ego ſum ille.
Certe ego, ſi ſineres, vellem reddere titulum tibi,
Et conciliare raram fidem fame.
Vereor ne noceam tibi grato carmine, ne-ve
Intempeſtivus honor nominis obſtet.

Quod

Quod licet & tutum eſt, gaude intra tua pectora,
Que me fuiſſe memorem tui, que te [fuiſſe] pium.
Que ut facis, luctare ad ferendam opem remis,
Dum mollior aura veniat Deo placato.
Et tutare caput nulli ſervabile, ſi qui merſit
Non ſublevet illud Stygiâ aquâ.
Que præſta te (quod rarum eſt) conſtanter ad
Omne munus indeclinatæ amicitiæ.
Sic tua fortuna habeat perennes proceſſus :
Sic ipſe non egeas ope, que juves tuos :
Sic tua nupta æquet virum perenni bonitate,
Et rara querela incidat veſtro toro.
Et ſocius ſanguinis ſemper diligat te illo
Affectu quo pius frater amat Caſtora.
Sic juvenis natus ſit conſimilis tibi, &
Quilibet agnoſcat illum eſſe tuum moribus.
Sic nata faciat te ſocerum jugali tædâ,
Nec tardè det nomen avi tibi juveni.

ELEGIA VI.

TAURUS fiat patiens ruricolæ aratri tempore,
Et præbet colla premenda incurvo jugo :
Animoſus equus paret lentis habenis tempore,
Ira Pœnorum leonum compeſcitur tempore,
Nec feritas manet animo, que antè fuerat.
Que Inda bellua, quæ obtemperat juſſis ſui
Magiſtri, victa ſubit ſervitium tempore.
Tempus facit ut uva tumeat extentis racemis,
Que grana vix capiant merum, quod habent intus.
Et tempus producit canas ariſtas in ſegetem,
Et facit ne poma ſint triſti ſapore.
Hoc tenuat dentem aratri findentis terram,
Hoc terit rigidos ſilices, hoc [terit] adamanta.
Hoc etiam paulatim mitigat ſævas iras,
Hoc minuit luctus, que levat mœſta corda.
Igitur vetuſtas lapſa tacito pede poteſt
Attenuare cunctas præterquam meas curas.

Ut

Ut careo patriâ, area eſt bis trita frugibus,
Bis uva preſſa nudo pede diſſiluit.
Nec tamen patientia quæſita eſt longo ſpatio,
Que noſtra mens habet ſenſum recentis mali.
Scilicet & veteres juvenci ſæpe fugiunt juga,
Et equus domitus ſæpe repugnat fræno.
Etiam præſens ærumna eſt triſtior priore:
Enim crevit ut ſit par ſibi & eſt aucta morâ.
Nec noſtra mala fuerunt tam nota mihi, quam ſunt,
Sed gravant magis hoc quò ſunt cognitiora.
Quoque eſt non minimum afferre recentes vires:
Nec eſſe præconſumptum malis temporis.
Novus luctator eſt fortior in fulvâ arenâ;
Quam cui brachia ſunt feſſa tardâ morâ.
Integer gladiator eſt melior in nitidis armis,
Quam cui tela rubent tincta ſuo ſanguine.
Navis modo facta fert benè præcipites procellas:
Vetus exſolvitur, imbre quamlibet exiguo.
Quoque nos quæ ferimus tulimus patientius antè
Quam mala ſunt multiplicata longâ die.
Credite deficio que (quantum auguror)
Parva tempora accedunt malis a noſtro corpore.
Nam neque vires ſunt, nec color qui ſolebat eſſe:
Vix ~~habeo tenuem~~ cutem quæ tegat oſſa.
Sed mens eſt magis ægra ægro corpore, que ſtat
In circumſpectu ſui mali ſine fine.
Facies urbis abeſt, ſodales mea cura abſunt:
Et uxor abeſt, quâ nulla carior mihi.
Scythicum vulgus adeſt, que braccata turba Getarum:
Sic mala quæ video, que non video nocent.
Tamen una ſpes eſt, quæ me ſoletur in iſtis,
Hæc mala non fore diuturna meâ morte.

ELEGIA. VII.

SOL adiit me bis poſt frigora gelidæ brumæ,
Que bis peregit ſuum iter tacto piſce.
Cur tua dextera non fuit officioſa in
Quamlibet paucos verſus tam longo tempore?

Cur

Cur tua pietas ceſſavit, ſcribentibus illis,
Cum quibus exiguus uſus erat nobis ?
Cur quoties dum dempſi vincula alicui chartæ,
Speravi illam habere tuum nomen ?
Dii faciant, ut epiſtola ſit ſcripta ſæpe tuâ
Dextrâ ! ſed nulla redita mihi ex multis.
Quod precor liquet eſſe: prius credam ora Meduſæ
Cincta fuiſſe anguineis comis Gorgonis:
Canes eſſe ſub utero virginis: Chimæram eſſe,
Quæ ſeparat leam à truce angue flammis;
Que quadrupedes homines junctos pectora cum pectore,
Que tergeminum virum, que tergeminum canem,
Que Sphinga, & Harpyas, que ſerpenti pedes Gigantes.
Que centimanum Gygen, que ſemibovem virum,
Ego credam hæc, priuſquam te cariſſime
Mutatum depoſuiſſe curam mei.
Innumeri montes, que viæ, que flumina & campi,
Nec pauca freta jacent inter me que te.
Litera quæ miſſa ſit ſæpe à te poteſt mille cauſis
Rara venire in noſtras manus.
Tamen amice vince mille cauſas ſcribendo
Frequenter, ne ſemper excuſem te mihi.

ELEGIA VIII.

JAM mea tempora imitantur cygneas plumas,
Et alba ſenecta inficit nigras comas:
Jam fragiles anni ſubeunt, & inertior ætas,
Que jam grave eſt mihi parum firmo me ferre.
Nunc erat ut deberem vivere poſito fine
Laborum, nullo metu ſollicitante me:
Que carpere otia quæ ſemper placuerunt meæ
Menti, & eſſe molliter in meis ſtudiis.
Et celebrare parvam domum, que veteres Penates,
Et paterna rura quæ nunc carent domino:
Que conſenuiſſe ſecurus in ſinu dominæ, que caris
Nepotibus, que in meâ patriâ.
Hæc mea ætas quondam ſperaverat ſic peragi:
Ego ſic eram dignus ponere hos annos.

Non

Non ità visum Diis, qui exposuêre me actum
Terrâque marique Sarmaticis locis.
Quassæ puppes ducuntur in cava navalia,
Ne temerè dissolvantur in mediis aquis.
Languidus equus carpit gramina in pratis,
Ne cadet & inhonestat multas palmas adeptas.
Ubi miles non est satis utilis emeritis armis,
Ponit arma quæ tulit ad antiquos lares.
Igitur, sic erat tempus me quoque jam
Donari rude, tardâ senectute minuente vires.
Tempus erat, me nec ducere peregrinum cœlum,
Nec levare siccam sitim Getico fonte.
Sed modo secedere in vacuos hortos, quos habui:
Nunc rursus frui visu hominum & urbe.
Sic optabam quondam posse senex vivere
Placidè, animo non divinante futura.
Fata repugnarunt: quæ cum præbuerint mihi
Prima tempora mollia, gravant posteriora.
Quæ jam decem lustris peractis sine omni labe,
Premor deteriore parte meæ vitæ.
Et gravis ruina est facta meo curriculo,
Nec procul à metis quas pænè videbar tenere.
Ergo demens coegi illum sævire in me,
Quo immensus orbis habet nihil mitius:
Quæ clementia ipsa est victa nostris delictis,
Nec tamen vita est negata meo errori.
Vita peragenda procul patriâ, sub Boreo axe,
Quà sinistra terra Euxini maris jacet.
Si Delphos quæ Dodona ipsa diceret hæc mihi,
Uterque locus videretur esse vanus.
Nil est adeo validum, licet adamas alliget illud,
Ut maneat firmius rapido igne Jovis.
Nil est ita sublime, quæ tendit supra pericula,
Ut non sit inferius quæ suppositum Deo.
Nam quamquam pars malorum est contracta vitio,
Tamen ira numinis dedit plus exitii.
At quoque vos estis admoniti nostris casibus,
Demeruisse virum æquantem superos.

ELEGIA

ELEGIA IX.

SI licet & pateris, tacebo nomen que facinus,
Et tua acta dabuntur Lethæis aquis.
Que noſtra clementia vincetur ſeris lacrymis:
Modò fac pateat pœnituiſſe te tui.
Modò fac damnes te, que cupias, ſi poſſis,
Eradere Tiſiphonea tempora tuæ vitæ.
Sin minus & tua pectora flagrant noſtro odio,
Infelix dolor indicet coacta arma.
Licet ſim, ſicut ſum, miſſus in extremum orbem,
Noſtra ira porriget hinc ſuas manus.
Si neſcias, Cæſar reliquit mihi omnia jura,
Et ſola pæna eſt carere meâ patriâ.
Et ſperamus patriam ab illo, modo ſit ſoſpes:
Quercus aduſta télo Jovis ſæpe viret.
Denique ſi nulla facultas vindictæ ſit mihi:
Pierides dabunt vires & ſua tela.
Ut habitem ſummotus longè in Scythicis oris,
Que ſicca ſigna ſint proxima meis oculis.
Noſtra præconia ibunt per immenſas gentes,
Que quod querar erit notum, quâ orbis patet.
Quicquid dicemus ibit ab ortu ad occaſum,
Et Eous erit teſtis Heſperiæ vocis.
Ego audiar trans tellurem, trans altas undas,
Et vox mei gemitus eſt futura magna.
Nec tua ſecula tantummodo norint te ſontem,
Eris crimen perpetuæ poſteritatis.
Jam feror in pugnas & nondum ſumpſi cornua,
Velim nec ulla cauſa ſumendi ſit mihi.
Circus adhuc ceſſat, tamen acer Taurus ſpargit
Arenam, & jam pulſat humum infeſto pede.
Quoque hoc eſt plus quam volui: muſa cane receptus,
Dum licet huic diſſimulare ſuum nomen.

ELEGIA X.

EGO ille qui fueram lusor tenerorum amorum,
Posteritas accipe ut noris quem legis.
Sulmo patria est mihi, uberrimus gelidis undis,
Qui distat decem novies millia ab urbe.
Ego editus sum hinc: nec non, ut noris tempora,
Cum uterque consul cecidit pari fato.
Si id est quid, vetus hæres ordinis usque à proavis,
Non modò factus eques munere fortunæ.
Nec fui prima stirps, creatus sum fratre genito,
Qui ortus erat quater tribus mensibus ante.
Idem Lucifer adfuit natalibus amborum:
Una dies celebrata est per duo liba.
Hæc est dé quinque festis armiferæ Minervæ,
Quæ prima solet fieri cruenta pugnâ.
Protinùs excolimur teneri, quæ curâ parentis
Imus ad viros urbis insignes ab arte.
Frater tendebat ad eloquium ab viridi ævo,
Natus ad fortia arma verbosi fori.
At cœlestia sacra placebant mihi jam puero,
Quæ Musa trahebat furtim in suum opus.
Pater sæpe dixit: quid tentas inutile studium?
Mœonides ipse reliquit nullas opes.
Eram motus dictis; que toto Helicone relicto,
Conabar scribere verba solutis modis.
Carmen veniebat ad aptos numeros suâ sponte,
Et quod tentabam scribere erat versus.
Interea annis labentibus tacito passu,
Liberior toga est sumpta fratri, quæ mihi.
Quæ purpura cum lato clavo induitur humeros,
Et studium, quod ante fuit, manet nobis.
Quæ jam frater geminaverat decem annos vitæ,
Cum perit: & cœpi carere parte mei.
Et cepimus primos honores teneræ ætatis,
Et quondam fui una pars de tribus viris.
Curia restabato: mensura clavi coacta est:
Illud onus erat majus nostris viribus.

Nec corpus patiens, nec mens fuit apta labori,
Que eram fugax sollicitæ ambitionis.
Et Aoniæ sorores suadebant petere tuta
Otia, semper amata meo judicio.
Colui que fovi Poetas illius temporis,
Que quot aderant vates, rebar Deos adesse.
Sæpe Macer grandior ævo legit mihi suas
Volucres, que quæ serpens nocet, quæ herba juvat.
Sæpe Propertius solitus recitare suos ignes,
Qui junctus erat mihi jure sodalitii.
Quoque Ponticus Battus clarus Heroo Iambo
Fuêre dulcia membra mei convictus.
Numerosus Horatius detinuit nostras aures,
Dum ferit culta carmina Ausoniâ Lyrâ.
Tantum vidi Virgilium, nec avara fata
Dedêre tempus meæ amicitiæ Tibullo.
Galle, Propertius fuit successor illi, hic tibi,
Ipse fui quartus ab his serie temporis.
Que ut ego majores, sic minores coluêre me:
Que mea Thalia est facta nota non tardê.
Cum primum legi juvenilia carmina populo,
Barba fuit resecta mihi bis-ve ter-ve.
Corinna, non dicta vero nomine mihi
Cantata per totam urbem moverat ingenium,
Quidem scripsi multa, sed quæ putavi vitiosa,
Ipse dedi ignibus emendaturis.
Tum quoque cum fugerem, cremavi quædam placitura;
Iratus studio que meis carminibus.
Molle cor erat mihi, nec inexpugnabile cupidineis
Telis, que quod levis causa moveret.
Tamen cum essem hic, que accenderer minimo igne,
Nulla fabula fuit sub nostro nomine.
Uxor est data mihi pæne puero, nec digna,
Nec utilis, quæ nupta fuit per breve tempus.
Illi successit conjux, quamvis sine crimine,
Tamen non futura firma in nostro toro.
Ultima, quæ permansit mecum in seros annos,
Sustinuit esse conjux exulis viri.
Mea filia fœcunda fecit me avum bis
Primâ juventâ, sed non ex una conjuge.

Et

Et jam genitor compl'ërat ſua fata que
Addiderat altera novem luſtra novem luſtris.
Non aliter flevi, quam ille fuit fleturus
Me ademptum : tuli proxima buſta matris.
Ambo felices que ſepulti tempeſtive,
Quod periêre ante diem meæ pœnæ !
Me quoque felicem quod non ſum miſer
Illis viventibus & quod doluêre nihil de me.
Tamen ſi aliquid reſtat extinctis niſi nomina
Et gracilis umbra effugit ſtructos rogos :
Parentales umbræ ſi mea fama contigit vos,
Et noſtra crimina ſunt in Stygio foro.
Precor ſcite (nec fas eſt mihi fallere vos)
Errorem non ſcelus eſſe cauſem juſſæ fugæ.
Hoc ſatis eſt manibus : revertor ad vos ſtudioſa
Pectora, quæ quæritis acta meæ vitæ.
Jam canities venerat mihi, melioribus annis
Pulſis, que miſcuerat antiquas comas.
Que poſt meos ortus, victor Eques vinctus
Pinêâ olivâ decies abſtulerit præmia.
Cum ira læſi principis jubet me quærere
Tomitas poſitos ad læva Euxini maris.
Quoque cauſa meæ ruinæ nimium nota cunctis
Non eſt teſtificanda meo indicio.
Que quid referam nefas comitum, que nocentes famulos ?
Que ipſe tuli multa non leviora fugâ.
Mens indignata eſt ſuccumbere malis, que
Præſtitit ſe invictam, uſa ſuis viribus :
Que oblitus mei, que vitæ ductæ per otia,
Cepi inſolita arma temporis manu.
Que tuli tot caſus terrâ que pelago, quot ſtellæ
Inter occultum que conſpicuum polum.
Tandem ora Sarmatis juncta pharetratis
Getis tacta mihi acto longis erroribus.
Hic ego quamvis circumſonor finitimis armis
Levo triſtia fata quo carmine poſſum.
Quod quamvis nemo eſt, ad aures cujus referatur,
Tamen ſic abſumo, que decipio diem.
Ergo quod vivo, que obſto duris laboribus,
Nec tædia ſollicitæ lucis habent me ;

Muſa gratia tibi: nam tu præbes ſolatia
Tu requies curæ, tu medicina mali.
Tu es dux & comes: tu abducis nos ab Iſtro,
Que das locum mihi in medio Helicone.
Tu dediſti ſublime nomen mihi vivo,
Quod eſt rarum, quod fama ſolet dare ab exequiis.
Nec livor, qui detrectat præſentia, momordit
Ullum opus de noſtris iniquo dente.
Nam cum noſtra ſecula tulerint magnos poetas,
Fama non fuit maligna meo ingenio.
Que cum ego præponam multos mihi, non dicor
Minor illis, & legor plurimus in toto orbe.
Igitur ſi præſagia vatum habent quid veri,
Ut moriar protinus, terra non ero tuus.
Sive ego tuli hanc famam favore, ſive carmine,
Candide lector ago tibi grates Jure.

P. OVIDII NASONIS

TRISTIUM

LIBER QUINTUS.

ELEGIA I.

STUdioſe noſtri, adde quoque hunc libellum
De Getico littore quatuor meis præmiſſis.
Quoque hic erit talis, qualis fortuna Poetæ:
Invenies nihil dulce toto carmine.

Ut

Ut noſter ſtatus eſt flebilis, ita carmen flebile,
Materiâ conveniente ſuo ſcripto.
Integer & lætus luſi læta & juvenilia,
Tamen nunc piget me compoſuiſſe illa.
Ut cecidi, perago præconia ſubiti caſus,
Que ſum ipſe conditor mei argumenti.
Utque Cayſtrus ales dicitur jacens ripâ
Deflere ſuam necem deficiente ore.
Sic ego projectus longe in Sarmaticas oras,
Efficio ne funus eat tacitum mihi.
Si quis quærit delicias, que laſciva carmina,
Præmoneo, quod nunquam legat iſta ſcripta,
Gallus aptior huic, que Propertius blandi oris,
Et plures quorum magna nomina vigent.
Atque utinam non eſſemus in illo numero,
Hei mihi! cur mea muſa unquam eſt locuta!
Sed dedimus pœnas, que ille luſor pharetrati
Amoris abeſt in finibus Scythici Iſtri.
Quod ſupereſt flexi ſocios ad publica carmina,
Et juſſi eſſe memores mei nominis.
Tamen ſi aliquis ex vobis requiret tam multa,
Unde canam dolenda, tuli multa dolenda.
Non componimus hæc ingenio, non hæc arte:
Materia eſt ingenioſa propriis malis.
Et quota pars noſtræ fortunæ eſt in carmine?
Felix qui patitur, quæ poteſt numerare!
Quot frutices ſylvæ, quot flavas arenas Tybris,
Quot mollia gramina campus Martis habet:
Tot mala pertulimus: quorum eſt nulla medicina
Que quies niſi in ſtudio, que morâ Pieridum.
Naſo quis modus tibi lacrymoſi carminis? inquis:
Idem qui modus hujus fortuna erit.
Quod querar, illa miniſtrat mihi de pleno fonte
Nec illa ſunt mea verba, ſed mei fati.
At ſi reddas patriam cum carâ conjuge mihi:
Vultus ſint hilares, que ſim quod fui ante.
Si ira invicti Cæſaris ſit lenior mihi;
Jam dabo carmina plena lætitiæ tibi.
Tamen mea litera non ludet rurſus ut luſit,
Sit illa ſemel luxuriata meo joco.

Canam quod ipse probet; modo parte pœnæ levatâ,
Effugiam barbariem que frigidos Getas.
Interea quid agant nostri libelli, nisi triste?
Ista tibia convenit meis funeribus.
At inquis poteras ferre mala melius silendo,
Et tacitus dissimulare tuos casus.
Exigis ut nulli gemitus sequantur tormenta,
Que vetas flere gravi vulnere accepto.
Phalaris ipse permisit edere mugitus,
Et queri ore bovis in Perilleo ære.
Cum Achilles non sit offensus lacrymis Priami,
Tu durior hoste inhibes meos fletus?
Cum Latonia proles faceret Nioben orbam;
Non tamen & jussit habere siccas genas.
Est aliquid levare fatale malum per verba:
Hoc facit Prognen querulam que Halcyonen.
Hoc erat quare Pacuvius in gelido antro
Fatigaret Lemnia saxa sua voce.
Dolor inclusus strangulat, atque cor æstuat intùs,
Et cogitur multiplicare suas vires.
Potius da veniam, vel tolle tot libellos:
Lector si hoc quod prodest mihi obest sibi.
Sed nec potest obesse alli, nec nostra scripta
Fuerunt pernicioſa, nisi suo auctori.
At fateor sunt mala: quis cogit te sumere mala?
Aut quis vetat [te] deceptum ponere sumpta?
Ipse nec emendo: sed ut hic deducta legantur,
Illa non sunt barbariora suo loco.
Nec Roma debet conferre me suis poetis:
Ero ingeniosus inter Sauromatas.
Denique nulla gloria captatur mihi, que
Fama quæ solet subdere stimulos ingenio.
Nolumus animum tabescere assiduis curis:
Quæ tamen erumpunt eunt quo vetantur.
Docui cur scribam: quæritis cur mittam istos?
Cupio esse vobiscum quolibet modo.

FINIS.

ELEGIA II.

ECquid palles, ut nova epistola venit è Ponto?
Et illa solvitur sollicitâ manu tibi?
Pone metum, valeo: que corpus quod ante
Fuit nobis impatiens laborum, que invalidum,
Sufficit, atque vexatum induruit ipso usu:
An non vacat mihi esse magis infirmo?
Tamen mens jacet ægra, nec sumpsit robora tempore,
Que affectus animi, qui fuit ante, manet.
Que vulnera quæ putavi coitura morâ, que
Suo spatio, non aliter dolent, quam modo facta.
Scilicet annosa vetustas prodest exiguis:
Damna accedunt grandibus malis tempore.
Pæantius aluit pestiferum vulnus datum
Tumido angue pæne decem totis annis.
Telephus consumptus æternâ tabe periisset,
Si dextra, quæ nocuit, non tulisset opem.
Et opto, qui fecit mea vulnera, velit
Levare, si commisimus nullum facinus.
Que jam tandem contentus parte mei doloris
Demat exiguum aquæ de pleno mare.
Ut detrahet multum, multum acerbi restabit:
Que pars meæ pœnæ erit instar totius.
Quot conchas littora habet, quot flores amœna
Rosaria, que quot grana soporiferum papaver:
Quot feras Sylva alit, quot unda natatur piscibus
Quot pennis avis pulsat tenerum aera:
Tot adversis premor: quæ si conor comprendere,
Coner dicere numerum Icariæ aquæ.
Que ut taceam casus viæ, ut amara pericula,
Ponti, ut strictas manus in mea fata:
Barbara tellus que novissima magni orbis
Sustinet me, & locus cinctus ab sævo hoste.
Si tua cura mei esset quæ debet, ego trajicerer
Hinc, (enim neque mea culpa est cruenta.)
Ille Deus, quo Romana potentia benè nexa est,
Sæpe victor fuit lenis in suo hoste.
Quid dubitas? Et times tuta? Accede, que roga:
Ingens orbis habet nil mitius Cæsare.

Me

Me miſerum! quid agam, ſi quæque proxima relinquunt?
Et tu quoque ſubtrahis colla fracto jugo.
Quo ferar? unde petam ſolatia lapſis rebus?
Non ulla anchora jam tenet noſtram ratem,
Ipſe viderit, quamvis inviſus conjugiam
Ad ſac am, ara ſummovet nullas manus.
En ſupplex abſens alloquar abſentia numina,
Si fas eſt homini poſſe loqui cum Jove.
Arbiter imperii, quo ſoſpite certum eſt, cunctos
Deos habere curam Auſoniæ gentis.
O decus, ô imago patriæ florentis per te!
O vir non minor ipſo orbe quem regis!
Sic habites terras, & æther deſideret te!
Sic tardus eas ad ſidera pacta tibi!
Precor parce, que deme minimam partem de tuo
Fulmine: erit ſatis pœnæ quod ſuperabit.
Quidem tua ira eſt moderata, que dediſti vitam:
Nec jus civis abeſt mihi, nec nomen [abeſt] mihi.
Nec mea fortuna conceſſa eſt aliis: nec ipſe
Nominor exul verbis tui edicti.
Que timui omnia hæc, quoniam videbar meruiſſe,
Sed tua ira eſt lenior meo peccato.
Juſſiſti religatum viſere arva Ponti,
Et ſcindere Scythicum fretum profugâ puppe.
Juſſus veni ad deformia littora Euxini.
Æquoris, hæc terra jacet ſub gelido axe.
Nec cœlum nunquam ſine frigore, cruciat me tam,
Que gleba ſemper obuſta canenti gelu;
Que barbara lingua eſt neſcia Latinæ vocis,
Que quod Graja loquela miſta eſt Getico ſono;
Quam quod undique premor cinctus finitimo Marte.
Quie brevis murus vix facit tutum ab hoſte.
Tamen eſt pax interdum; fiducia pacis nunquam:
Hic locus ſic nunc patitur, nunc timet arma.
Dum ego muter hinc, vel Zanclæa Charybdis
Devoret me, atque mittat ad Styga ſuis aquis.
Vel urar patienter in flammis rapidæ Ætnæ:
Vel mittar in alta freta Leucadii Dei.
Quod petimus eſt pœna (enim neque recuſo eſſe miſer,)
Sed precor ut poſſim eſſe miſer tutius.

ELE-

BACCHE hæc eſt illa dies, quâ Poetæ ſolent
Celebrare te, ſi modo tempora non fallunt :
Que innectunt feſta tempora odoratis ſertis:
Et dicunt tuas laudes ad tua vina.
Inter quos memini, dum mea fata ſinebant me,
Ego ſæpe fui non inviſa pars tibi.
Quem nunc ſuppoſitum ſtellis Erymanthidos urſæ
Ora Sarmatis juncta crudis Getis tenet.
Que prius egi mollem vitam in ſtudiis,
Que choro Pieridum, que vacuam laboribus ;
Nunc procul à patriâ circumſonor Geticis armis,
Prius paſſus multa pelago, que multa humo.
Sive caſus ſive ira Deorum dedit hoc mihi.
Seu Parca fuit nubila mihi naſcenti.
Tamen tu debueras ſuſtinuiſſe unum è ſacris
Cultoribus hederæ tuo numine.
An omne quicquid ſorores dominæ fati cecinêre
Deſinit eſſe ſub arbitrio Dei ?
Ipſe quoque invectus es æthereas arces meritis,
Quo via facta eſt non exiguo labore.
Nec patria eſt habitata tibi, ſed veniſti
Uſque ad nivoſum Strymona, que Marticolum Geten !
Que Perſida, & Gangem ſpatiantem lato flumine,
Et quaſcunque aquas decolor Indus bibit.
Scilicet Parcæ nentes fatalia ſtamina cecinêre
Hanc legem bis tibi bis genito.
Quoque ſi fas eſt ire exemplis deorum, ferrea
Que difficilis ſors vita premit me :
Nec cecidi meliùs illo, quem Jupiter reppulit
Locutum magna a Thebis ſuo igne.
Tamen ut audiſti vatem percuſſum fulmine :
Potes condoluiſſe noſtris admonitis,
Et potes, aſpiciens Poetas circum tua ſacra,
Dicere neſcio quis cultor noſtri abeſt.
Bone Liber fer opem, ſic altera vitis degravet
Ulmum, & uva ſit plena incluſo mero :
Sic gnava juventus ſatyrorum adſit tibi
Cum Bacchis, & non taceare attonito ſono :

Sic

Sic ossa bipenniferi Lycurgi sint malè pressa:
Nec impia umbra Pentheos vacet pœnâ.
Sic clara corona tua conjugis in cœlo
Micet æternùm, que vincat vicina sidera.
Huc ades, pulcherrime, & releves nostros casus:
Memor me esse unum de tuo numero.
Sunt commercia Diis inter se: Bacche tenta
Flectere Cæsareum numen tuo numine.
Vos quoque Poetæ, consortes studii, pia turba,
Quisquis rogate hæc eadem sumpto mero.
Atque aliquis vestrum nomine Nasonis dicto,
Deponat pocula mista suis lacrymis.
Que admonitus mei cum circumspexerit omnes,
Dicat, ubi est Naso modò pars nostri chori?
Que id ita si merui vestrum favorem candore,
Que nulla litera læsa est meo judicio.
Si cum veneror digne scripta veterum virorum,
Reor proxima non esse minora illis.
Sic igitur faciatis carmen dextro Apolline:
Quod licet, habete meum nomen inter vos.

ELEGIA IV.

EPistola Nasonis veni ab Euxino Littore,
Que lassa facta mari, que lassa facta viâ.
Qui flens dixit mihi, tu, cui licet, aspice Romam:
Heu quanto sua sors est melior meâ sorte!
Quoque flens scripsit me, nec gemma quâ signabar, est
Relata ut ante ad os, sed ad madidas genas.
Si quis quærit cognoscere causam tristitiæ,
Ille postulat solem ostendi sibi.
Nec cernit frondem in Sylvis, nec mollia
Gramina in aperto solo, nec aquas pleno flumine.
Mirabitur quid Priamus doleat Hectore rapto:
Quidve Philoctetes gemat ictus ab angue.
Utinam Dii facerent talis status esset in illo:
Ut causa tristitiæ non foret dolenda.
Tamen, ut debet, fert patienter amaros casus:
Nec recusat fræna more indomiti equi.

Nec

Nec sperat iram numinis fore perpetuam sibi,
Conscius scelus non esse in suâ culpâ.
Sæpe refert, quanta clementia Dei sit, in
Exemplis cujus quoque solet enumerare se.
Nam quod teneat patrias opes, quod nomina civis,
Denique quod vivat habere munus Dei.
Tamen ô carior illi omnibus (si credis quid mihi)
Habet te semper in toto pectore.
Que, vocat te Menœtiaden, te qui comitatus
Orestem, te suum Ægiden, que Euryalum.
Nec ille magis desiderat suam patriam, &
Plurima quæ sentit abesse cum suâ patriâ.
Quàm vultus que tuos oculos, ô dulcior illo
Melle, quod Attica apis ponit in ceris.
Etiam mœrens sæpe reminiscitur illud tempus,
Quod dolet non fuisse præventum morte.
Que cum alii fugerent contagia subitæ cladis,
Nec vellent adire limen ictæ domus;
Meminit te mansisse fidelem sibi cum paucis.
Si aliquis vocat tres-ve duos-ve paucos.
Quamvis attonitus tamen sensit omnia, nec te
Minus indoluisse suis advirsis se.
Solet referre verba, que tuum vultum que gemitus,
Et suos sinus demaduisse te flente.
Quam præstiteris sibi, quâ ope sis consolatur
Amicum, cum ipse simul fores consolandus.
Pro quibus affirmat se memoremque piumque,
Sive videat diem, sive tegatur humo.
Ipse solitus jurare per suum caput que tuum,
Quod scio non esse vilius illi suo.
Plena gratia referetur tot et tantis factis,
Nec ille sinet tuos boves arare littus.
Modò fac tueare constanter profugum:
Ipsâ rogo quod ille qui benè novit te non rogat.

ELEGIA V.

NAtalis annuus dominæ exigit assuetum
Honorem: Ite meæ manus ad mea sacra.
Sic Laertius Heros quondam egerat festum
Diem conjugis forsitan in extremo orbe.

Favens

Favens lingua adsit, oblita nostrorum malorum,
Quæ puto dedidicit jam loqui bona verba:
Que vestis, quæ sumitur mihi semel toto anno,
Alba discolor meis fatis sumatur.
Que viridis ara fiat viridis de gramineo cespite,
Et nexa corona velet tepidos focos,
Puer da thura mihi facientia pingues flammas,
Que merum quod fusum in pio igne stridat.
Optime natalis, quamvis absumus procul, opto
Venias huc candidus, que dissimilis meo.
Et si miserabile vulnus quod instabat dominæ.
Sit perfuncta meis malis in omne tempus,
Que navis que est nuper plusquam quassata gravi
Procella, eat per tutum mare, quod supereſt,
Illa fruatur domo, que suâ natâ, que patriâ.
Sit satis hæc esse erepta mihi uni,
Et quatenus non est felix in caro conjuge.
Cætera pars vitæ vacet tristi nube.
Vivet que amet virum, absens, quoniam sic cogitur,
Que consumat suos annos, diuturna:
Et adjicerem nostros, sed timeo ne contagia
Mei fati corrumpant quod ipsa agit.
Nil certum est homini: quis putaret posse fieri,
Ut ego facerem hæc saera in mediis Getis?
Aspice ut tumens aura ferat fumos coortos
E thure, in Italas partes, & dextra loca.
Igitur sensus inest nebulis, quas ignis exiget:
Cætera pæne fugiunt meum consilium.
Cum commune sacrum fiat arâ consilio,
Fratribus, qui periêre alternâ manu,
Ipsa atra favilla discors sibi tanquam
Mandetur ab illis scinditur in duas partes.
Memini quondam loquebar hoc non posse fieri,
Et Battiades erat falsus me judice,
Nunc credo omnia, cum tu vapor non stultus
Dederis terga ab Arcto que petas Ausoniam.
Ergo hæc est lux: quæ si non orta fuisset:
Nulla festa videnda fuit mihi misero.
Hæc edidit æquos mores illis heroibus,
Queis erat Eetion, que Icarius pater.

Pudi-

Pudicitia eſt nata ſecum, que probitas, que fides:
At gaudia non ſunt nata iſtâ die.
Sed labor & cura & fortuna impar moribus,
Que juſta querela de toro pæne viduo.
Scilicet probitas, exercita adverſis rebus,
Habet materiam laudis triſti tempore.
Si durus Ulyſſes vidiſſet nihil infeſti,
Penelope foret felix ſed ſine laude.
Si vir victor penetraſſet in Echionias arces,
Forſitan ſua humus vix noſſet Evadnen.
Cum tot ſint genitæ Peliâ, cur una eſt nobilis?
Nempe quod una fuit nupta miſero viro.
Effice ut alter prior tangat Iliacas arenas,
Nihil erit cur Laodamia referatur.
Et tua pietas maneret ignota, quod malles,
Si ſui venti implerent mea vela.
Tamen dî, & Cæſar, acceſſure diis, ſed olim,
Cum tua facta æquarint Pylios dies.
Parcite non mihi, qui fateor meruiſſe pœnam,
Sed illi, quæ, digna nullo dolore, dolet.

ELEGIA VI.

TU quoque quondam fiducia noſtrarum rerum,
Qui eras confugium mihi, qui portus mihi:
Tu quòque dimittis curam ſuſcepti amici,
Que tam citò ponis pium onus officii?
Fateor ſum farcina: quam ſi nunc eras depoſiturus,
Noſtro tempore, non fuit ſubeunda.
Palinure relinquis navem in mediis fluctibus,
Ne fuge, neve ſit fides minor tuâ arte.
Numquid levitas fidi Automedontis deſeruit
Achilleos equos inter dura prælia?
Numquid Podalirius non tulit promiſſam
Opem medicæ artis quam ſemel ſuſcipit.
Hoſpes ejicitur turpius quam non admittitur,
Sit ara firma quæ patuit meæ dextræ.
Primo tutatus es nil niſi me ſolum: at nunc,
Serva me pariter, que tuum judicium.

Modò si aliqua nova culpa non est in me. Quæ
Nostra crimina subito mutarunt tuam fidem.
Hic spiritus quem non benè ducimus Scythicâ aurâ,
Quod cupio exeat meis membris ante,
Quàm tua pectora stringantur nostro delicto,
Et videar merito esse vilior tibi.
Non adeo toti urgemur iniquis fatis,
Ut mea mens quoque sit mota longis malis.
Tamen finge motam, quoties putas natum
Agamemnone dixisse procerva verba in Pyladen.
Nec est procul a vero, quod vel pulsarit amicum:
Ille non minus mansit in suis Officiis.
Hoc solum est commune beatis cum miseris,
Quòd obsequium solet tribui ambobus.
Et ceditur cæcis, & quos prætexta, quæ imperiosa
Virga cum verbis facit verendos.
Si non parcis mihi, debes parcere fortunæ;
Ira ullius non habet locum in nobis.
Elige minimum de parte nostrorum malorum:
Illud erit grandius isto de quo quereris.
Quam multæ madidæ fossæ celantur arundine;
Quam multas apes florida Hybla tuetur;
Quam multæ formicæ solent ferre gracili limite
Sub terrena horrea reperta grana;
Tam turba densorum malorum circumstat me,
Crede mihi nostra querela est minor vero.
Quicunque non est contentus his fundat
Arenas in littus, spicas in segetem, aquas in mare.
Igitur compesce intempestivos furores,
Nec defere nostra vela in medio maris.

ELEGIA. VII.

EPISTOLA quam legis venit ex illa terrâ,
Ubi latus Ister jungitur æquoreis aquis.
Si vita contingit tibi cum dulci salute,
Una pars meæ fortunæ manet candida.
Carissime scilicet, quæris, ut semper, quid agam,
Quamvis potes scire hoc me tacente:

Sum

Sum miſer: hæc eſt brevis ſumma noſtrorum malorum,
Et erit quiſquis vivet offenſo Cæſare.
Cura eſt tibi ſcire, quæ ſit turba Tomitanæ
Regionis, & inter quos mores habitem?
Quamvis hæc ſit miſta inter Græcoſque, Getaſque,
At ora trahit plus male pacatis Getis.
Major Frequentia Sarmaticæ, que Geticæ gentis,
Itque reditque per medias vias in equis.
In quibus nemo eſt, qui non gerat coryton,
Et arcum, que tela lurida vipereo felle.
Vox fera, vultus trux, veriſſima imago mortis:
Coma non, barba non reſecta ullâ manu.
Dextra non ſegnis dare vulnera ſtricto cultro,
Quem omnis barbarus habet vinctum lateri.
Igitur, amice, tuus vates oblitus tenerorum
Amorum vivit in his, hos videt, hos audit.
At utinam vivat & non moriatur in illis,
Et tamen umbra abſit ab inviſis locis!
Amice quod ſcribis noſtra carmina faltaſi
Pleno theatro, & plaudi meis verſibus.
(Tu ipſa ſcis hoc) Equidem feci nil theatris,
Nec mea muſa eſt ambitioſa in plauſus.
Tamen quodcumque impedit oblivia noſtri,
Et refert nomen profugi in ora, non eſt ingratum,
Quamvis interdum recordor, quæ me læſiſſe,
Que devoveo carmina, que meas Pieridas.
Cum benè devovi, tamen nequeo eſſe ſine illis,
Que ſequor tela cruenta meis vulneribus.
Que Graja puppis quæ modo lacerata eſt Euboicis
Fluctibus audet currere Caphareâ aquâ.
Nec tamen vigilo ut lauder, que vigilo
Curam futuri nominis, quod utilius latuiſſet.
Detineo animum ſtudiis, que fallo dolores.
Et experior dare verba meis curis.
Quid faciam potius ſolus in deſertis oris?
Quam ve aliam opem coner quærere malis?
Sive ſpecto locum, locus eſt inamabilis, &
Quo nihil toto orbe poteſt eſſe triſtius:
Sive homines, homines vix ſunt digni hoc nomine,
Que habent plus ſevæ feritatis quam lupi.

Non metuunt leges, ſed æquum cedit viribus,
Quæ jura jacent victa ſub pugnaci enſe.
Arcent mala frigora pellibus & laxis braccis,
Quæ horrida ora ſunt tecta longis comis.
In paucis veſtigia Græcæ linguæ extant,
Quoque hæc facta barbara Getico ſono.
Non eſt unus in hoc populo qui fortè queat
Reddere Latinè quælibet verba e medio.
Ego ipſe Romanus vates (Muſæ ignoſcite)
Cogor loqui plurima Sarmatico more.
Et pudet, & fateor, Latina verba vix ſubeunt
Mihi ipſi jam longâ deſuetudine.
Nec dubito quin non pauca barbara ſint & in hoc
Libello, illa non culpa hominis ſed loci.
Tamen ne perdam commercia Auſoniæ linguæ,
Et mea vox fiat muta patrio ſono:
Ipſe loquor mecum, que retracto deſueta verba:
Et repeto ſiniſtra ſigna mei ſtudii.
Sic traho animum quæ tempus, quæ ipſe reduco
Me, quæ ſubmoveo a contemplatu mali.
Quæro oblivia miſerarum rerum carminibus:
Si conſequar iſta præmia ſtudio, ſat eſt.

ELEGIA VIII.

NON adeo cecidi, quamvis abjectus, ut ſim
Quoque infra te, quo nihil poteſt eſſe inferius.
Improbe quæ res facit animos in me? Cur ve
Inſultas caſibus, quos ipſe potes pati?
Nec noſtra mala reddunt te mitem que placidum
Jacenti, quibus feræ poſſint illacrymare?
Nec metuis numen Fortunæ ſtantis in dubio
Orbe, & deæ exoſæ ſuperba verba?
Rhamnuſia ultrix exiget ad dignas pœnas!
Quid calcas mea fata impoſito pede?
Ego vidi naufragiumque viroſque mergi ſub æquore,
Et nunquam dixi unda fuit juſtior.
Qui quondam negarat vilia alimenta
Miſeris, ipſe nunc paſcitur mendicato cibo.

Volubilis

Volubilis Fortuna errat ambiguis passibus,
Et manet certa que tenax in nullo loco:
Sed modò manet læta, modò sumit acerbos vultus,
Et tantum est constans in suâ levitate.
Nos quoque floruimus; sed ille flòs fuit caducus,
Que flamma de nostrâ stipulâ fuit brevis.
Tamen neve capias fera gaudia totâ mente,
Non est nulla spes mihi placandi dei.
Vel quia peccavi citra scelus; que ut mea culpa
Non caret pudore, sic caret invidiâ.
Vel quia ingens orbis habet nil mitius illo
Cui paret, ab ortu solis ad finem.
Scilicet ut non est superabilis per vim ulli,
Sic ille habet molle cor ad timidas preces.
Que exemplo deûm, quibus & ipse est accessurus,
Petam plura petenda cum veniâ pœnæ.
Si numeres soles & nubila toto anno,
Invenies sæpius esse nitidum diem.
Ergo ne lætere nimium nostrâ ruinâ,
Quoque puta quondam posse restitui.
Puta posse fieri, Principe lenito, ut tristis
Videas meos vultus in mediâ urbe.
Que ut ego videam te fugatum graviore causâ:
Hæc sunt proxima vota à meis primis.

ELEGIA IX.

O Si sineres tua nomina poni in nostris
Carminibus, quam sæpe fores positus mihi?
Memor meriti canerem te solum, que
Nulla pagina in meis libris creviſſet sine te.
Quid deberem tibi, sciretur in totâ urbe:
Si tamen exul legor in amissâ urbe.
Præsens ætas nosset te mitem, serior te:
Si modò nostra scripta ferent vetustatem.
Nec doctus lector cessaret dicere benè tibi:
Hic honor maneret te vate servato.
Primum munus est Cæsaris, quod ducimus auras:
Gratia est habenda tibi post magnos Deos.

Ille dedit vitam, tu tueris, quam ille dedit,
Et facis posse frui munere accepto.
Cum maxima pars perhorreret nostros casus,
Etiam pars velit credi pertimuisse.
Que spectarit meum naufragium ab alto tumulo,
Nec dederit manum nanti per sæva freta:
Solus revocasti seminecem ab Stygiâ undâ,
Quoque hoc est tuum, quod possumus esse memores.
Di cum Cæsare tribuant se semper amicos tibi.
Meum votum non potuit esse plenius.
Meus liber poneret hæc videnda in
Multa luce argutis libris, si tu patereris.
Nunc quoque mea musa vix tenet se, quamvis
Jam est jussa quiescere, quin nominet te invitum.
Que ut dura copula frustra tenet canem
Luctantem nactum vestigia pavidæ cervæ.
Que ut acer equus lacessit fores carceris
Nondum reserati, nunc pede, nunc ipsâ fronte.
Sic mea Thalia, lege data, victa atque inclusa
Cupit ire per titulum vetiti nominis.
Tamen ne lædaris officio memoris amici,
Parebo tuis jussis, parce timere.
At non parerem, si putares non meminisse:
Ero gratus, hoc quod tua vox non prohibet.
Que dum videbo vitale lumen (quod ô sit breve).
Iste spiritus serviet tuo officio.

ELEGIA X.

UT fumus in Ponto, Ister constitit ter frigore:
Unda Euxini maris ter facta est dura.
At jam videor mihi esse procul patriâ, tot annis,
Quot Dardana Troja fuit sub Grajo hoste.
Putes tempora stare, procedunt adeo tardè,
Et annus peragit iter lentis passibus.
Nec solstitium aufert quicquam de noctibus mihi,
Nec bruma efficit dies angustos mihi.
Scilicet natura rerum novata est in nobis,
Que facit omnia longa cum meis curis.

An communia tempora peragunt solitos motus?
Quæ tempora meæ vitæ sunt magis longa?
Quem littus mendax cognomine Euxini,
Et terra verè sinistra Scythici freti tenet.
Innumeræ gentes circum minantur fera bella,
Quæ putant turpe vivere nisi rapto.
Nil extra tutum est, ipse tumulus defenditur
Exiguis mœnibus quæ ingenio loci.
Cum minimè credas, densissimus hostis advolat,
Ut aves, & vix benè visus agit prædam.
Sæpe legimus per medias vias noxia tela
Venientia intra muros portis clausis.
Igitur est rarus qui jam audeat colere, quæ
Is infelix, arat hac manu, tenet arma hac.
Pastor cantat avenis junctis pice, sub galeâ,
Quæ pavidæ oves verentur bella pro lupo.
Vix defendimur ope castelli, & tamen intùs
Barbara turba mista Grajis facit metum.
Quippe barbarus habitat simul nobis nullo
Discrimine, & quoque tenet plus parte tecti.
Quos ut non timeas, possis odisse videndo
Corpora tecta pellibus & longâ comâ.
Quoque Persica bracca, pro patrio cultu,
Tegit hos qui creduntur geniti ab Grajâ urbe.
Illi exercent commercia Iociæ linguæ;
Res est significanda mihi per gestum.
Ego sum Barbarus hic, quia non intelligor ulli,
Et stolidi Getæ rident Latina verba,
Quæ loquuntur tutò multa mala de me palam,
Quæ forsitan objiciunt exilium mihi.
Quæ ut fit, si quid abnuerim quæ quoties adnuerim
Illis dicentibus, putant aliquid in me.
Adde quod injustum jus dicitur rigido ense,
Et sæpe vulnera dantur in medio foro.
O duram Lachesin quæ non dedit breviora
Fila meæ vitæ, habenti tàm grave fidus!
Queror quod caremus vultu patriæ, quæ vestro, amici,
Quod esse hic in Scythicis gentibus:
Utraque pœna gravis: morni tamen carere urbe:
Forsitan non merui esse tali loco.

Ah demens quid loquor? quoque eram dignus
Perdere vitam numine Cæsaris offenso.

ELEGIA XI.

TUA littera questa est, quod nescio quis dixerit
Per jurgia te esse uxorem exulis:
Indolui: non tam quod mea fortuna malè audit,
Qui jam consuevi esse fortiter miser:
Quam quod sum causa pudoris, cui minimè vellem,
Que reor te erubuisse nostris malis.
Perfer & obdura, tulisti graviora multò
Cum ira Principis eripuit me tibi.
Tamen iste fallitur, quo judice nominor exul:
Mollior pœna secuta est meam culpam.
Maxima pœna mihi est offendisse ipsum, que
Mallem prius hora funeris venisset mihi.
Tamen nostra navis quassa est, non mersa, nec obruta:
Que ut caret portu, tamen sic extat aquis.
Nec ademit vitam, nec opus, nec jus civis mihi,
Qui merui perdere cuncta meo vitio.
Sed quia non ullum facinus adfuit peccato,
Jussit nil nisi me abesse patriis focis.
Que ut Cæsareum numen fuit mite aliis,
Numerum quorum non est comprehendere, sic mihi.
Ipse utitur in me nomine relegati, non
Exulis, causa mea est tuta suo judice.
Igitur Cæsar, carmina nostra qualiacunque
Jure canunt tuas laudes, pro virili parte.
Jure comprecor Deos, ut adhuc claudant limina
Cœli tibi, que velint te esse Deum sine se:
Populus optat idem; sed ut flumina [solent currere]
In vastum mare, sic rivus exiguæ aquæ solet currere.
At tu, ab ore cujus vocor exul, parce
Gravare meam fortunam mendaci nomine.

ELE-

ELEGIA XII.

SCRIBIS ut oblectem lacrymabile tempus studio,
Ne nostra pectora pereant turpi situ:
Amice quod mones est difficile: quia carmina
Sunt lætum opus & volunt habere pacem mentis.
Igitur nostra fortuna agitur per adversas procellas:
Nec ulla potest esse tristior meâ sorte.
Exigis ut Priamus plaudat funere natorum,
Et ut orba Niobe ducat festos choros.
Videor debere teneri luctibus an studio,
Jussus solus abire in extremos Getas?
Licet des hic mihi pectus fultum valido robore,
Quale fama refert fuisse reo Anyti.
Sapientia cadet fracta mole tantæ ruinæ.
Ira Dei valet plus humanis viribus.
Ille senex, dictus sapiens ab Apolline, sustinuisset
Scribere nullum opus in hoc casu:
Ut oblivia patriæ veniant, oblivia nostri veniant,
Ut omnis sensus admissi queat abesse.
At timor ipse vetat fungi quieto officio;
Locus cinctus innumero hoste tenet me.
Adde quod ingenium læsum longâ rubigine
Torpet, & est multò minus quam fuit antè.
Fertilis ager, si non renovetur assiduo aratro,
Habebit nil nisi gramen cum spinis.
Equus, qui steterit longo tempore, male curret,
Ibit ultimus inter missos carceribus.
Si qua cymba vacavit diu solitis aquis,
Vertitur in teneram cariem, que dehiscit rimis,
Quoque despero me posse redire parem illi, qui
Fueram (cum & ante fueram parvus).
Longa patientia malorum contudit ingenium,
Et magna pars antiqui vigoris abest.
Tamen tabella est sæpe sumpta nobis, ut nunc quoque,
Que volui cogere verba in suos pedes:
Nulla carmina sunt scripta mihi, aut qualia cernis,
Digna tempore sui domini, digna loco.
Denique gloria dat non parvas vires animo,
Et amor laudis facit pectora fœcunda.

Quon-

Quondam trahebar fulgore nominis & famæ,
Dum ſecunda aura tulit meas antennas.
Non eſt adeo benè nunc, ut gloria ſit mihi curæ:
Si liceat, velim eſſe cognitus nulli:
An ſuades ſcribere, quia primò carmina ceſſerunt
Benè, ut ipſe ſequar meos ſucceſſus.
Novem ſorores liceat dixiſſe veſtrâ pace,
Vos eſtis maxima cauſa noſtræ fugæ.
Que ut fabricator aheni tauri dedit juſtas
Pœnas, ſic ego ipſe do meis artibus.
Nil amplius debuerat eſſe mihi cum verſibus:
Sed naufragus meritò fugerem omne fretum.
At puto, ſi demens retentem fatale ſtudium,
Hic locus præbebit mihi arma carminis.
Non ullus liber hic adeſt, non qui commodat aurem
Mihi, que norit quid mea verba ſignificent.
Omnia loca ſunt [plena] barbariæ, que ferinæ vocis:
Omnia ſunt plena timore Getici ſoni.
Ipſe videor mihi jam dedidiciſſe Latinè,
Nam didici loqui Geticè que Sarmaticè.
Tamen ut fatear verum tibi, noſtra Muſa
Non poteſt revelli à componendo carmine.
Scribimus, & abſumimus libellos ſcriptos igne:
Et parva favilla eſt exitus mei ſtudii.
Nec poſſum & cupio non ducere ullos verſus:
Idcirco noſter labor ponitur in igne.
Nec ulla pars mei ingenii pervenit ad vos,
Niſi erepta flammis caſu dolove.
Utinam ſic mea ars foret verſa in cineres,
Quæ perdidit magiſtrum metuentem nil tale.

ELEGIA XIII.

TUUS Naſo mittit hanc ſalutem tibi,
Si quis poteſt mittere rem quâ ipſe caret.
Enim æger traxi contagia mentis corpore,
Ne qua pars vacet mihi libera tormento:
Que uror cruciatibus lateris per multos dies
Quoque ſic hyems læſit non modico frigore.

Tamen

Tamen si ipse vales nos valemus aliquâ parte:
Quippe mea ruina fulta est tuis humeris.
Qui cum dederis ingentia pignora mihi, que cum
Tueare hoc caput per omnes numeros:
Peccas quod tua epistola rarò solatur me.
Que præstas piam rem, & negas verba mihi.
Precor emenda hoc: quod unum si correxeris,
Nullus nævus erit in egregio corpore.
Accusem pluribus, nisi possit fieri, ut litera, tamen
Illa sit missa, non veniat ad me.
Dî faciant ut nostra querela sit temeraria,
Et putem falso te non meminisse mei.
Quod precor, liquet esse, enim neque fas est
Me credere robur tui pectoris esse mutabile.
Prius cana absynthia desint gelido Ponto,
Et Trinacris Hybla careat dulci thymo:
Quam quisquam convincit te immemorem amici;
Stamina mei fati non sunt ita nigra.
Tu tamen ut possis quoque pellere crimina
Falsæ culpæ, cave ne videare, quod non es.
Que ut solebamus consumere longa tempora
Loquendo, die deficiente sermoni.
Sic nunc litera ferat, ac referat tacitas voces,
Et charta que manus peragant vices linguæ.
Quod ne videar nimium diffidere tibi, sit satis
Me admonuisse hoc paucis versibus:
Accipe quo verbo epistola semper finitur,
Vale, atque ut tua fata distent meis.

ELEGIA XIV.

O Conjux carior mihi me, ipsa vides
Quanta monumenta dederim tibi nostris libellis,
Fortuna licebit detrahat multum auctori:
Tamen tu ferêre clara meo ingenio.
Que dum legar, pariter tua fama legetur mecum,
Nec potes omnis abire in mœstos rogos.
Que cum possis videri miseranda casu viri,
Invenies aliquas quæ velint esse quod es:

Quæ

Quæ dicant te felicem, cum sis in parte
Nostrum malorum, quæ invideant tibi.
Non ego dedissem plura tibi dando divitias,
Umbra divitis feret nil ad suas manes.
Donavi fructum perpetui nominis, quæ habes
Id, quo munere, potui dare nil majus.
Et adde, quod es sola tutela mearum rerum,
Onus non parvi honoris venit ad te:
Quod mea vox est nunquam muta de te,
Quæ debes esse superba judiciis tui viri.
Quæ ne quis posset dicere temeraria, perstа:
Et pariter serva meque, piamque fidem.
Nam tua probitas mansit sine turpi crimine
Dum stetimus; & fuit tantum irreprehensa.
Eadem nunc est facta par tibi nostrâ ruinâ:
Tua virtus hic ponit conspicuum opus.
Facile est esse bonam, ubi quod vetat esse remotum est,
Et nupta habet nihil quod obstet officiis,
Cum Deus intonuit non subducere se nimbo,
Id demum est pietas, id socialis amor.
Quidem, virtus est rara, quam fortuna non gubernat:
Quæ maneat stabili pede, cum illa fugiat.
Tamen si est pretium, cui virtus ipsa petitum,
Quæ ardua adest rebus parum lætis:
Si numeres tempus tacetur per nulla secula,
Et transgreditur loca, quâ iter orbis patet.
Aspicis ut Penelopea fides laudabilis
Teneat inextinctum nomen longo ævo?
Cernis ut uxor Admeti & Hectoris cantetur?
Quæ Iphias ausa ire in accensos rogos?
Ut Phylaceia conjux vivat fama cujus
Vir pressit Iliacam humum primo pede?
Nil opus est morte pro me, sed amore quæ fide:
Fama non est petenda tibi ex difficili.
Nec credideris te moveri, quia non facis ista:
Damus vela, quamvis navis eat remige.
Qui monet ut facias, quod jam facis, ille
Laudat monendo, & comprobat acta suo hortatu.

FINIS.

OVID's TRISTIA,

IN

FIVE BOOKS

IN

ENGLISH;

BEING

A Proſe, Verbal and Grammatical Verſion, anſwering lineally to the *Latin* Proſe Verſion, lately publiſh'd by the AUTHOR of this; by the Aſſiſtance of which, the Learner may with Eaſe and Pleaſure attain to the conſtruing of *Ovid*'s Book, without, or with very little Trouble to the Teacher.

For the Uſe of SCHOOLS.

By *N. BAILEY.*

Fruſtra fit per plura quod per pauciora fieri poteſt.

LONDON:

Printed for J. BATLEY, at the *Dove* in *Paternoſter-Row*, T. COX, at the *Lamb* under the *Royal Exchange*, and T. ASTLEY, at the *Roſe*

1854 Jan 4

By exchange of deeds
with W. J. Perry

THE PREFACE.

IT having for some Years past been my Study to render the learning of the Latin *Tongue as easy and expeditious as I could contrive: In pursuance of my Design, I first published my* Exercitia Latina, *and* English *and* Latin *Exercises for School-Boys to translate into* Latin, *each of which have met with that Success in the World, that they have born six or seven Impressions; after that, I publish'd a* Cato's Distichs de Moribus, *and after that, a* Phædrus's *Fables, each with a numerical Clavis,* i. e. *with Figures answering to each Word and Line of the Author, and thereby directing the young Scholar in the taking the Words in their natural Consecution, so as to*

fall into Sense; and also with a construing and parsing Index, by the Help of which the Scholar may learn his Lesson without trouble to the Teacher; these also were so acceptable, as to bear, the first of them, Two, and the second Three Editions. Next I proceeded to publish Ovid's Metamorphosis, *with the like Numerical Clavis, before mentioned, and the copious Notes of* Minellius, *translated into* English, *which (in* Latin) *are of very little Use to young Learners: And in the Year* 1726, *I published* Ovid's Tristia *after the same Manner, with an* English *Translation of* Minellius's *Notes; but instead of the Numerical Clavis, (to render it still the more easy) I have added to the End, a Prose Version of the Author,* i. e. *the very Words of* Ovid, *disposed in such a Consecution, or natural Order as they ought to be construed in. And this present Year* 1728, *I publish'd an* Ovid's Epi-

Epiſtles *in the ſame Method; in the Preface to which I intimated, that I had one Thought more remaining, (and which was the utmoſt that was neceſſary)* viz. *to publiſh Verbal Verſions of them in the* Engliſh *Tongue. This I have now begun to perform in the* Triſtia; *and both that of the* Epiſtles *and* Metamorphoſis *are ready for the Preſs.*

Nor has it been a ſmall Satisfaction to me, to have experienced this very Book's anſwering the propoſed End; for having try'd it on a young Gentleman who boards with me, of but little more than Eight Years of Age, of a common Genius, who before had no more Acquaintance with the Latin *Tongue, than to have learned ſome Part of the common Accidence, and that very imperfectly; in three Quarters of a Year having gone thro' that, has learned my* Cato *and* Phædrus *through all but four Leaves; and I putting him to conſtrue*

my

my Ovid's Triſtia, *by the Help of this Verſion only, he immediately got the firſt Leſſon of ſix Lines by Heart, in leſs than ten Minutes, and proceeds continually to get his Leſſons daily with much Eaſe, Pleaſure and Expedition, with little or often no Aſſiſtance, ſcarce asking me three Words in a Day; and I doubt not, that whoever ſhall make the like Experiment of theſe Books, will ſucceed as happily.*

It is true this Verſion, is more immediately calculated to be uſed, by comparing it with the Proſe Verſion of my own Ovid's Triſtia; *yet will be a great Help to Boys in conſtruing any other Edition of the ſame Book, it anſwering Verbatim to the* Latin.

If any one ſhall diſlike the Lowneſs of the Diction, and ſometimes Uncouthneſs of the Stile, he ought to conſider that it is impoſſible to be otherwiſe in ſuch Tranſlations, in that the chief Aim ought to be, to make the Engliſh *Verſion*

ſion anſwer Word for Word with the Latin; *which by Reaſon of the Diverſity of Idiom of each Language, and the poetical Uſe of Words, in a Senſe not the moſt natural and common, will not allow of the moſt apt Turns of Expreſſion in* Engliſh: *Yet in ſome Meaſure, to remedy this Inconvenience, I have frequently, where the* Engliſh *of the* Latin *Word renders the Diction flat, immediately after ſuch Word, inſerted within Crochets* [ ] *a Word that renders the Diction ſomething ſmoother. And there being frequent Ellipſis's in the Author, or Words not in the Original, and requiſite to be ſupply'd, to render the Senſe clearer, I have inſerted ſuch Ellipſis's or Omiſſions within Parentheſes* ( ).

What Account I have given of this Performance, I think may ſuffice; and tho' I may not expect to be ſo happy as to eſcape the Cenſure of every invidious

Momu

Momus *and ſnarling* Zoilus; *yet the well Meaningneſs of the Deſign will I hope atone for any Thing may probably have eſcap'd my Notice; for* humanum eſt errare: *And I truſt that my Labours for the Promotion of good Letters, will meet with ſo favourable a Reception with thoſe candid Perſons, who with me wiſh the Promotion of Learning in the World, that I ſhall leſs regard the Cenſures of Hypercriticks.* Valete.

Veniam pro laude peto.

Youth Boarded by the Author, at his Houſe at *Stepney* near the *Bowling-Green*, and taught in an eaſy and expeditious Method.

N. BAILEY.

Errors to be amended in reading.

PAGE 1. Line 5. read (*Book*) within a Parenthesis. p. 3. l. 68. r. *whet er* for *whither*. p. 12. l. 52. r. *ſee either whither*. p. 18. l. 1. of Ele. 5. r. ſupply *the*. p. 20. l. 23. for *extent* r. *extant*. p. 24. l. 34. for *credibly* r. *credible*. p. 32. l. 49. for *to overcome* r. *to be overcome*. Lib 2. p. 38. l. 232. for *is* r. *in*. p. 40. l. 268. r. *gives Health*. p. 45. l. 421. dele *Preſents*, [*Licence*]. p. 50. l. 47. for *Mouth* r. *Month*. Lib. 3. inſtead of *timorous* in the firſt Verſe, add *timourouſly*, after come in the 2d Verſe. p. 59. l. 67. for *Thebdan* r. *Theban*. p. 80. l. 28. for *are not* r. *cannot be*. p. 90. for *it* r. (*them*).

Ovid's Triſtia.

ELEGY I.

Y] little Book, thou ſhalt go into the City without me (neither do I envy thee).
Woe (is) me, that it is not lawful to thy Maſter to go.
Go thou, but undreſs'd; ſuch as it becomes (the Book of a baniſhed Man to be.
(Being) unhappy, have thou the Habit of this Time,
Neither let Black berries clothe thee with [their] purple Juice:
That Colour is not convenient (agreeable to) for Mournings;
Neither let (thy) Title be mark'd with Virmilion, nor the Paper with
Oil of Cedar, nor do thou wear white Horns on thy black Forehead;
Neither let [thy] double Foreheads be poliſhed with a brittle Pumice-Stone,
That thou may'ſt ſeem rough with [thy] Hair ſcatter'd (about thy Ears).
Let theſe Inſtruments adorn happy little Books:
It becomes thee to be mindful of my Fortune.
Neither let it aſhame [thee] of the Blots; [he] who ſhall ſee them,
Shall perceive [them to have been] made by my Tears.
Go Book, ſalute thou the grateful Places in my Words:
Certainly I will touch thoſe [Places] with what Foot it is lawful (I may).
If any one, as not unmindful of us in that People,
If any one ſhall be, who by chance ſhall ask what I do:

Thou ſhalt ſay me to live, nevertheleſs thou ſhalt deny me to be well,
Alſo (in) that that I am alive [me] to have (enjoy) the Gift of God,
And ſo ſilently thou ſhalt give thy ſelf to be read to [him] that inquires more:
Take Care, leſt by Chance thou ſpeak [thoſe Things] which are not neceſſary.
The Reader, being admoniſhed, preſently will repeat my Crimes,
And I ſhall be accuſed [condemned] (as) a publick guilty [Perſon] in the Mouth of the People.
Thou, beware, thou defend (me) although thou ſhalt be bitten [reviled] by Words;
A Cauſe (that is) not good, will be greater by Patronage [defence].
You will find ſome one, who ſighs [for] me, taken away,
Nor will read over theſe Verſes with dry Cheeks:
And will wiſh ſilently with himſelf, leſt any ill Perſon may hear:
May my [Puniſhment be light, *Cæſar* being appeaſed.
Alſo we pray, that he may not be miſerable, whoſoever he ſhall be,
Who wills the Gods to be appeaſed to the miſerable.
And what Things he would have, let them be ratified, and the Anger of the Prince being taken away,
Let him grant to me to be able to die in my paternal Seats (my own Country)
O Book! perhaps thou ſhalt be blamed, as thou performeſt the Commands,
And ſhalt be thought leſs than the Praiſe of my Wit.
It is the Office of a Judge to ſeek, as the Things, ſo the Times of Things;
Thou ſhalt be ſafe, the Time being ſought.
Verſes flow, being drawn from a ſerene Mind:
Our (my) Times are cloudy with ſudden Evils.
Verſes require Retirement, and the Leiſure of the Writer:
The Sea toſſes me, the Winds [toſs] me, a violent Winter (Storm) (toſſes) me,

All

All Fear is abſent from Verſes: I poor Wretch
Think the Sword even now about to cleave to my Throat.
Alſo a juſt Judge will admire theſe Things which I do:
And will read the Writings ſuch as they are with Pardon.
Give me *Homer*, and ſurvey ſo many Difficulties,
All (his) Wit had fallen in ſo great Calamities.
Laſt of all, Book, remember to go regardleſs of Reputation,
Nor let it be a Shame to thee being read to have diſpleaſed.
Fortune does not afford herſelf ſo favourable to us (me),
That a Regard of thy Praiſe is to be had by thee.
So long as I was ſafe [in Proſperity] I was touched with the Love of a Title, [Fame]
And an earneſt Deſire of getting a Name was to me.
If now I hate not Verſes and the Study that was againſt me,
Let it be enough: Baniſhment (is) procured by my Wit.
Nevertheleſs go, to whom it is lawful, and ſee *Rome* for me;
May the Gods make [I would to God] I could be able now to be my Book,
Neither do thou think thee to be able to come unknown to the People,
Becauſe thou comeſt a Stranger into the great City.
As you want a Title, you will be known by (your) very Colour.
Yet enter privately, leſt my Verſes hurt thee,
They are not full of Favour, as once they were.
If any one ſhall be, who ſhall think thee not to be read, becauſe thou art mine,
And ſhall caſt thee out of his Lap.
Say thou, look upon the Title, I am not the Maſter [Teacher] of Love:
That Work has already ſuffered the Puniſhments, which it deſerved.
Perhaps you may expect whither I command you,
Being ſent to climb into lofty Palaces, and *Cæſar*'s Houſe.

Let thoſe Auguſt Places, and the Gods of thoſe Places pardon me,
A Thunderbolt came upon this Head from that Tower [Caſtle].
Indeed I remember very mild Deities to be in thoſe Seats [Palaces]: But I fear the Gods who have hurt (me).
A Dove is affrighted with the leaſt Noiſe of (thy) Wing.
O Hawk made ſore [wounded] by thy Talons:
Nor if any Lamb is once eſcaped out of the Teeth of a Greedy Wolf, dares to depart far from the Sheep-folds.
Phaeton would have ſhunned the Heaven, if he had liv'd,
And would not have touch'd the Horſes that he fooliſhly deſired.
Alſo I confeſs myſelf to fear the Weapons of *Jupiter*, which I have felt,
And I ſuppoſe my ſelf to be aimed at, when he thunders with an angry Fire.
Whoſoever has fled [eſcaped] to *Caphareа* from the *Grecian* Navy,
Will always turn back his Sails from the *Eubœan* Waters.
And my Boat once [ſhattered] ſmitten with a vaſt Storm,
Trembles to go to that Place where it was hurt.
Therefore Book beware, and look about with a fearful Mind,
And let it be ſufficient to thee to be read by the middle Sort of People.
Whilſt *Icarus* aimed at too high Things with weak Wings,
He made the Waters *Icarian* by Name.
Yet it is a hard matter to tell (whether) thou ſhalt uſe here Oars, or the Air:
The Matter and the Place ſhall give Counſel.
If thou canſt be delivered to (*Cæſar*) at leiſure, if thou ſhalt ſee all Things
Mild [quiet]: If Anger has broken its Strength.
If any one ſhall be, who ſhall deliver thee doubting,
Fearing to go, to (him) yet go, having firſt ſpoken a few Words.

May'ſt

May'ſt thou come thither on a lucky Day, and happier
Than thy Ma[illegible], and may'ſt thou make our Afflictions lighter.
For either no Body, or (he) who has made thoſe Wounds to me,
Alone can take (them) away, after the manner of *Achilles*.
Only do thou ſee to it, leſt thou hurt, while thou wouldeſt do good,
For our Hope of Mind is leſs than the Fear.
And leſt the Anger, which did reſt [was appeaſed] being moved grow hot again.
And beware (leſt) thou be another Cauſe of Puniſhment.
Nevertheleſs when thou ſhalt be received into our Study,
And ſhalt touch thy Houſe, the little Desks:
Thou ſhalt ſee there (thy) Brethren placed in Order,
Whom all of them the ſame Study has elucubrated.
The other Company ſhews openly bare-faced Titles,
And wears their Names on an uncover'd Forehead.
Thou ſhalt ſee three lying hid afar off in an obſcure Part,
Alſo theſe teach to love, which no Body is ignorant of.
Thou either fly from theſe, or if thou ſhalt have enough of Mouth,
Make thou *Oedepodian* and *Telegonian* Words.
And I admoniſh thee concerning the three, if any Regard of thy Parent is to thee,
That you love not any one, altho' he ſhall teach (thee).
There are alſo thrice five Volumes of a changed Form, [Metamorphoſes]
Verſes lately ſnatch'd from my Funeral Obſequies.
I command (thee) that thou ſay to them the Face of my Fortune,
To be able to be numbered among the changed Bodies.
For that is become of a ſudden unlike to the former:
Which (is) now to be lamented, (but ſome Time was joyful.

Indeed I had more Things to command to thee, if thou asked'st:
But I fear to have been Cause of slow Delay.
And O Book, if thou shouldest carry with thee all Things, which come into my Mind,
Thou wouldest be a great Burden to the Bearer.
The Way is long: Make haste: The utmost Orb [furthest Part of the Earth]
Shall be inhabited by us, a Land remote from my own Country.

ELEGY II.

(O Ye) Gods of the Sea and Heaven (for what remains but Prayers)
Spare ye to loosen [to break] the Members of the shattered Ship.
And I pray, do not subscribe to the Anger of Great *Cæsar*:
One God often brings help, a God pressing.
Vulcan stood against *Troy*, *Apollo* for *Troy*:
Venus was favourable to the *Trojans*, *Pallas* severe.
Juno, nearer to *Turnus*, hated *Æneas*:
Yet he was safe by the divinity of *Venus*.
Fierce *Neptune* oftentimes aimed at wary *Ulysses*;
Minerva often delivered (him) from his Uncle.
And altho' we are distant [differ] from them, who forbids
Some God to be present for us, a God being angry?
Poor Wretch, in vain I throw away Words not profiting,
Heavy Waters sprinkle the very Mouth of (me) speaking:
And a terrible South-wind tosses my Words, [Sayings] and
Does not suffer (them) to go to the Gods to whom they are sent
Therefore the same Winds, lest I should be hurt in one Cause,
Carry our Sails and Prayers I can't tell whither.

Me

Me poor Wretch, how great Mountains of Waters are rolled!
You would think just now (us) about to touch the highest Stars.
How great Vallies sink down, the Sea being drawn away!
You would think just now (us) about to touch black Hell.
Which Way soever I look, there is nothing but the Sea and the Sky:
This Swelling with Waves, that Threatening with Clouds.
Betwixt both [either] the Winds rage with a hollow murmur.
The Wave of the Sea knows not to which Master it ought to obey.
For sometimes *Eurus* takes Strength from the purple East:
Now *Zephyrus* is present, sent from the late Evening:
Now cold Boreas rages from the dry North.
Now the South Wind makes Wars with a contrary Forehead.
The Pilot is in Doubt, neither does he find, what he should either avoid,
Or make towards: Art it self is astonished in doubtful Evils.
In a word, we die: Nor is there any Hope of safety:
And while I speak, a Wave overwhelms my Face.
A Wave occupies [siezes] this [Soul] and we take in
Waters about to kill (us) with a Mouth praying in vain.
But (my) loving Wife grieves at nothing else than that I am a banish'd Man,
And knows and sighs for this one thing of our Calamity.
She knows not my Body to be tossed in the vast Sea:
She knows not (me) to be driven about by the Winds:
She knows not Death to be present.
O well (done), that I did not suffer (her) to go on Ship-board with me:
Lest Death should be twice to be suffered by miserable me.

But

But now if I do periſh, becauſe ſhe wants [is out of]
Danger.
Certainly I ſhall be ſurviving by the half Part.
Woe to me, with how ſwift a Flame do the Clouds
ſhine,
How great a Crack ſounds from the Ætherial Axis!
Nor are the Planks of the Sides ſtruck more lightly by
the Waves,
Than the heavy Burden of Ballaſt beats the Walls.
This Wave which comes, overtops [exceeds] all the
Waves:
It is later than the ninth, and before the eleventh.
I don't fear Death, it is a miſerable kind of Death,
Take away Shipwreck, Death ſhall be a Gift to me.
It is ſomething (for one) falling by his Fate and the
Sword,
Dying, to lay the Body in the wonted Ground.
To bequeath ſome things to his (Friends) and to hope
for a Sepulchre,
And not to be Meat to Sea-Fiſhes.
Suppoſe me worthy of ſuch a Death, not I alone
Am brought here. Why does my Puniſhment draw
(in) undeſerving (Perſons)?
O ye ſuperior Gods and green Gods, to whom the Seas
(are) a Care,
Either Company, now put a ſtop to your Threatenings.
Suffer ye, (I) unhappy may carry this Life, which
The mild Anger of *Cæſar* has given, into the command-
ed Places.
If you will deſtroy me, becauſe I have deſerved Puniſh-
ment,
My Fault is leſſer than Death, he being Judge.
If *Cæſar* would now ſend me to the Stygian Waves,
In this he would not want your Aſſiſtance.
An uninvidious Plenty of our Blood is to him,
And when he will, he can take away what he has given.
Only ye, O ye Gods, which certainly I have offended
by no Crime,
I pray (you) to be contented with our Afflictions;

Never-

Nevertheleſs, neither that all (of you) would ſave a miſerable man,
The Head which hath periſh'd may be ſaved.
If the Sea aſſwages, and I uſe carrying [fair] Winds,
If you ſpare me, I ſhall not be the leſs a baniſhed Man.
Not I covetous of getting Riches without End,
Do plough the broad Sea in changing Wares;
Neither do I ſail to *Athens*, to which once ſtudious I went to:
Not the Towns of *Aſia*, not before ſeen by me.
Not that being arrived in the famous City *Alexandria*,
Merry *Nile*, I may ſee thy Rarities.
That which is an eaſy Thing, I wiſh for Winds (who can believe (it)?
It is the *Sarmatian* Land, which my Sails make towards.
I am obliged, that I touch the wild Shores of cruel *Pontus*:
And I complain that Flight from my Country is ſo ſlow,
That I may ſee the (Iſlands) *Tomos*, placed in I know not what Orb [Part of the World].
I make the Way to [of] Baniſhment by my Prayers.
If you love me, appeaſe ye ſo great Waves:
And let your Deities be favourable to our Ship:
Or if rather you hate (me), turn me to the commanded Land:
It is part of Puniſhment to die in the Region.
(What do I here?) rapid Winds carry ye my Body: [alias Sails]
Why do my Sails ſee the *Italian* Borders?
Cæſar would not have this, why do you detain (him) whom he drives away?
Let the *Pontick* Land ſee my Face.
He both commands, and I have deſerved; neither do I think (it) right or pious,
The Verſes to be defended which he has condemned;
Yet if mortal Deeds never deceive the Gods:
Ye know Wickedneſs to be abſent from my Fault:
Nay if you know (it to be) ſo, if my Error has led me away,
A fooliſh Mind has been to me, not a wicked (one).

That

That altho' of the leaſt, if we have favoured that Hou'e,
If the publick Commands of *Auguſtus* (were) enough to me;
If I have led happy Ages [lived happily] he being Governor,
And have given [offered] for *Cæſar* and the pious *Cæſars*.
If this Mind has been to me, O (ye) Gods ſpare me:
But if not; may a lofty Wave falling drown this Head.
Am I miſtaken: Or do the big-bellied Clouds begin to vaniſh?
And is the Anger of the changed Sea broken being overcome?
You (that have been) called upon not by Chance, but on Condition,
Whom it is not to deceive [cannot be deceived] you bring this help to me.

ELEGY III.

WHEN the moſt ſorrowful Image of that Night comes to (my Mind)
Which was the laſt Time in the City to me.
When I call to Mind that Night, in which I left ſo many Things dear to me,
Then alſo a Drop ſlides down from my Eyes.
Now the Light was near at Hand, in which *Cæſar* had commanded
Me to depart from the Borders of the utmoſt *Italy*.
Neither Mind, nor Space had been of providing Things fit enough,
My Breaſts had grown ſtupid with long Delay.
There was not to me a Care of Servants, nor of chooſing Companions,
Not of a Garment fit for a Fugitive, or Help.
No otherwiſe was I aſtoniſhed, than (he) who ſmitten with the Fires of *Jupiter*
Lives, and is himſelf ignorant of his own Life.

Neverthe-

Nevertheleſs, as Grief it ſelf removed this Cloud of Mind,
And at length my Senſes grew well [recovered].
Being about to go away, I ſpeak to my ſorrowful Friends for the laſt Time,
Who were one or two of a great many juſt now.
(My) loving Wife, ſhe weeping more ſharply, held me weeping,
A Shower falling down through her undeſerving Cheeks.
(My) Daughter was abſent far off, ſeparated under the *Lybian* Shores,
Nor could be made acquainted of my Fate.
Wherever you could caſt your Eye, mourning and ſighing ſounded,
And the Form not of a ſilent Funeral was within.
(My) Woman, and (my) Man, and alſo (my) Boys grieve at my Funeral,
And every Corner in the Houſe has Tears.
If it is lawful to uſe great Examples in a ſmall Matter,
This was the Face of *Troy* when it was taken.
And now the Voices both of Men and Dogs did ceaſe,
And the loſty Moon did govern the Night Horſes.
I looking up to her, and yet ſeeing the Capitol,
Which in vain were joined to my Houſe.
Say I, (you) Deities inhabiting in the neighbouring Seats and Temples,
Now never (more) to be ſeen by my Eyes.
And (ye) Gods to be left, which the loſty City of *Rome* has:
Be ye ſaluted at all Time to [by] me.
And altho' I take a Shield late after Wounds,
Nevertheleſs unburthen ye [diſcharge] this Baniſhment from Odium.
And tell ye to the heavenly Man, what Error hath deceived me,
Leſt he think it to be a Wickedneſs inſtead of a Fault,
That the Author of the Puniſhment may think alſo what you think,
I may be able to be not miſerable, God being appeaſed.

I worshipped the Gods with this Prayer, (my) Wife with more,
A Sob impeding [interrupting] the middle Sounds.
She also prostrate before the Houshold Gods, with her Hair loose,
Touched the piled Fires [Hearth] with a trembling Mouth,
And poured out many Words against the adverse Gods,
Not about to avail for (her) deplored Husband.
And now Night hurried on denied space of Delay,
And *Parrhasian Arctos* was turned from the Axis of the Pole.
What could I do? I was kept back by the dear [kind] love of (my) Country;
But that was the last Night of commanded Banishment.
Ah how often did I say, any Body hastening (me) why do you urge (me)?
either whither or from whence thou hastenest to go.
Ah how often did I feign me to have a certain Hour,
Which would be fit for the Way proposed.
Thrice I touched the Threshold, thrice was I called back, and (my) very Foot
Indulging, (my) Mind was slow to me.
Often having bid farewel, again I spake many Things,
And I gave the last Kisses as tho' departing.
Often I gave the same Commands, and I deceived my self,
Looking back upon the dear Pledges with my Eyes.
Lastly, why do I hasten? It is *Scythia* whither I am sent.
Rome is to be left: Either delay, say I, is just.
My Wife alive, is deny'd to me alive for ever,
And the House, and the sweet Members of the faithful House:
And the Companions, whom I have lov'd with a brotherly Love:
O Breasts, united to me by a *Thesean* Faith!
While it is lawful [I may] I will embrace; perhaps it will be lawful never more:
And the Hour, which is given to me, is in Gain.

Neither delay, I leave the Words of (my) Speech imperfect,
Embracing what Things ſoever (were) next in my Mind.
Whilſt I ſpeak, and we weep, *Lucifer* the brighteſt
Star in the high Heavens aroſe grievous to us.
I am divided not otherwiſe, than if I leave my Limbs;
And Part ſeemed to be broken off from its Body.
So *Priamus* grieved then, when turned on the contrary
He had the Horſes Avengers of the betraying;
Then indeed, a Cry and Sighing of my [Friends] ariſes,
And ſorrowful Hands ſtrike naked Breaſts.
Then, but (my) Wife hanging upon the Shoulders of (me) going away.
She mingles theſe ſorrowful Sayings with my Tears:
She ſaith, thou ſhalt not be able to be plucked away hence: We will go together,
I will follow thee, and will be the baniſhed Wife of a baniſhed Man.
And a Way is made to me, and the farthest Land receives me:
I will come a ſmall Burthen to the fugitive Ship.
The Anger of *Cæſar* commands thee to depart from thy own Country:
Piety me: *Cæſar* ſhall be this Piety to me.
She attempted ſuch Things, and ſo ſhe had attempted before,
And ſcarce gave [ſubmitted] her Hands to Profitableneſs.
I go out (or if that was to be carried without a Funeral)
Slovenly, my Hair [hanging] ſpread about my rough Face.
She, mad with Grief, is related, when Darkneſs was riſen,
To have lain along half dead in the middle of the Houſe.
And as ſhe aroſe, (her) Hair being ſouled with naſty Duſt, and hath lift up her Limbs from the cold Ground;

Sometimes to have bewailed herſelf, ſometimes the deſerted Houſhold Gods,
And often to have called upon the Name of her taken away Husband:
Nor to have ſighed leſs, than if ſhe had ſeen the Body Of (her) Daughter and mine, to have erected Funeral Piles,
And to have willed to dye, and by dying, to lay down (her) Senſes,
And yet not to have periſhed in Reſpect of me.
May ſhe live (and becauſe the Fates ſo have ordered,) may
She live, and help further (me) abſent with her Aſſiſtance.
The Keeper of the *Erymanthian* Bear, is dipped in the Ocean,
And troubles the *Equorean* Waters with his Star.
Nevertheleſs, we cleave the *Ionian* Sea, not with my Will, but I am compell'd to be bold for Fear.
Me poor Wretch, with what Winds do the Seas grow black,
And the Sand grows hot, being thrown up from the loweſt Fords!
A Wave not leſs than a Mountain leaps upon the Poop,
And the crooked Stern, and beats the painted Gods:
The interwoven Pines ſound, the Cables ſtruck with a claſhing Noiſe,
And the Ship it ſelf groans with our Evils.
The Pilot having confeſſed cold Fear with Paleneſs,
Being now overcome, follows (his) Ship, not governs it by Art.
And the Steerſman, as not ſtrong enough, ſlackens the Reins,
Not profiting [doing no good] to a Horſe of a ſtiff Neck:
So I ſee the Charioteer [Pilot], to have given Sails to the Ship,
Not which Way he would, but that which the Violence of the Stream carries (him).

(So)

(So) that unleſs *Æolus* ſhall ſend forth changed Airs,
I ſhall be carried to Places, not to be gone to by me.
For *Illyria* being left afar off, on the left Part, [Hand],
Italy forbid to me is beheld.
Let the Wind, I pray, leave off to bend our Courſe unto forbidden
Lands, and may it with me obey the great God.
While I ſpeak, and equally deſire and fear to be driven back,
With how great Force does the Wave laſh, [ſtrike] the Side!
But you Deities of the Sky coloured Sea, ſpare ye;
And let it be ſufficient, *Jupiter*, to be angry with me.
Do you deliver a weary Soul from cruel Death,
If only he can not have periſhed, that has periſhed.

ELEGY IV.

O (Thou that art) to be remembred by me, never after any Companions,
To whom, eſpecially, my Caſe ſeemed to be thy own.
(My) moſt dear Friend, who (I remember) firſt didſt dare
To have ſuſtained me aſtoniſhed with thy Diſcourſe.
Who gaveſt to me the gentle Advice of living,
When the love of Death was in (my) miſerable Breaſt.
My Friend, thou knoweſt well to whom I ſpeak, Signs being put for (thy)
Name, neither does thy Office [Kindneſs] deceive thee.
Theſe Things ſhall always be fixed in the very Marrows to me,
I will be a perpetual Debtor of this Mind.
And this Breath ſhall go to be ſubtilized into empty Air, and ſhall forſake the Bones in the warm Funeral Pile:
Before that Forgetfulneſs of (thy) Merits ſhall ſlip out of my Mind,
And that Piety ſhall fail in a long Day.

May the Gods be favourable to thee, and send you a Fortune, wanting
The Help of no Man, and most unlike to mine:
Nevertheless, if this Ship had been carried with a friendly Wind,
Perhaps that Fidelity had been unknown.
Pirith us had not found *Theseus* so (much his) Friend,
If he had not gone down alive to the infernal Waters.
Sorrowful *Orestes*, thy Furies have caused,
That *Phœæus* should be an Example of true Love.
If *Eutyalus* had not fallen among the Rutilian Enemies,
No Glory had been of *Hyrtacidan Nisus*.
Just as yellow Gold is try'd in the Fires,
So Faithfulness is to be discovered [looked into] in a hard Time.
While Fortune assists, and smiles with a serene Countenance,
All Things follow untasted Riches:
But assoon as it has thundered, they flie away, nor is he known to any,
Who a little before was encompassed with Troops of Companions.
And these Things once gathered from the Example of Predecessors,
Now are known (to be) true by me, by my own Evils.
Scarce two, or three Friends you remain of so many,
The other Company was of Fortune, not mine.
By which the rather, O ye few, do you Succour falling Circumstances,
And give safe Shores to my Shipwreck:
And do not you tremble too much, fearing with a false Fear,
Lest God should be offended with this Piety.
Cæsar has often praised Fidelity, even in contrary [the Enemies] Arms, and he loves this in his own, and approves (it) in an Enemy.
My Cause is better, who have not cherish'd contrary Arms; but I have merited this by Banishment:

There-

Therefore, I pray, that you would watch for our Circumſtances,
If by any Means the Anger of the Deity may be diminiſhed.
If any one wants to know all my Afflictions, he asks
For more than what the Matter it ſelf will bear to be done.
I have ſuffered ſo many Evils, as many as Stars ſhine in the Sky,
And as many as the dry Duſt has ſmall Bodies.
And we have borne many greater Things than (are) credible, and not
About to have Credit, altho' they have happened:
Alſo ſome Part ought to die with me, and I would
It might be able to be hid, me diſſembling.
If an unbrittle Voice, and a Breaſt firmer than Braſs,
And many Mouths with many Tongues were to me;
Yet I could not therefore comprehend all in Words;
The Matter exceeding my Strength.
(Ye) learned Poets write our Afflictions, inſtead of (thoſe of) the
Captain *Neritius*; for I have born more Evils than *Neritius*.
He wandred a ſhort Space in many Years,
Between the *Dulichian* and *Trojan* Houſes:
The Anger of *Cæſar* has carried me away, having meaſured [ſailed]
Many Seas, diſtant by whole Signs, into the *Getick* Ports.
He had a faithful Band (of Men) and faithful Companions:
My Companions have forſaken me a Fugitive.
He joyful, and a Conqueror, made [ſailed] towards his own Country,
I conquered, and baniſhed, have fled from my Country.
Neither is *Dulichium* an Houſe to me, nor *Ithaeus* or *Samos*,
To be abſent from which Places, it is no great Puniſhment.
But *Rome*, the Place of the Empire, and of the Gods,
Which beholds the whole Orb from ſeven Hills.

A hardy Body was to him, and patient of Labours; I
Weak Strengths, and Gentleman-like are in me.
He was constantly exercised in cruel Arms; I
I have been accustomed to soft Studies.
A God hath oppressed me, no Body mitigating our Evils;
A warlike Goddess afforded help to him.
And since he that reigns in the swelling Waves is less than *Jove*,
The Anger of *Neptune* pressed him, of *Jove* me.
Add, that the greatest Part of his Labours is feigned,
No Fable is inserted in our Calamities.
Nevertheless, he at last touched [arrived at] the sought for Houshold Gods;
Nevertheless, he arrived at the Fields he had long sought.
But I must for ever want my own Country Land,
Unless the Anger of the offended God shall be more soft.

ELEGY V.

NEITHER (was) *Lyde* so much belov'd by *Clarian* Poet,
Nor *Battis* was so much belov'd by her Cous;
As thou, O Wife, cleavest to my Breast,
Worthy of a less wretched Husband, not of a better.
My ruin is upheld by thee, as by a Beam put under:
If I am, yet any Thing, it is all of thy Gift.
Thou causest that I am not a Spoil, nor am made naked by them,
Who have asked for Tables of my Shipwreck.
And as a ravenous Wolf, and covetous of Blood, Hunger
Pricking (him) catches at an unkept Sheep-fold.
Or as a devouring Vulture, looks about (if) she can discern
Any Body laid upon the bare Ground.
So I can't tell what perfidious (Person) was about to come into my Goods,
In (my) bitter Circumstances, if thou sufferedst (it),

Thy

Thy Virtue has removed him by (the help of) potent Friends,
To which no Thanks worthy can be given:
Therefore thou art approv'd as by a miserable, so by a true Witness,
If only a Witness has any Weight here.
Neither either the Wife of *Hector* is prior to thee in Probity,
Or *Laodamia* a Companion to (her) dead Husband.
If thou hadst obtained *Homer* (for) a Poet,
The Fame of *Penelope* had been second to thine.
Whether thou owest this to thy self, being pious without a Master,
And Manners are given to thee with the new Light.
Or a Woman, a Princess, served [attended] by you all Years, (your Life),
Teaches thee to be an Example of a good Wife,
And hath made (thee) the like of her self by long Use:
If it is lawful to liken great Things to small.
Woe is me, that my Verses have not great Strengths,
And our Mouth is less than thy Merits!
And if any Thing of lively Vigour has been in us before,
All had fallen extinct in (so) long Afflictions.
Thou first shouldest have Place among the sacred Heroines,
Thou first shouldest be conspicuous by the goods of thy Mind!
Nevertheless, as much as our Commendations shall be able,
Thou shalt live in all Time for ever in my Verses.

ELEGY VI.

If any one has Countenances like to ours in Picture,
Take away the Ivies, *Bacchus*'s Garlands from my Hairs.
Those happy Signs become happy Poets;
A Crown is not fit for my Temples.

Dissemble

Dissemble all these Things to be said to thee; yet thou perceivest (it),
Who carriest and bringest back me upon thy Finger,
And embracing my Effigies in yellow Gold,
Seest the dear Countenance of a banished Man, what thou canst;
Which as often as thou beholdest, may it come into thy Mind at least to say,
How far is my Companion *Naso* absent from us!
Thy Piety is grateful, but my Verses
Are a greater Image, which I bid you read, such as they are;
Verses relating the changed Forms of Men,
A Work which the unhappy Flight of (its) Master broke.
I my self departing, put these, as many Things,
The Goods of mine in the Fire, with my Hand.
And as *Thestias* is reported to have burnt her Son
Under a Stump [of a Tree] and to have been a better Sister than a Mother:
So I put (my) Books, not deserving, my Bowels,
About to perish with me in the rapid Funeral Pile:
Either because I hated the Muses as our Verses,
Or because it was yet a growing and [rude] unpolish'd Verse.
Which because they are not utterly taken away, but are extant,
I suppose to have been written in many Copies:
Now I pray (that) they may live, and not an idle Divertisement
May delight the Reader, and put (him) in Mind of me.
Nevertheless, they will not be able to be read patiently by any;
If any one knows the last Hand to be wanting to them,
That Work is taken from the middle of the Anvils,
And the last File hath been wanting to my Writings:
And I ask Pardon instead of Praise; Reader, I shall be praised
Abundantly, if not disdained by thee.

Also thou hast these six Verses, if thou shalt think (them) to be
Put before, in the Fore-front of the Book.
And that thou may'st favour (them) the more, these were not publish'd by him;
But as tho' snatch'd from the Funeral of their Master.
Therefore, whatsoever of Fault the rude Verse shall have,
In these he would have amended, if he might.

ELEGY VII.

DEEP Rivers shall flow back to their Head
From the Sea, and the Sun shall run back (his) Horses being turned,
The Earth shall bear Stars, the Heaven shall be cut with a Plough,
The Wave [Water] shall give Flames, and the Fire, Waters:
All Things shall go prepostrous to the Laws of Nature:
And no Part of the World shall keep its Journey.
All Things shall be done now, which I deny'd to be done;
And there is nothing concerning which Faith may not be had.
I foretel these Things, because I have been deceived by him,
Who, I supposed, about to bring Help to me wretched Man.
Deceitful (Man) what has so great Forgetfulness of me seized thee?
And was there so great Fear to go to (me) afflicted?
That, cruel (Man), thou neither regardest, nor comfortedst me lying,
Nor followedst my Funeral.
And does that sacred and venerable Name of Friendship
Lye to thee under (thy) Feet, as a vile Thing.

But alſoon as it is ſmitten, all feared the fall (of it),
And they gave [turned] wary Backs to the common ruin :
Nor do I admire, if they fear cruel Thunder, by the Fire of which,
All things next are wont to be blown up, [ſcorched] :
But nevertheleſs, *Cæſar* approves a faſt Friend in hard Circumſtances ; (nay), altho' in a hated Enemy ;
Nor uſes to be angry, (neither is any other more moderate)
When any one loves in Adverſity, if any one hath loved at all.
Thoas himſelf is related to have approved *Pylades*, after that
He knew *Oreſtes* from (his) *Grecian* Companion.
The Fidelity which was to *Actoride*, always with great *Achilles*,
Was wont to be praiſed by the Mouth of *Hector*.
They ſay the *Tartarean* God to have grieved, that pious *Theſeus*
Went a Companion with his Friend to the Ghoſts.
O *Turnus*, the Fidelity of *Euryalus* and *Niſus* being related to thee,
Is it credibly (thy) Cheeks to have grown wet with Tears.
There is Piety alſo in (or towards) Perſons in Miſery, and it is approved in
An Enemy ; woe is me, how few do my Sayings move ?
This is the State, this now the Fortune of my Affairs,
That no Bound ought to be ſet to my Tears.
But my Breaſts, altho' ſorrowful for their own Caſe,
They are made ſerene by thy Succeſs [Advancement].
Moſt dear (Friend) I foreſaw this about to come to thee even then,
When yet a leſſer Wind carried that Ship.
(Or) whether there is any Price of Manners, or a Life wanting
[Free from] Blemiſh, no one will be to be eſteemed at a greater Price.

Or

Or if any one hath lift up the Head by the liberal Arts,
Any Cauſe is made good by thy Eloquence.
I moved with theſe Things, preſently ſaid to thy ſelf,
O Friend, a great Scene awaits thy Endowments.
Not the Fibres of Sheep, and thunders on the Left hand, and the Tongue,
Or Wing of a kept Bird, hath told theſe Things to me:
Reaſon is the Conjecture, and Augury of the future [what was to come],
I divined theſe things, and took Notice;
Which, becauſe it is true, I congratulate my ſelf with all my Mind,
And alſo thee, thy Genius not to have lain hid.
But I wiſh ours had lain hid in the loweſt Darkneſſes,
It had been better Light to have been abſent from my Studies.
And as eloquent (Man), the ſevere Arts profit thee,
So unlike to them they have hurt me.
Nevertheleſs my Life is known to thee, thou knoweſt the Manners
Of its Author, to have abſtain'd from thoſe Arts.
Thou knoweſt, this old Verſe play'd to me a young Man,
And them, ſo not to be praiſed; yet ſo to be Jokes.
Therefore as my Verſes are able to be defended by no Colour,
[Pretence], ſo I think (them) able to be excuſed.
Excuſe as far as you can, neither forſake the Cauſe of a Friend:
So always may'ſt thou go on well, with what Foot thou haſt begun.

ELEGY IX.

THERE is to me a Ship, the Guardian of yellow *Minerva*, and I pray
It may be, ſhe has (her) Name from a painted Helmet.

Whether need is of Sails, she runs well with the least Gale of Wind;
Or whether there is need of an Oar, it makes its Journey with an Oar.
Nor is content to overcome (her) Companions by a swift Course,
And overtakes Ships, altho' (never so much) gone out before.
And bears the Waves, and sustains the Seas leaping upon (her)
From afar, neither being overcome, does she grow wet with cruel Waters.
She first of all (was) known to me at *Corinthian Cenchrea*,
And continues a faithful Guide and Companion of trembling Flight.
And thro' so many Events and Seas raised by contrary Winds, she flies safe under the Name of *Pallas*.
Also I pray now she may cut the safe Ports of vast *Pontus*,
And may enter the Waters of the *Getick* Shore, which it sails towards.
Which assoon as it has brought me into the Sea of *Æolian Helle*,
And may cut the long Journey with a slender Limit:
We have bended (our) Course to the left, and *Imbrian* Land,
We came into thy Ports, from the City of *Hector*.
From thence the weary Ship touched *Thracian Samos*.
To (us) having gotten the *Zerinthian* Shores with a gentle Gale,
The Leap from this Land is short, making towards *Abdera*:
Hitherto she followed her Owner [Lord].
For it hath pleased me to walk the *Bistonian* Fields on Foot,
She left the Waters of the *Hellespont*,
And makes towards *Dardania*, having (its) Name of the Author.
And thee, O *Lampsacus*, safe by the Country inhabiting God.

And

And where the Sea ſeparates *Seſtos* from the *Abydene* City.
Through the narrow Waves of the illy carried Virgin,
Thence *Cyzicon* cleaving to the *Propontick* Shoars,
Cyzicon, the noble Work of the *Æmonian* Nation:
And where the Jaws of *Pontus* hold the *Byzantian* Shores.
This Place is a vaſt Port of the double Sea.
I pray this [Ship] may overcome, and being driven on by ſtrong South
Winds, may ſtoutly paſs the unſtable *Cyanean* Iſlands.
And the *Thynnian* Ports, and from theſe by the City of *Apollo*,
It may cleave its Journey under the lofty Walls of *Anchialus*.
From thence may it paſs by the *Meſembriac* Ports, and *Odeſon*,
And the Caſtles, O *Bacchus*, called by thy Name.
And which they relate ſprung from the Walls of *Alcathous*.
To have placed the fugitive *Lares* in theſe Situations.
From which may it come ſafe to the City *Miletum*,
Whither the Anger of the offended God hath driven me.
If theſe Things ſhall happen, a Lamb ſhall fall to deſerving *Minerva*;
A greater Sacrifice does not agree with my Wealth.
Alſo ye *Tyndaridan* Brethren, whom this Iſland worſhips,
I pray be ye preſent, a mild Divinity to the double Way.
For the other Ship prepares to go through the lofty *Sympleg ades*;
The other to cut the *Biſtonian* Waters.
Do ye cauſe, that ſhe may have her Winds, nor
She leſs hers, ſeeing that we make towards different Places.

ELEGY X.

WHATSOEVER Letter is read by thee in the whole Book,
Is made by me in a ſollicitous [anxious] Time of Way.
Either *Adria* has ſeen me writing in the middle of the Waters,
When I quaked in the cold Month of *December*;
Or after we have ſailed over the two ſea'd *Iſthmos* by (our) Courſe;
Another Ship is taken to our Flight.
I think the *Ægean Cyclades* to have been aſtoniſhed,
That I made Verſes amidſt the fierce Murmurs of *Pontus*.
I my ſelf now admire, my Genius not to have fallen
In ſo great Waves both of Mind and of Sea.
Whether Aſtoniſhment or Madneſs is the Name to this Study,
All my Mind is relieved by this Care.
I often doubtful, was toſſed by the ſhowery Kids;
The Sea was often threatening with the Conſtellation of *Sterope*.
And the Keeper of the *Erymanthean* Bear did darken the Day;
Or the South Wind had encreaſed the *Hyades* with cruel Waters.
Part of the Sea was often within; yet I did draw [compoſe]
Verſes, ſuch as they are, with a trembling Hand.
Alſo now the Cables craſh, ſtretched by the North-Wind;
And a concave Water riſes after the Manner of an Heap [little Hill];
The Pilot himſelf lifting up his Hands to the Stars,
Calls for Help by his Prayers, unmindful of (his) Art.
Which Way ſoever I look, nothing is but the Image of Death:
Which I fear with a doubtful Mind, and fearing, I pray.

If

If I ſhall touch the Port, I ſhall be affrighted with the Port it ſelf:
The Land has more fear than the angry Water.
For I labour together with the lyings in wait of Men and the Sea,
And the Sword and the Wave hath made double Fears.
I am affraid leſt the one ſhould hope for a Prey of my Blood,
And that the other will have the Title of our Death.
The Left-hand is barbarous, devoted to greedy Rapine,
Which Blood and Slaughter, and Wars always have.
When the Sea is toſſed with Winter, [tempeſtuous] Waves,
(My) Breaſts are more turbulent than the Sea it ſelf.
Candid Reader, by which the rather thou oughteſt to forgive theſe,
If they be, as they are, inferior to thy hope.
I dont write theſe as in my Gardens, as once,
Nor has my Body (its) wonted Couch.
I am toſſed in the untamed Deep, on a Winter's Light [Day];
And the Paper it ſelf is ſtruck [daſhed] with Sky coloured Waters.
Wicked [ſevere] Winter fights, and is angry, that I dare
To write, ſhe ſhaking rigid Threatenings.
Winter [the Storm] may overcome the Man, but I pray at the ſame
Time, I may ſet the Bound of my Verſe, that of it ſelf.

The SORROWS of

P. OVID. NASO.

BOOK II.

To *Auguſtus Cæſar.*

BOOKS unhappy Care, what have I to do with you,
I who wretched Man have periſhed by my Wit?
Why do I repeat, the Muſes lately condemned, my Crimes?
Is it a little once to have deſerved Puniſhment?
My Verſes have cauſed that (my) Woman and Man
Should know me, with an Omen not happy.
(My) Verſes have made, that *Cæſar* has taken Notice of me,
And (my) Manners long before now, by my hated Arts
Take away Study from me, thou wilt take away alſo the Crimes of Life;
I attribute it to (my) Verſes (me) to be [injurious].
I have received this Price [Reward] of Care, and watchful Labours: Puniſhment is found [procured] by my own Wit.
If I had been wiſe, I had juſtly hated the learned Siſters, Deities injurious to their Worſhipper.
But now, (ſo great Madneſs is Companion to my Diſeaſe)
That I hit (my) Foot again againſt the ſtricken Stone.

Juſt

Juſt as a Sword-player overcome, goes again to the Stage,
And a wrecked Ship returns to the ſwelling Waters;
Perhaps as once, to him poſſeſſing the *Teuthrantian* Kingdoms,
So the ſame thing can bring a Wound and Help to me:
And the Muſe which moves alſo, will appeaſe the Anger moved,
Verſes often prevail by Entreaty (on) the great Gods.
Alſo *Cæſar* himſelf, commanded the *Auſonian* Matrons,
And Daughters-in-Law [Damſels], to ſay Verſes to Tower-bearing *Ops*.
He had commanded alſo to be ſaid to *Phœbus*, at what Time he made
The Plays, which one Age beholds once.
Moſt mild *Cæſar*, now I pray by theſe Examples,
Thy Anger may be made more ſoft by my Wit.
That indeed is juſt, nor will I deny me to have deſerved (it),
Shame has not ſo fled from my Mouth [Face].
But unleſs I had offended, what couldeſt thou grant?
My Condition has afforded Matter of Pardon to thee.
If *Jupiter* ſends his Thunderbolts, as often as Men
Offend, he will be unarmed in a little Time.
Now when he has ceaſed thundering, and affrighted the Orb
[World] with the Noiſe, he renders the Air clear by Showers ſhaken off [ſent].
Therefore rightly is he called both the Father and Governor of the Gods,
Rightly, the capacious World has nothing greater than *Jove*.
Alſo ſeeing thou art called the Governor and Father of (thy)
Country, uſe the Manner of the God, having the ſame Name,
And thou doſt that: Nor any other can more moderately
Hold the Reins of his Empire than thee.
Thou often haſt given Pardon to the *Parthian* vanquiſhed;
Which (he) being Conqueror, was not about [would not] to grant [have granted] to thee. Alſo

Also I have seen many encreased with Riches and Honours,
Who have born Arms against thy Head.
And the Day which took away the War, [took away] the Anger of the War from thee,
And as thy Soldier rejoices, that he has overcome the Enemy:
So the Enemy has (cause) why he should rejoice, himself to overcome.
My Cause is better, who neither am said to have followed
Contrary Arms, nor hostile Wealth.
I swear by the Sea, by the Lands, by the third (three) Deities,
By thy self, a present and conspicuous God,
Thou greatest Man, that I have favoured [maintained] this Mind
To thee, and my self to have been thine in Mind, in which only I could.
I have wished thou mightest go to the celestial Stars slowly;
And I have been a small Part of the Multitude praying for the same.
And I have offered pious Frankincense for thee, and I also, one with
All, have assisted the publick Wishes, [Prayers] with mine.
Why should I mention (my) Books, also those my Crimes,
To be full of thy Name, in a thousand Places?
Look into a greater Work, which yet I have left without End.
Bodies transformed into I know not what Forms.
You will find there Encomiums on your Name:
You will find many Pledges of my Mind.
Thy Glory is not made greater by Verses,
Nor has, By which it may be able to grow, that it may become greater.
Fame abounds to *Jupiter*: Yet it delights him his Deeds
To be related, and himself to be Matter of Verse.

And when the Battles of the Giants War are related;
It is credible (him) to be delighted with his own Praiſes.
Others celebrate thee, with as great a Mouth as is becoming,
And ſing thy Praiſes with a more plentiful Genius:
But yet, as by the Blood of an hundred Oxen being ſhed,
So God is taken [pleaſed] with the leaſt Honour of Frankincenſe.
Alas! (he is) a fierce Enemy, and too cruel to us;
Whoſoever reads my Delicacies [darling Delights] to thee,
Leſt the Verſes honouring thee in my Books,
May ſo be read with a more candid Judgment.
But what Friend can be angry, thee (being angry) with me,
I was then ſcarce not an Enemy to my ſelf.
When (my) ſhaken Houſe began to ſink, all the Burthen
Leaned upon the declining Parts.
And all Things gape, Fortune making a Chink:
Some Things fall down, themſelves drawn by their own Weight.
Therefore the Odium [Hate] of Men (was) procured to me by Verſe;
And the Company followed thy Countenance as far as it ought.
But (I remember) thou didſt approve both the Life and Manners,
Of (me) paſſing by (thee), on that Horſe which thou gaveſt (me).
Which if it does not profit, and no glory of (that which is) honeſt
Is rendered, but yet I had gotten no Crime.
Nor the Fortune of guilty Perſons is badly committed to me,
And the Contention [Law Suit] to be inſpected by ten times ten Men.
Alſo being a Judge, I determined private Affairs without Fault,
And the Party caſt, alſo owned my Fidelity [Juſtice].
Wretched me, if the laſt (Parts) did not hurt,
I have been able to be ſafe not once by thy Judgment.

The

The laſt Things ruin me, and one Storm drowns the Ship,
So often ſafe under the loweſt Sea.
Neither a ſmall Part of the Whirlepool has hurt me,
But all the Waves, and the Ocean, have preſſed (upon) this Head.
Why have I ſeen any Thing? Why have I made (my) Eyes noxious?
Why is (my) Fault known to me unawares?
Actæon unwitting ſaw *Diana* without a Garment,
Nor was he not [leſs] a Prey to his own Dogs.
Indeed Accident [Fortune] is to be puniſhed by the Gods,
Nor has chance a Pardon, a God being offended.
In that Day in which evil Error [Miſtake] led me aſide,
Indeed my little Houſe periſhed, but without Stain:
Little; but yet, ſo that it might be ſaid to be remarkable [of repute]
In my Anceſtors Age [Time]: Nor leſs than the Nobility of any one,
And it is neither remarkable for Riches nor Poverty:
From whence the Knight was to be ſeen in neither.
Alſo let [ſuppoſe] my Houſe ſmall in Eſtate or Original,
Certainly it does not lie hid by my Wit.
Which tho' I may ſeem to have uſed too youthfully,
Yet I bear a great Name from [in] the whole Orb [World].
The Company of learned Men knows *Naſo*, and
Dares to number (him) among Men not diſdained.
Therefore this Houſe accepted by [grateful to] the Muſes, falls down
Sliding [ruined] by one, but not a ſmall Crime.
And that is ſo fallen, that it may riſe,
If only the Anger of offended *Cæſar* ſhall grow ripe.
In the Event of which, there is ſo great Clamour of Puniſhment,
That the Anger has been more mild than our Fear.
Life is given, which thy Anger has placed on this ſide Death,
O Prince, who haſt uſed thy Power ſparingly.

And

And over and above (my) paternal Eſtate comes to (me) thou,
Not taking it away, as tho' Life was too ſmall a Gift.
Neither haſt thou condemned my Deeds by a Decree of the Senate,
Nor is my Baniſhment commanded by a ſelect Judge.
Thou (thy ſelf) haſt taken Vengeance for thy Offences, as became thee,
Having inveigh'd with ſorrowful [angry] Words, (ſo it is worthy of [becoming] a Prince).
Add (to this) that the Edict altho' ungentle and threatning,
Nevertheleſs was light by the Name of the Puniſhment:
For in that I am call'd a diſcarded Perſon, not an Exile,
And the Words of my Fortune are there ſparing.
Indeed no Puniſhment is heavier to a Man in his Senſes, and of
A ſound Mind, than to have diſpleaſed ſo great a Man.
But a Deity is wont ſometimes to become placable,
The Day is wont to paſs fair, the Cloud being diſpelled.
I have ſeen an Elm loaden with leafy Vines,
Which had been touch'd with the cruel Thunderbolt of *Jupiter*.
I will hope, altho' thou doſt forbid (me) to hope:
And this one Thing may be, thee forbidding (it).
Moſt mild *Cæſar*, great Hope comes to my Mind, when I regard
Thee, Hope falls to me (fails me), [when I look to my Deeds];
And as the Winds toſs the Seas, the raging is not equal, and the Fury continual;
But ſometimes they ſink down, and being intermitted, are ſilent,
You would think them to have laid aſide their Power.
So my Fears go away, and return and vary;
And both give and deny Hope of appeaſing thee:
Therefore, by the Gods who give and will give to thee long

Times

Times [Life], if they do indeed love the *Roman* Name;
By (this) Country which is safe and secure, thou being (its) Father,
In the People of which I was lately a Part:
So may the due Honour of a grateful City be rendered to thee,
Which thou always deservest by (thy) Deeds and Mind:
So may *Livia* fill (her) social Years with thee;
Who was worthy of no Husband unless thee;
Who if she had not been, a Batchelor's Life would become thee,
And there was none, to whom thou couldest be a Husband.
Thee being safe, the Son also safe, and in Time to come
Being old, may he govern the Empire with an Elder,
And as thy Nephews may make a juvenile Constellation,
They may go through thy Deeds, and of thy Parent.
So Victory always accustomed to thy Camps,
Now also may it afford it self, and may make to the known Ensigns;
May she fly about the *Italian* God with wonted Wings.
And may she put Laurel Garlands in his neat Hair;
By whom thou makest Wars, with whose Body thou now fightest;
To whom thou givest a great Omen, and thy Gods:
And art present by the one half of thee, and beholdest the City.
Thou art far off by one half, and carriest on fierce Wars,
So may this [he] return to thee a Conqueror, from an Enemy vanquished.
And may he shine lofty in crowned Chariots.
Spare I pray: And lay up thy Thunderbolt, fierce Weapons,
Weapons, alas, too well known to me poor Man!
Spare Father of (thy) Country, nor unmindful of this Name,
Take from me the Hope of appeasing thee in Time to come.

Neither do I pray that I may return, altho' it is credible,
Great Gods often to have given greater Things than those asked for,
If thou giveſt a milder Exile, and nearer to (me) asking,
Great Part will be lightened of my Puniſhment,
I ſuffer the laſt [Extremity] caſt into the midſt of Enemies.
Nor any baniſhed Man is farther from (his) Country,
Being ſent alone to the Outlets of ſeven-fold *Iſter*;
I am preſſed with the cold Axes of the *Parrhaſian* Virgin.
The *Jazyges* and *Colchians*, and the *Metereas* Company and *Getes*,
Are ſcarce kept in by the middle Waters of *Danube*.
And when others are driven from thee for a greater Cauſe,
A further Land is given to none, than to me.
Nothing is farther off than this, unleſs only cold and an Enemy,
And the Wave of the Sea joins together, with congealed Froſt.
Hitherto it is the *Roman* Part of Left-hand *Pontus*,
The *Baſternæ* and *Sauromatæ* poſſeſs the next.
This is the laſt (utmoſt) Land under the *Italian* Juriſdiction,
A Land that ſcarce touches in the Border of thy Empire.
From whence, ſuppliant I pray, that thou wouldeſt recall me
Into ſafe (Places), that Peace be not alſo taken away from (me) with (my) Country,
That I may not fear Nations, which *Iſter* does not well ſeparate:
And not (being) thy Citizen, I may be taken (Captive) by the Enemy.
Right forbids any one born of *Roman* Blood
To ſuffer barbarous Chains, *Cæſar* being ſafe.
When two Crimes, Verſe and Error have ruined me,
The Fault of one Fact is to be kept ſilent by me.

Cæsar, I am not of that Value, that I should renew thy Wounds,
Whom to have grieved once is too much.
Another Part remains: With which filthy Crime being touched,
I am impeached the Teacher of obscene Adultery.
It is right [it may be] heavenly Breasts, to be deceived some way or other,
And there are many Things less than thy Notice.
And as *Jupiter* defending the Gods, and also the lofty Heaven,
Is not at Leisure to be present to little [trifling] Affairs.
Lo whilst thou lookest round, the Earth depending on thee,
Lesser Things avoid thy Cares.
What, indeed, (thou) a Prince, the Station of the Empire being left,
Shouldest thou read Verses made with unequal Measures.
Not that Burthen of the *Roman* Name presses thee,
And so light a Burthen is born on thy Shoulders,
That thou canst turn thy Godship to foolish Divertisements,
And strike off our idle (Entertainments) with thy Eyes.
Now *Pannonia* is to be tamed by thee, now the Coasts of *Illyria*.
Now the *Rhetian* and *Thracian* Arms afford Fear.
Now the *Armenian* sues for Peace, now the *Parthian* Horseman
Holds forth his Bow, and the Ensigns taken with a fearful Hand.
Now *Germany* feels you to be a young Man by your Offspring;
And *Cæsar* conducts the Wars for great *Cæsar*.
Last of all, as no Part is the Body of an Empire, so large,
As much as never existed, which can fall [go to decay].
Also the City and Defence of thy Laws and Manners
Fatigues thee, which thou desirest to be like thine.

Neither

Neither the Leisures happen to thee, which thou givest to the Nations,
And wagest troublesome Wars with many.
Therefore I wonder in this Weight of so great Affairs,
Thee ever to have turned [read] over our Jokes.
But perhaps, if thou hadst been at Leisure (which I had Rather) thou hadst read no Crime in my Art.
Indeed, I confess those Writings not to be of a severe Forehead, nor worthy to be read by so great a Prince.
Nevertheless, these Things are not therefore contrary To the Commands of the Laws, and instruct the *Roman* Daughters-in-Law.
And lest thou shouldest be able to doubt to whom I write,
One little Book of the three has these four Verses:
Slender Hair-laces, be ye far off, the Token of Modesty,
And the long Gown that covers the middle of the Feet.
We will sing nothing but what (is) lawful, and allow'd [Thefts] Adventures:
And no Crime shall be in my Verse.
Have I not something removed, all rigid [things] from this Art,
Whom the long Robe, and the taken [*Vitta*] forbids to be touched?
Who hath what may draw [attract], altho' she be not taught.
Therefore let a Matron read nothing, because she may be More learned to transgress by all Verse.
If any one is studious of (what is) naught, whatsoever she shall
Touch, from thence she instructs [forms] (her) Manners to Vice.
(If) she shall take up Annals, (nothing is more rough than they)
Truly she will read, whence *Ilia* was made a Mother.
(If) she shall take up the *Ænead*, she shall ask where (was) the first Mother.
How fostering *Venus* is the Mother of the *Æneas*'s.
I will proceed lower, (if it be lawful to be carried on in Order)

All kind of Verſe to be able to hurt Minds.
Nevertheleſs not therefore every Book has a Crime;
Nothing does [good], which the ſame cannot do hurt.
What is more uſeful than Fire? Yet if any one ſhall begin to
Burn Houſes, he inſtructs his bold Hands in Fire.
Medicine [Phyſick] ſometimes takes away; ſometimes Health:
And ſhews what Herb can help, and what may be hurtful.
Both a Thief and a cautious Traveller is girded with a Sword;
But the one carries Treachery, and the other Help to himſelf.
It is learned [Men learn] that Eloquence may plead innocent Cauſes:
This protects the guilty, and preſſes the undeſerving.
Therefore ſo my Verſe, if it be read with a right Mind,
It will appear to be able to hurt no one.
And whoſoever hence conceives any thing of Vice ere,
And he [depraves] too much my Writings.
Yet that I may confeſs this, Plays alſo afford Seeds
Of Naughtineſs, command the whole Theatres to be taken away.
How many oftentimes have given Cauſes of ſinning,
When the material Sand ſtrews the hard Ground!
Let the Circus be taken away: The Licentiouſneſs of the Circus is not ſafe!
A Damſel ſits here joined to an unknown Man.
When ſome Perſons walk in this, why does any Porch
Lie open, that a Gallant may meet in the ſame.
What Place is more auguſt than the Temples? Alſo let
Her ſhun theſe, if any is ingenious to her own Fault,
When ſhe ſtands in *Jupiter*'s Temple, it will come into (her
Mind) in *Jupiter*'s Temple. How many Mothers that God has made,
It will come into (her Mind), to her worſhipping the next Temples of *Juno*.

The

The Goddeſs to have been vexed with many Harlots.
Pallas being ſeen, ſhe will ask why the Virgin
Bore *Erictbonius*, born from a Crime.
(When) ſhe ſhall have come into the Temple of great *Mars*, thy Gods,
Venus ſtands before the Doors, joined to the avenging Husband.
Sitting in the Temple of *Iſis*, ſhe will ask why *Juno*
Drave this [her] into the *Ionian* and *Boſphorean* Sea.
There will be an *Anchiſes* to be related againſt *Venus*,
A *Latmius* here againſt the *Moon*, a *Faſius* againſt *Ceres*.
All Things are able to corrupt perverſe Minds:
Yet all thoſe Things ſtand ſafe in their Places.
But the firſt Page will drive away ingenuous [chaſt] Hands,
Far from the Art written for only Harlots.
Whoſoever breaks out, where the Prieſt ſuffers not to go,
She preſently is found guilty of a forbidden Crime.
Nevertheleſs, it is not a Wickedneſs to turn over ſoft Verſes;
It is lawful for a chaſte (Woman) to read many things not to be done;
A Matron of a ſevere Eye-brow, often ſees naked (Women),
And ſtanding at every kind of *Venus*.
Veſtal Eyes behold whoriſh Bodies:
Neither was that the Cauſe of Puniſhment to the Maſter.
But why is there too much Laſciviouſneſs in my Muſe?
And why does my Book perſuade any one to love?
Nothing but Sin, and a manifeſt Fault is to be confeſt:
It repents (me) of my Wit and Judgment.
Why not rather *Troy*, which fell by the *Grecian* Arms,
Is again vexed by my Verſe?
Why have I held my Peace of *Thebes*? And the mutual Wounds of Brethren?
And the ſeven Gates, every one under its General?
Warlike *Rome* did not deny Matter to me,

And it is a pious Labour to relate the Deeds of ones Country.
Laſt of all *Cæſar*, when thou haſt filled all things with Merits,
One Part of many has been to be ſung by me.
And as the ſhining Lights of the Sun draw the Eyes:
So thy Deeds had drawn my Mind.
I am accuſed undeſervedly, a ſmall Field is ploughed by me:
That was a Work of great Fertility.
If any Boat dares to play in a little Lake,
It does not therefore ought to truſt it ſelf to the Sea.
And perhaps I may doubt this. I am fit enough
For lighter Numbers, and I can ſuffice [be ſufficient] for ſmall Manners:
But if thou commandeſt me to ſpeak of Giants tamed
By the Fire of *Jupiter*; the Burthen will debilitate (me) endeavouring,
It is the Buſineſs of a rich Genius to lay up [to diſplay] the great
Atchievements of *Cæſar*, leſt the Work ſhould be exceeded by the Matter;
And yet I had attempted (it): But I ſeemed to detract;
And which Fault to be a Diminution to thy Powers.
I came again to the light Work, the youthful Verſes:
And I have moved my Breaſt with a falſe Love:
Indeed I was not willing; but my Fates drew me on,
And I was ingenious to my (own) Puniſhments.
Wo to me, why have I learned? Why have (my) Parents taught me?
And the Letter has ſtay'd [detained] my Eyes?
This Laſciviouſneſs has made me hated by [odious to] thee, becauſe
Of the Arts which thou haſt ſuppoſed to ſollicite forbidden Beds:
But neither married Women have learned Theſts [Intrigues
I being (their) Maſter: And no Body can teach what he does not know.
So I have made Delicacies [Pleaſantries] and ſoft Verſes

That

That no Fable has [injured] my Name.
Nor any one is so a Husband among the common People,
That he be a doubtful Father by my Vice.
Believe me, Manners are far off from my Verses;
My Life is modest, (my) Muse jocose,
And great Part of my Works is lying and fictitious.
It has permitted more to it self than its Composer.
Nor is (my) Book the Index of (my) Mind, but the Will honest,
Relates many things fit to please the Ears.
Accius might [ought] be fierce, *Terence* a Gusto [a Feaster],
They who sing fierce Wars should be Fighters.
Last of all, not I alone have composed tender Loves:
I only have suffered Punishments (for) Love, composed.
What has the *Teian* Muse of the *Lyric* old Man commanded,
Unless to confound [mingle] *Venus* with much Wine?
What has *Lesbian Sappho* taught, but Girls to love?
Yet *Sappho* was safe, and he safe.
Neither *Battiades* has hurt [offended] thee, as oftentime (thou)
Thy self hast confessed to (me) reading Divertisements in Verse.
There is no Fable of pleasant *Menander* without Love,
And he is wont to be read by Boys and by Virgins.
What is the *Iliad* it self, unless a filthy Adultereis, concerning whom,
(There) was a fight between the Lover and the Husband.
What is there before [prior to] the Flame [Amour] of *Chryseis*?
Or a Damsel carried away, who made the Captains angry?
Or what is the *Odyssea*, but one Woman demanded [courted]
By many Men, on the Account of Love, while (her) Husband is absent?
Who but *Homer* relates, *Venus* and *Mars* bound together,

Bodies

Bodies taken [surprized] in an obscure Bed?
From whence, unless from the Notice of great *Homer*, could we
Know two Goddesses to have grown hot with the Fire of (their) Guest?
Tragedy overcomes [exceeds] every kind of Writing in Gravity.
Also this always has Matter of Love.
For what (is) in *Hippolytus*, unless the Flame, [Love] of a cruel Mother-in-Law?
Canace is noble [famous] for the Love of her Brother.
What? Has not *Eburnian Tantalides* carried *Pisea*,
Cupid [Love] driving the *Phrygian* Horses?
Grief stirred up by injured Love, hath caused,
That a Mother should die [stain] Iron [a Sword] in the Blood of (her) Sons.
Love made the King with (his) Harlot sudden Birds;
And the Mother also who now mourns for her *Itys*:
And if the wicked Brother had not loved *Aerope*,
We had not read of the Horses of the Sun turned away.
Nor impious *Scylla* had touched the tragical Buskins,
Unless Love had cut off the Father's Hair.
Thou who readest *Electra* and *Orestes* wanting Mind [mad].
Readest the Crime of *Ægisthus* and *Tyndaris*.
For why may [should] I relate, concerning the grim looking Tamer
Of *Chimæra*? Whom the deceitful Hostess almost put to Death?
Why do I speak of *Hermione*? Why of the *Schœnean* Maid?
And thee *Phœbus*, beloved by the *Mycænean* Captain.
Why (of) *Danae*, and the Daughter-in-Law of *Danaë*, and the Mother of *Lyæus*?
(Of) *Alcmena* and the two Nights, which united into one?
Why (of) the Son-in-Law of *Pelias*? Why (of) *Theseus*? And why (of) the *Pelasgian*?

Who

Who first touched the *Trojan* Ground with (his) Ship?
Hither *Iole*, and the Parent of *Pyrrhus*, hither the Wife of *Hercules*:
Hither *Hylas* comes, and the *Trojan* Boy [*Ganymede*].
I shall be failed by Time, if I shall run through the tragick Fires,
And my Book will scarce receive [contain] the bare Names.
And Tragedy is turned into obscene Laughters,
And has many Words of past [lost] Shame.
Nor does it hurt the Author, who has made *Achilles* soft [amorous],
To have broken [extenuated] valiant Deeds with his Measures.
Aristides hath joined *Milesian* Crimes with him,
Neither has *Aristides* been expelled the City.
Nor *Eubius*, the Compiler of the impure [obscene] History,
Who hath described the Seeds of Mothers to be corrupted,
Nor has he not, who lately composed the *Sybaritida*:
Nor they who have not been silent of their lyings with.
And those are mixt with the Monuments of learned Men,
And the publick Adventures of Generals lie open [are made manifest] Presents, [Licence]
And that I may not be defended only by foreign Arms:
Also the *Roman* Book has many merry Things.
And as grave *Ennius* has sung *Mars* with his Mouth,
Ennius the greatest in Wit, unacquainted with Art.
As *Lucretius* explains the Causes of rapid Fire,
And predicts the three-fold Work about to fall;
So his Woman to whom *Lesbia* was the false Name,
Has been often sung by lascivious *Catullus*.
Nor content with her, he published many Amours,
In which he had confessed his Adultery.
The Licentiousness of little *Galvus* was equal, and
Like, who discovered his Deeds after various Manners.
Why should I relate of *Ticida*? Why the Verse of *Memmius*?

With

With which there is a Name to the Things, and Shame to the Names.
Alſo *Cinna* is a Companion with theſe, and *Anſer* more ſaucy [obſcene]
Than *Cinna*, and the light Work of *Cornificus*, and the equal (one) of *Cato*.
And in the Books of which, (one) ſometimes diſſembled *Perilla*,
O *Metellus* is now read in thy Name.
And alſo he that led the (Ship) *Argo* into the *Pkaſiac* Waves,
Was not able to conceal the Theſts [Amours] of his *Venus*.
Nor leſs immodeſt are the Verſes of *Hortenſius*, nor leſs (theſe)
Of *Servius*: Who would doubt to follow ſuch Names?
Siſenna turned [tranſlated] *Ariſtides*, nor was it injurious
To him, to have inſerted obſcene Jokes in his Hiſtory.
Nor was (it) a Reproach to *Gallus* to have celebrated *Lycoris*,
But not to have governed his Tongue by [by Reaſon of], too much Wine.
Tibullus thinks it to be a hard Thing to believe (one) ſwearing
What ſhe ſo denies, concerning herſelf to (her) Husband.
Laſtly, he confeſſes (himſelf) to have taught to deceive a Keeper,
Now he ſays himſelf, poor Man, to be preſſed by his own Art.
Oftentimes as he approved [praiſed] the Jewel and Sign of the Lady's Hand.
He mentions himſelf caſually to have touched the Hand.
And as he relates, he often ſpake with his Fingers and a Nod,
And drew a ſilent Note in the Round of the Table.
And he teaches from what Juices the Lividneſs that uſes to be
On the preſſed Mouth, may go away from the Body.
Laſt of all, he asks of the Husband too incautious,

That

That he would Guard [Watch] himſelf too, that ſhe may not offend.
She knows to whom it is barked, when he walks alone,
And gives many Precepts of ſuch Theft, and teaches
By what Art married Women may deceive their Husbands.
Nor was this a Fraud [an Injury] to him, and *Tibullus* is read,
And pleaſes: And now he was known, thee being Prince.
Thou wilt find the ſame Precepts of fair ſpoken *Propertius*:
Yet neither is he branded with the leaſt Mark (of Infamy).
I ſucceed theſe, becauſe Candor commands to diſſemble
The excellent Names of Men.
I confeſs, I have not been afraid, leſt one (Ship) ſhould be wreck'd,
Where ſo many Ships have gone, all being ſaved.
The Arts by which Dice is play'd, are written by many:
This is not a light Crime with our Grandfathers.
What the *Tali* are worth, by what caſt thou
Mayſt feign [cheat] the moſt, and mayſt avoid the unlucky [*Canes*] Ace;
What Numbers the *Teſſera* [Dice] has, diſtant being called for,
After what Manner it may become to [we ſhould] throw, after what to give the thrown [Caſts].
That the Soldier of divers Colours may attack in a right Bound,
When the middle Stone [Man] periſhes by a double Enemy.
That he may more [better] know to will, to follow and to call back the former,
Neither flying, may go ſafely unaccompanied.
The little Table ſits inſtructed with Stones in threes,
In which to have kept their own is to conquer.
And other Plays, which are wont to loſe the dear thing
Our Times, (for neither now will I purſue all).

Behold

Behold another ſings the Forms and the Caſts of the Balls:
This commands the Art of ſwimming: He of the Quoit.
The Care of browning a Colour, is compoſed by others.
This Man has given Laws to Banquets and to Entertainments.
Another ſhews the Ground from which Cups may be made,
And teaches what Jar is fit for liquid Wine.
Such Things are play'd in the ſmoaky Month of *December*,
Which has been an Injury to none to have compoſed.
I deceived by theſe, have made not melancholy Verſes,
But a ſorrowful Puniſhment (has) followed my Jeſts.
Laſtly, I ſee not one of ſo many Writers
Whom his Muſe has undone: I am found.
What if I had written Buffoons, joking obſcene Things,
Who always have the Crime of forbidden Love?
In which the ſnug Adulterer continually goes forward,
And the cunning Wife gives Words, [deceives] (her) fooliſh Husband.
The marriageable Virgin, and the Matron, and the Man and the Boy,
Beholds theſe Things: And the Senate in great Part is preſent.
Nor (is it) enough, the Ears to be defiled with inceſtuous Speeches:
The Eyes accuſtom (themſelves) to ſuffer many things to be aſhamed of.
When a loving [Woman] has deceived (her) Husband by any new Trick,
She is [illegible]p'd, and the great Palm is given with Favour.
And that which does not do good, is a gainful Puniſhment to the Poet.
And the Prætor buys ſo great Crimes, not with a ſmall (Price).
O *Auguſtus*, look into the Coſts of thy Plays,
Thou wilt read many ſuch Things bought at a great Rate.
Thou haſt beheld theſe, and often haſt given to be beheld:

Thy

Thy Majesty is every where so courteous.
And joyful thou hast seen scenick Adulteries with thine own
Eyes, which the whole Orb makes use of.
If it be right Buffoons to write, imitating obscene Things,
The Punishment due to my Matter is less.
Do the Pulpits [the Stage] make this kind of Writing safe,
And hath the Scene given to be lawful, to do what they list?
And my Poems are often danced by the People:
And also they have often detained thy Eyes.
To wit as the antient Bodies of Men painted by an Artificial Hand, shine in your Houses:
So there is a little Table in a certain Place, which expresses the various
Copulations and Forms of *Venus*:
And how *Telamonius* [*Ajax*] sat confessing Anger in (his) Countenance,
And the barbarous Mother has Wickedness in her Eyes:
So moist *Venus* dries her wet Hairs with her Fingers:
And sometimes seems covered with maternal Waters.
Others found Wars furnished with bloody Darts,
And Part sings thy Deeds, Part (those) of thy Race.
Invidious Nature has squeez'd me up in a narrow Space,
And has given small Strengths to (my) Wit.
And yet he the happy Author of thy *Æneid*,
Has brought together Arms and Men into the *Tyrian* Beds.
Nor any Part of the whole Body is more read,
Than Love joined not by a legitimate Covenant.
This same being a young Man, before had play'd the tender
Fires [Amours] of *Phyllis* and *Amaryllis* in *Bucolick* Strains.
Also I, a long Time since, have offended by that (kind of) Writing,
A Fault not new, suffers a new Punishment.
And I had publish'd Verses, when being a restless [undegraded] Knight,

I paſs'd by thee ſo often, noting (my) Tranſgreſſions;
Therefore (thoſe) Writings, which not prudent I thought
Not to be hurtful to me a young Man, have hurt me an old Man.
The late Vengeance of an old Book has ever abounded,
And the Puniſhment is diſtant from the time of its deſert:
Yet that thou mayſt not believe all my Work to be looſe,
It hath often given great Sails to our Ship.
I have written ſix, and ſo many little Books of Faſti [Annals]:
And the Volume has an End with its Mouth.
And *Cæſar*, by Fortune broke [interrupted] that Work lately written
In thy Name, and dedicated to thee.
And I have given a royal Writing in [to] tragick Buſkins:
And the grand Buſkin has the Words which it ought.
And are called Bodies turned into new Faces
By me, altho' the laſt Hand was wanting to the Undertaking.
And I wiſh thou mayſt recall thy Mind a little from Anger,
And command a few things hence to be read to thee at leiſure.
A few things *Cæſar*, by which riſing from the firſt
Original of the World, I have brought down the Work to thy Times.
Thou mighteſt ſee how much Breaſt [Spirit] thou haſt given me,
And with what Favour of Mind I ſing thee and thine.
I have not affronted [abuſed] any one with a biting Verſe,
Nor my Verſe has the Faults of any one.
Being candid [good humoured], I have avoided Jeſts ſprinkled with Gall:
No Letter is mixed with an envenomed Joke.
Among ſo many thouſand of People, (ſo many thouſands) of our Writing,

Writing, I ſhall be (the only) one, whom my *Calliope*
has hurt.
Therefore I fancy no *Roman* to rejoice at my Afflictions,
But many to have grieved.
Neither is it credible any one to inſult me lying (proſtrate),
If any Favour is paid back to my Candour.
O Father, both the Care and the Health of thy
Country, I pray
That it may be poſſible for thy Deity to be bended,
wrought upon by theſe Things and others.
Not that I may return into *Italy*, unleſs perhaps in time
to come,
When thou ſhalt be overcome by the Length of the
time of Puniſhment.
I pray for a ſafer, and a little more quiet Baniſhment,
That my Puniſhment may be equal to its Offence.

P. OVID. NASO's

TRISTIA.

BOOK III.

ELEGY I.

FRIENDLY Reader, (I) the Book of a timerous baniſhed Man, being
Sent, come into this City, give a kind Hand to (me) weary.
Nor do thou fear, leſt by chance I be a Shame to thee:
No Verſe in this Paper teaches to Love.
Nor is the Fortune of my Maſter (ſuch), that (being) unhappy,
I ought to diſſemble it with any Jokes.
Alſo he condemns and hates that Work which he once illy [unhappily]
Play'd in (his) tender Age, (alas too late).
Look into what I bring, thou ſhalt ſee nothing unleſs what is
Sorrowful here; the Verſe agreeing to its Times.
That the Verſes (being) lame, ſink down [halt] with an alternate
Verſe, either the Reaſon of the Foot, or the long Way cauſes this.
That I neither aim yellow with Cedar Oil, nor ſmooth with a
Pumice-Stone, I have been aſhamed to be more trim than my Maſter.

That

That the ſpotted Letter has Blots ſprinkled, the Poet himſelf
Hath marr'd his Work with Tears.
If any things ſhall ſeem by chance ſaid not good *Latin*,
The Land was barbarous in which he wrote.
Readers, tell ye, if it be not troubleſome, where I muſt go, and
What Seats [Houſes] I may make towards, being a Gueſt [ſtrange] Book in the City.
When I had ſpoken theſe things by ſtealth with a ſtammering Tongue,
There was ſcarce one who would ſhew the Way to me.
May the Gods give to thee, which they have not afforded our Poet,
To be able to live ſoftly [at Eaſe and Quiet] in thy own Country.
Come on, lead (me) for I will follow: Altho' being tired,
I bring back (my) Foot from a far off Orb, both by Land and Sea.
He obey'd, and conducting (me), ſaith he, theſe are the Courts of *Cæſar*,
This is the Way which has its Name from the ſacred Things.
This is the Place of *Veſta*, which keeps *Minerva* and the Fire:
This has been the little Court of antient *Numa*.
From thence, making towards the Right-hand, ſays he, this is the Gate of the Palace:
Here the Begetter [Father *Romulus*] dwelt: In this Place firſt [original] *Rome* was built.
While I admire every Thing, I eſpy Poſts conſpicuous with ſhining
Arms, and Houſes worthy of a God:
And I ſaid, this is *Jupiter*'s Houſe: Which that I might think it
So to be, the Oaken Crowns gave the Conjecture to (my) Mind
The Maſter of which, as I received [heard] ſay I, we are not deceived,
And it is true, this to be the Houſe of great *Jupiter*.

(But) yet, why is the Gate covered with the Laurel joined to (it) [put upon it]?
And does a dark [shady] Tree encompass the august Doors?
Whether, because that House has deserved perpetual Triumphs?
Or because it is always beloved by the *Leucadian* God?
Or whether or not (is it), because that is festivous? Or, because it makes all Things festivous?
Or is that the Sign of Peace which he gives to the Earth?
And as the Laurel is always green, nor is cropt with a fading [falling]
Leaf: So that has an everlasting Glory.
The Cause of the Crown put upon it, the Writing witnessing,
Shews the Citizens saved by the Help of this Man.
Best Father, add one Citizen to those that are saved,
Who being expell'd, lies hidden a-far off, in the utmost (Part of the) World.
In which, not Wickedness, but his Mistake has him,
The Cause of the Punishments, which he confesses himself to have deserved.
Wretched me, I fear the Place, and revere the mighty Man,
And our Letter quakes with a trembling Fear.
Dost thou see the Paper to grow pale with a bloodless Colour?
Dost thou see the alternate Feet to have trembled?
I pray the House sometime appeased with my Parent,
Thou mayst be seen under the same Masters.
From thence I am conducted with an equal Fear, by high Steps
To the lofty white Temples of the unpolled God.
Where the *Belides*, are alternate Signs on strange Columns,
And a barbarous Father with a drawn Sword.
And what things the Antients and the new Men [Moderns] made
With a learned Breast, lie open to be inspected by those about to read.

I sought my Brethren, that is to say, those excepted,
Which their Father would have wished not to have begotten.
The Keeper appointed, commanded me, seeking in vain
To go away from those Seats, a sacred Place.
I go to other Temples joined to the neighbouring Theatre,
These also are not to be gone to by my Feet.
Neither did Liberty suffer me to touch its Courts,
Which first [before] lay open to learned Books.
The Fortune of the miserable Author redounds to [affects] his Offspring,
And (we his) Sons suffer the Exile which he has born.
Perhaps in time to come, *Cæsar* will be less severe, both to us and to
Him, being overcome by a long Time.
Ye Gods, I pray, and so *Cæsar* thou greatest Deity, be present [favourable]
To my wish, (for neither is the Company to be entreated by me)
In the mean time, because the publick Station is shut to me,
May it be lawful [granted] to have lain concealed in a private Place.
And also you common Hands, if it be lawful, take our Verses confused
With the Shame of a Repulse.

ELEGY II.

WHAT then, was it in my Destiny to see *Scythia?*
And the Land which lies under the *Lycaonian* Axis?
And have neither ye *Pierides*, nor the *Latonian* Race, a learned Company
Afforded Help to your Priest?
Nor does it profit me, that I have play'd [jested] without a true
[Real] Crime, and that my Muse is more jocose than (my) Life. But

But *Pontus*, parched by continual Cold, has every where
Many Dangers (both) by Sea and Land.
And (I) who before was a Shunner of Buſineſs, and born for
Secure Leiſure; ſoft and impatient of Labour.
Now I ſuffer the Extremity: Neither the Sea bereaved of Ports,
Nor the different Ways have been able to deſtroy me.
And (my) Mind is ſufficient for the Evils, for the Body receives Strength
From it, and hath born things ſcarce to be born.
Yet while I was toſſed dubiouſly, both by Winds and Waves,
Labour deceived [diverted] the Cares and the ſick Hearts.
As the Way is ended, and the Work of going has reſted,
And the Land of my Puniſhment is touched by me.
It likes (me to do) nothing but weep, a Shower flows from my Eye,
Nor more ſparing than Water from the Spring Snow.
Rome and (my) Houſe comes into (my Mind), and Deſire of the Places,
And whatſoever of me remains in the loſt City.
Woe to me, that the Gate of my Sepulchre ſo often knockt at,
But has been open at no Time!
Why have I avoided [eſcaped] ſo many Swords, and no Storm
So often threatening, has overwhelmed (my) unhappy Head.
Ye Gods, whom I experience too conſtantly not favourable,
Whom one God has Partners of (his) Anger.
I pray, ſpur ye on the loitering Fates, and forbid ye
The Doors of my Deſtruction to be ſhut.

ELEGY III.

IF by perchance thou wondereſt why this my Epiſtle is written
By the Fingers of another; I was ſick.
I was ſick in the utmoſt Parts of an unknown Orb [World],
And in a manner, uncertain of my Health [Life].
What Mind doſt thou think to be to me lying in a dreadful Region,
Among the *Sarmatians* and *Getes*?
I don't bear (well) the Heaven [Climate], nor are we accuſtomed
To thoſe Waters, and the Land it ſelf does not pleaſe after I can't tell what Manner.
Not a Houſe ſufficiently fit, not Food profitable for a ſick Man:
There is none who can lighten the Malady with *Apollo*'s Hand,
Not a Friend is preſent who can [may] comfort (me) not (one)
Who by relating, may deceive the times paſſing on ſlowly,
I lay tired among the utmoſt Peoples and Places:
And whatſoever is wanting, now comes to Mind to me affected.
When all things come to Mind, yet (thou O) Wife, overcomeſt
All things, and holdeſt more than a Part in my Breaſt.
I ſpeak to thee abſent, my Voice names thee only:
No Night comes to me without thee, no Day.
Moreover, they ſay, me to have ſpoken ſtrange things,
As thy Name was in the Mouth of (me) delirious.
If now I ſwoon, and my Tongue being ſuppreſſed in my Palate,
Scarce to be reſtored, Wine being dropped in.
(If) any one ſhall tell (me) a Lady to have come, I can riſe:
And the Hope of thee will be Cauſe of Vigour to me.

There-

Therefore I am doubtful of Life: Perhaps thou there, not
Knowing our (Affliction), leadeſt a pleaſant Time [Life].
You don't do this, moſt dear, I affirm, it is manifeſt to me,
Not but a ſorrowful time to be led to [by] thee without me.
Nevertheleſs, if my Lot has fulfilled the Years which it ought:
And an End of Living is preſent ſo quickly to me;
O great Gods, how great a Matter was it to ſpare (me) ready to periſh,
That at leaſt I might be buried in my own Country Ground!
Or the Puniſhment had been deferred to [till] the time of Death,
Or haſty Death had anticipated [prevented] Baniſhment.
I have been able lately, perfect [ſafe] to give up Life well:
Now Life is given me that I may die an Exile.
(What) then ſhall we [I] die ſo far off on unknown Coaſts?
And ſhall (my) Fates become ſorrowful by the very Place?
Neither does my Body languiſh in an accuſtomed Bed?
Nor ſhall there be any who ſhall lament me buried?
Neither ſhall ſmall times come to my Soul.
My Miſtreſſes's Tears falling on my Face.
Nor ſhall I give Commands? Nor ſhall a friendly Hand
Cloſe (my) languiſhing Eyes with the laſt Outcry?
But ſhall a barbarous Land cover this Head unbewailed, without a
Funeral, without the Honour of a Sepulchre?
Wilt thou be any thing troubled in the whole Mind, when thou ſhalt hear (it)?
And wilt thou beat (thy) faithful Breaſts with a ſtrong Hand?

What

What at all, ſpreading thy Arms in vain towards theſe Parts,
Wilt thou call upon the empty Name of a miſerable Husband?
Nevertheleſs, ſpare to tear (thy) Cheeks, and to rend (thy) Hair:
My Light, I ſhall not now be the firſt time taken from thee:
Do thou think me to have been loſt then, when I loſt my Country.
And that has been to me the firſt and moſt grievous Death.
Now (my) beſt Wife, if perhaps thou canſt, but thou canſt not
Rejoice at ſo many Afflictions, being finiſhed by Death.
Which thing thou canſt do, make the Afflictions leſs by bearing (them)
With a courageous Heart, to which long ſince thou hadſt not an unacquainted Breaſt.
And I wiſh our Souls may periſh with the Body, and no Part
To [of] me may eſcape the greedy [devouring] funeral Piles.
For if the Spirit wanting Death, fly aloft into the empty
Air, and the Sayings of the *Samian* old Man are ratified;
A *Roman* (Soul) ſhall wander among *Sarmatian* Ghoſts,
And ſhall always be a Gueſt among fierce Ghoſts.
Yet do thou cauſe (that my) Bones be laid up in a ſmall Urn,
So I ſhall not be an Exile, (when I am) dead too.
Not any one forbids this: The *Thebaan* Siſter put (her) Brother
Slain in a Grave, the King forbidding (it).
And mingle theſe with Leaves, and the Powder of *Amomus*,
And put (them) ſeaſoned [laid up] in the Ground of the Suburbs.
And cut in the Marble of the Tomb in large Letters,
Verſes which a Traveller may read with a haſtening Eye.

I the Poet *Naſo* who lie here, the Player of tender Loves,
Who have periſhed by my Wit.
But whoſoever paſſeſt by who haſt been in Love, let it not be
Burthenſome to thee to ſay, let *Naſo*'s Bones lie ſoftly.
This is enough (to be) on the Tomb: For there are Books
Greater, and more laſting Monuments of me,
Which I truſt will give a Name, and long Times to their Author, although they have hurt (him).
Yet do thou carry the deadly Preſents to (me) dead,
And give thou Garlands moiſt with thy Tears.
Altho' Fire ſhall change the Body into Aſhes,
The ſorrowful Ember ſhall feel the pious Office.
It likes me to write more; but the Voice to me weary with ſpeaking,
And the dry Tongue denies Strength of dictating.
Receive the Farewel ſaid by me, perhaps with the laſt Mouth,
Which he who ſends (it) has not.

ELEGY IV.

O (thou) indeed, always dear to me, but known [proved]
In a hard time, after that my Affairs fell to decay.
If thou crediteſt any thing to a Friend taught by [Uſes] Experience:
Live to thy ſelf, and as much as thou canſt, avoid ſplendid things.
For altho' Perſons in Power only are able to do (one) Service:
It cannot Profit, if any one is able rather to Hurt.
A Sail let [furled] down eſcapes the Winter Storms,
And broad Sails have more of Fear than little ones.
Do you ſee that a light Cork ſwims on the Surface of a Wave,

When

When a heavy Burthen [Weight] ſinks Nets joined together?
If I my ſelf an Admoniſher, had been warned of theſe things
Before, perhaps I had been (now) in the City, in which I ought.
While I lived with thee, while a light Air carried me,
This Boat of mine ran through ſtill Waters.
He that falls on plain Ground, (yet this ſcarce happens)
Falls ſo that he can riſe, the Ground being touch'd.
But wretched *Elpenor* falling from a high Roof,
His mournful Ghoſt met his King.
What was (the Reaſon) that *Dædalus* moved ſafe Wings?
And *Icarus* ſigned great Waters with (his) Name?
To wit, becauſe he flew high, and he lower:
For both had Wings not their own.
Believe me, he that has lain concealed well, has lived well,
Every one ought to remain within his Fortune.
Eumedes had been bereaved, if his Son fooliſhly
Had not loved *Achilles*'s Horſes.
Neither if *Merops* the Father had taken *Phaeton*, neither had he
Seen (his) Son in the Flame, and (his) Daughters in a Tree.
Alſo do thou always fear too high things,
And mindful of thy Purpoſe, contract (thy) Sails.
For thou art worthy to run the Space of Life with an inoffenſive
Foot, and to enjoy a more candid Fate.
Which that I may vow [with] for thee, thou deſerveſt by a mild
Piety, [kind Diſpoſition].
And by a Fidelity ſticking cloſe to me at all Times.
I have ſeen thee grieving (at) my Fate with ſuch a Countenance,
As is credible to have been in my (own) Face.
I have ſeen thy Tears falling upon our Face,
Which, and the faithful Words, I have drank at one (and the ſame) Time.

And now also thou defendest thy taken away Friend
with thy Study [good Will],
And lightenest Afflictions, scarce to be lightened in any
art.
Live without Envy, and pass soft [easy] Years inglo-
rious,
And join equal Friendships to thy self.
And love the Name of thy *Naso*, the only thing which
yet is
Not banished. *Scythian Pontus* has the rest.
The Land next to the Stars of the *Erymanthian* Bear
holds
Me, a Land parch'd with frozen Ice.
Bosphorus and *Tanais*, and the *Scythian* Marshes
Are beyond, and a few Names of a Place, scarce suffici-
ently known.
Beyond there is nothing, unless a not habitable Cold,
Alas how nigh is the utmost (Part of the) Earth to me!
But my own Country is a great Way off, my dearest
Wife is a great
Way off, and whatsoever has been sweet to me, besides
these two.
Yet these are so absent, as which it is not to touch with
the Body,
They are all to be seen with my Mind.
(My) House, the City, and the Form of the Places
wanders before (my) Eyes.
And all things (that are) done, succeed in their Places.
The Image of (my) Wife, as (if) present is before (my)
Eyes,
She makes my Afflictions heavy, she makes (them) light.
This makes heavy, because she is absent, this makes
light, that she
Shews Love, and (being) constant defends the Burden
laid on her.
Also (ye my) Friends do cleave to our Breasts,
Whom I desire to call [mention] every one by his
Name:
But cautious Fear restrains the Kindness, and I think
Them to be unwilling to be put [mentioned] in my
Verse.

Before

Before you willed it, and it was [accounted] an acceptable Honour,
Your Names to be read in our Verſes.
Which becauſe it is doubtful, I will ſpeak to every one within
My Breaſt, and will be the Cauſe of Fear to no one.
Nor ſhall my Verſe draw forth [expoſe] by its Token hidden
Friends, if any one has loved privately, let him love.
Nevertheleſs know ye, altho' I am abſent, remote by a long
Region, you always to be preſent to my Mind.
And I entreat, as far as every one can, make my Afflictions light:
And don't ye deny a faithful Hand to (me) an Outcaſt.
So may proſperous Fortune attend you, nor ever
May you ask, being touched with the like Condition.

ELEGY V.

A Small Uſe of Friendſhip has been to me with thee, that
Thou canſt not eaſily diſſemble it.
Unleſs thou hadſt obligated me in nearer Bands,
My Ship paſſing perhaps with its own Wind.
As I fell, and all ſhunned [fled from] my Fall,
And gave turned Backs to my Friendſhip.
Thou daredſt to touch the Body ſmitten with the Fire of *Jupiter*,
And to go to the Threſhold of a bewailed Houſe.
And that thou doſt, being a new (Acquaintance) to wretched me,
Neither known by a long Uſe, which ſcarce two or three of the old ones (did).
I ſaw (thy) confuſed Countenances, and took Notice of (them) ſeen,
And (thy) Face wet with weeping, and more pale than mine.

And beholding the Tears falling into [at] each Word,
I drank the Tears with my Mouth, thoſe (Words) with (my) Ears.
And I received the Arms hanging on the preſſed Neck,
And the Kiſſes mingled with ſobbed Sounds [Words].
Alſo *Carus*, I am being abſent defended with thy Powers:
You know *Carus* to be inſtead of the true Name.
And beſides, I hold [enjoy] many Signs of manifeſt
Favour, not about to go out of my Breaſt [Memory].
May the Gods give to thee always to be able to defend thy (Friends),
Whom mayſt thou aſſiſt in a more proſperous Caſe.
Yet in the mean time, if thou askeſt what I loſt Man
Do in theſe Coaſts, (which it is credible [probable] thee to ask).
I am drawn [led on] with (very) little Hope, which do not thou take from me
The ſad [ſevere] Divinities of God to be able to be mitigated.
Whether or no I expect [hope], raſhly [without Ground], or it is lawful [right] for this to happen.
I entreat thee to prove that to be right to me which I deſire
And the eloquent Tongue which is to thee, do thou confer on that.
That thou mayſt teach my Wiſh to be able to avail:
By which [how much] any one is the greater, he is of more placable Anger.
And the generous Mind takes eaſy Motions.
It is enough to a magnanimous Lion to have lain Bodies proſtrate:
His Fight is at an End, when his Enemy lies along.
But a Wolf, and naſty Bears, they preſs upon the dying,
And whatſoever wild Beaſt is leſs in Nobleneſs.
What have we greater than *Achilles* at *Troy*?
He did not bear the Tears of the *Trojan* old Man.
What does the Clemency of the *Epirotian* General, *Porus* and
The funeral Pomp of the noble Burial teach.

And that I may not relate the Angers of Men turned to the more mild :
He is the Son-in-Law of *Juno*, who was an Enemy before.
Lastly, I am not able to hope for no Safety,
When the Cause of my Punishment is not Bloody.
Not the Head of *Cæsar*, which was the Head of the World,
Has been aimed at by me, seeking to put all things into Confusion.
I have not said any thing, and [nor] the Tongue hath spoken violent
Things, or have profane Words escaped out of my Mouth by too much Wine;
I am punished, because (my) Eyes unawares, have seen a Crime,
And my Fault is to have had Eyes,
Indeed, I am not able to defend the whole Fault,
But Error has Part of our [my] Crime.
Therefore Hope remains (him) about to do, that he may mollify [mitigate]
(My) Punishment, by the Condition of a changed Place.
I wish white [bright] *Lucifer*, the Forerunner of the
Rising of the neat [bright] Sun, would bring this (Message on a galloping Horse.

ELEGY VI.

MOST dear Friend, thou wilt not dissemble the Covenant of our
Friendship, neither canst thou, if by chance thou wouldest.
For while it might be, neither another was dearer to me than thee,
Nor more closely united, in the whole City.
And that love was so noted [testified] to the People, that it was in a Manner
Almost better known than thou and I (our selves).

And (that) Candor of Mind which is in thee to (your) dear Friends,
Is known to that Man whom thou ſerveſt [loveſt].
Thou didſt conceal nothing, ſo that I was not conſcious [acquainted],
And thou committedſt many Things to be kept in my Breaſt.
And thou waſt one to whom I told whatſoever Secret I had,
Except that which has deſtroy'd me.
And alſo if thou hadſt known that, thou wouldſt have enjoy'd a ſafe Companion,
And (my) Friend, I had been ſafe by thy Advice.
But in Truth, my Fates did draw me into Puniſhment,
They ſhut up all Paſſage of good Profit.
Yet if this Evil could be avoided by being wary,
Or no Reaſon is of avail to overcome Fate:
Nevertheleſs, O thou moſt (cloſely) joined [united] to me by long Uſe
[Converſation], in a Manner, the greateſt Part of my Deſire.
Be thou mindful, and if Favour [good Will] has made any Strengths
To thee, I entreat you would make Trial of them for me.
That the Anger of the offended Deity may be more mild,
And my Puniſhment may be leſs, the Place being changed.
And that ſo, if no Wickedneſs is in my Breaſt,
And Miſtake has the principal of my Crime.
Neither is it ſhort nor ſafe to ſay by what Chance,
My Eyes are made conſcious of the deadly Fact.
And (my) Mind fears [trembles] at that Time as its Wounds,
And the Grief becomes new at the Admonition [remembrance].
And whatſoever Things ſo are able to bring Shame,
It becometh them to be vailed, (covered), with blind [dark] Night.

There-

Therefore I will relate nothing, but me to have offended,
(But no Rewards (were) sought by that Sin [Offence].
And my Crime too, ought too be called Folly,
If you will give true Names to the Deed.
Which things, if they are not so, seek another Place, where I
May be farther off, (may this Land be a Country House to me.)

ELEGY VII.

LETTER being finished, the faithful Messenger of my Speech,
Go suddenly, salute *Perilla*.
Thou shalt find her either sitting with (her) sweet [dear] Mother,
Or among Books and her Muses.
Whatsoever she is doing, she will leave, when she shall know thee to
Be come: Nor delay, she will ask, why thou comest, and what [how] I do.
You shall say me to live; but so that I would not live:
Neither (are) my Afflictions lightened by so long a delay.
And yet to have returned to the Muses, altho' they have hurt (me),
And to compel [compose] apt Words into alternate Feet.
Do thou also say, what dost thou stick close to thy common Studies,
And sing learned Verses after thy Country Manner?
For Nature has given to thee chast Manners with thy Face,
And rare Endowments and Wit [Genius].
I first conducted this to the *Pegasian* Streams, lest a Vein of
Fertile Water should ill-y perish.

I first of all perceived that in the tender Years of (thee) a Virgin,
And as a Father (so) I was a Guide and Companion to (my) Daughter.
Therefore if the same Fires of Breast remain to thee:
The *Lesbian* Poet only shall overcome [out-do] thy Work.
But I fear, lest my Fortune does now retard thee,
And that this Breast may be slothful after my Afflictions.
While it might be, I often read thy Verses to my self, mine to thee,
I often was a Judge of thee, often a Master.
Either I did afford Ears to Verses just now made; or I was the
Cause of Blushing, when thou hadst failed.
Perhaps thou also art become a ruin by the Example of My Punishment, because Books have hurt me.
Perilla, lay aside Fear, only let no Woman nor Man Learn to love by thy Writings.
Therefore, most learned Woman, lay aside the Causes of Sloth,
And return to good Arts, and thy sacred Things.
That comely Face will be marred by long Years,
And an old Wrinkle will be in (thy) antient Forehead.
And injurious old Age will cast in (his) Hand,
Which cometh with a Pace, not making a Noise.
And when any one shall say, this was a handsome Woman,
Thou wilt grieve, and complain thy Looking-glass to be false.
And thy Riches are small, whom thou art most worthy of great ones:
But those (them) to be equal to immense Riches.
Truly Fortune gives or takes away whatsoever it pleases,
And he of a sudden is *Irus*, who but just now was *Cræsus*.
That I may not relate [run over] every thing we hold [possess],
Nothing (that is) not mortal, except the Goods of the Breast [Mind], and Genius [Wit].

Behold

Behold I, when I want my Country, and you and (my)
House,
And what were able to be taken from me, are snatcht
from me;
Yet I am accompanied with, and enjoy my Genius:
Cæsar could
Have no Right in [against] this.
Any one may finish this Life with a cruel Sword,
Yet Fame will be surviving, I being dead.
And while warlike *Rome*, being victorious, shall behold
the Orb
[World] tamed from its seven Mountains, I shall be
read.
Thou also, whom a happier Use of Study awaits, es-
cape thou
The funeral Piles (that are coming,) as much as thou
canst.

ELEGY VIII.

NOW I could wish to mount the Chariot of *Trip-
tolemus*, who
Sent [cast] rude [untried] Seed into the unknown
Ground.
Now I would bridle the Dragons of *Medea*, which *Co-
rinth* hath
Had, flying from thy Tower.
Now I could wish to take Wings to be fluttered, either
thine O
Perseus, or thine *Dædalus*.
That the tender Air giving Way to my Flight, I might
see suddenly
The sweet Ground of my own Country.
And the Face of (my) forsaken House, and my mindful
Companions,
And especially the dear Face of (my) Wife.
Why foolishly dost thou wish in vain for these Things
with childish
Wishes, which not any Day does bring or will bring to
thee?
If

If thou muſt wiſh once, adore the Divinity of *Auguſtus*,
And pray to that God after a due Manner, whom thou haſt felt [had Experience of].
He can deliver Wings and a Chariot to thee: Let him but give a
Return, thou wilt preſently be a Bird.
If I pray for theſe things, (for neither am I able to pray for greater)
I fear leſt my Wiſhes ſhould be not modeſt.
Perhaps he will (condeſcend) to be asked for this in Time to come
With a ſollicitous Mind, then when he ſhall now have ſatiated (his) Anger.
In the mean Time, which is leſs, and equal [the like] of a large Donation to me,
Let him command me to go any where from theſe Places.
Neither the Heaven [Climate] nor Waters, nor Lands, nor Airs, do make
[Agree with] for me: Woe is me, a perpetual Languor has [poſſeſſes] my Body.
Whether the Contagions of a ſick Mind vitiate (my) Limbs,
Or whether the Cauſe of the Malady to me is in the Region [Climate].
As I touched *Pontus*, want of Sleep perplexes me, and the
Leanneſs ſcarcely covers (my) Bones; nor does Food pleaſe (my) Palate.
And the Colour which is in the Leaves, ſmitten with the firſt Cold in Autumn,
And the new Winter has hurt.
That holds my Limbs: Nor am I made eaſy by my Verſes,
Nor cauſe of complaining Grief is ever abſent.
Nor am I better in Mind than in Body; but either Part is
Equally ſick, and I bear two Loſſes [Injuries].
And the Form of my Fortune ſtanding to be ſeen, ſticks before mine Eyes, as a Body that may be beheld.

And when we [I] discern the Places, the Manners of the Men, and
The Dresses, and Sound [Voice], and it comes into (my Mind)
What I am, and what I have been; the love of Death is so great,
That I complain of the Anger of *Cæsar*, that he does
Not avenge his Offences with the Sword.
But because he hath once used his Displeasure civilly, may
My Flight [Banishment] be lighter, the Place being changed.

ELEGY IX.

HERE are also *Grecian* Cities (who could believe (it)?)
Among the Names of inhuman Barbarism.
Also Husbandmen sent from *Miletum*, have come hither,
And have builded *Grecian* Houses among the *Getes*.
But the old Name to this Place, when the City was anciently
Founded, is certain to have been from the Murder of *Absyrtus*.
For impious *Medea* flying from (her) deserted Father in a Ship
Which was made by the Care of fighting *Minerva*,
First ran through untried Waters,
Is said to have applied the Oars to these Fords.
Whom as the Watch saw afar off from a high Heap: He saith
A Guest comes from *Colchos*, I know the Sails.
While the *Minyæ* tremble [are in a hurry] while the Cable is let loose
From the Mole; while the Anchor being drawn, follows the swift Hands;
Colchis smites (her) Breasts, conscious of (her) deserts, her Hand having dared,
And being about to dare many horrible things.

And

And altho' great Audaciousness remains in (her) Mind,
Paleness was the Face of the astonished Maid.
Therefore when she espied the coming Sails, we are caught
Says she, and my Father is to be stopp'd by some Fraud.
While she seeks what she should do, while she turns (her) Face to all
Things, by Chance she carried (her) turned Eyes to her Brother.
Whose Presence, as it is offered, says she, we [I] have overcome:
He shall be the Cause of safety to me by his Death!
Presently she bores (the) innocent Side with a rigid [cruel] Sword,
Of him ignorant, nor fearing any such thing.
And so pulls (him) in Pieces, and scatters the torn Limbs
Through the Fields, to be found in many Places.
And lest (her) Father should be ignorant, she proposes [exposes]
The pale Hands and bloody Head upon a high Rock.
And as the Father is delay'd [stopped] by the new Mourning, and while
He gathers up the dead Limbs, it retards (his) sorrowful Journey.
Hence the Place is called *Tomos*, because the Sister is reported
In it to have cut off the Limbs of her Brother.

ELEGY X.

IF any one there yet remembers *Naso* taken away,
And my Name remains in the City without me:
Let him know me to live under Stars never touching the Sea
In the midst of Barbarousness.
The *Sarmatians* a fierce Nation, and the *Bessi* and the *Getes* encompass,
Names how not worthy of my Genius!

Yet

Yet whilſt the Air is warm, we are defended by *Iſter* in the middle,
He being Liquid, repels Wars with his Waters.
But when melancholy Winter puts forth her ſlovenly Face,
The Earth is made white with a marble Froſt.
And whilſt *Boreas* lies open, [blows] and the Snow toſſed under the North,
Then it is manifeſt, theſe Nations to be preſſed with a trembling Axis.
The Snow lies: And neither the Sun and Rains do melt it ſent [caſt],
Boreas hardens, and makes it perpetual.
Therefore when the firſt has not melted, another comes:
And it is wont to lie two Years in many Places.
And ſo great is the Power of the moved North Wind, that it lays
Lofty Towers equal with the Ground, and carries away ſnatcht Houſes.
They drive away illy with Skins and ſewed Breeches,
And their Mouths [Faces] only appear of the whole Body.
Often the Hairs moved (ſound) with hanging Ice,
And (their) white Beard ſhines with gathered Froſt.
And the Wines ſtand naked, retaining the Form of a Jar,
Nor do they drink Draughts of Wine, but given Pieces [Gobbets].
What ſhall I ſpeak, how all the Rivers are frozen with Cold?
And brittle Waters are digged out of the Lake?
He (the *Danube*), which is not narrower than the Paper bearing River,
Is mingled with a vaſt Bay through many Ports.
Iſter congeals the Sky-coloured Waters with hardening Winds,
And creeps into the Sea (his) Waters being covered.
And where the Ships had gone, now it is walked on Foot,
The Hoof of a Horſe beats the Waves concreted with cold.

And the *Sarmatian* Oxen drew barbarous Carts over the new
Bridges, the Waves ſliding underneath.
Indeed I can ſcarce be believed; but there being no Rewards of falſity, a
Witneſs ought to have his Fidelity [Teſtimony] ratified [believed].
I have ſeen the great *Pontus* [Sea] to conſiſt of Ice,
And ſlippery Shells did preſs the immoved Waters.
Nor is it enough to have ſeen (it), I have trodden upon the hard Sea:
And the uppermoſt Wave was under a Foot not wet.
O *Leander*, if ſuch a Sea had been to thee once,
Thy Death would not have been the Crime of a narrow Water.
Alſo neither the crooked Dolphins are able to lift up themſelves
In the Air: Hard Winter keeps in them attempting.
And altho' *Boreas* makes a Noiſe with clapping [fluttering]
Wings, there is no Wave in the Whirlepool [Sea] aſſaulted.
And the Ships will ſtand hemm'd in with Froſt [Ice] as with Marble,
Neither is the Oar able to divide the rigid [ſtiff] Waters.
I have ſeen Fiſhes ſtick bound in the Ice:
But Part of them alſo then was alive.
Therefore whether or no the ſevere Power of too much *Boreas* reſtrains
The Sea Waters, or thoſe that are redundant from the River:
Preſently a barbarous Enemy is brought in on a ſwift Horſe, *Iſter*
Being made plain by drying North Winds.
An Enemy well ſkilled [mighty] in Horſes, and an Arrow flying a great Way,
Lays waſte the Neighbouring Ground far and near.

Others

Others fly away, and no Body defending the Fields,
Riches unguarded are made a Prey of.
The ſmall Wealth of the Cattle, and the ſhrieking Carts,
And what Riches the poor Inhabitant hath.
Part is led with Arms bound behind (their) Back,
In vain looking back upon the Lands and their Lares [Houſes].
Part falls miſerably, thruſt through with hooked [bearded] Arrows,
For a tinctile Poiſon is in the ſwift Iron.
They deſtroy what things they cannot carry away with them,
Or lead away; and a hoſtile Flame burns the innocent Cottages.
Alſo then, when there is Peace, they tremble at the fear of War:
Neither does any one Furrow the Ground with a preſſed Plough-Share.
This Place either ſees or fears an Enemy, whom it ſees not,
The Land being left, ceaſes, ſluggiſh with rigid Reſt.
The ſweet Grape does not lie hid here under a Vine Leaf Shade,
Nor the fervid [fermenting] new Wines heap up high Wine Fats.
The Region denies Apples: Neither *Acontius* would have had
Here upon which he might write Words to be read by his Miſtreſs.
Thou mighteſt ſee Fields bare without a Leaf, without a Tree,
Alas, Places not to be gone to by a happy Man!
Therefore when the broad Orb lies open ſo widely,
Why is this Land found for my Puniſhments?

ELEGY XI.

WICKED Man, if thou art any one, who insulteſt my Afflictions,
And cruel, holdeſt me guilty without End:
Thou haſt been born of the Rocks, fed with the Milk of wild Beaſts,
And I will ſay thy Breaſt to have Flints.
What further Degree remains, whither thy Anger may ſtretch out it ſelf?
And what doſt thou perceive to be abſent [wanting] in my Afflictions?
A barbarous Land, and the inhoſpitable Shores of *Pontus*,
And the *Mænalian* Bear, with fierce *Boreas* ſees me.
No Commerce of Language (is) to me with the fierce Nation:
All Places are full of ſollicitous Fear.
And as a flying Stag caught by greedy Bears,
And as a Lamb encompaſſed with Mountain Wolves fears.
So I on every Side hedged about by warlike Nations am
In Terror, the Enemy in a Manner preſſing my Side.
And as tho' it were a ſmall Puniſhment that I want (my) Dear Wife, that [I want] my Country, and my Pledges [Children].
If I bore no Evils, unleſs the ſingle Anger of *Cæſar*,
Is the bare Anger of *Cæſar* too little for me?
And yet there is ſome Body will handle again the [my] raw
Wounds, and will let looſe his eloquent Mouth againſt my Manners.
In an eaſy Cauſe it may be to any one to be eloquent,
And the leaſt Strengths are able to break things ſhaken.
It is valour to demoliſh Caſtles and ſtanding Walls,
How cowardly ſoever [the moſt cowardly] preſs things put in Confuſion.

I am not who I was: Why doſt thou trample on an empty Shadow?
Why doſt thou throw at [pelt] (my) Aſhes and our Tombs with Stones?
He was *Hector* then when he contended in War; but the ſame Man
Drawn by the *Haemonian* Horſe was not *Hector*.
Alſo remember me not to be the ſame whom thou knewſt long ago,
Theſe Images remain of that Man.
Why being fierce, doſt thou revile Images with bitter Words?
I pray (thee) ſpare to diſturb my Ghoſts.
Suppoſe all theſe Crimes true, there is nothing in them
Which you would think to be a Wickedneſs, rather than an Error.
Lo being Fugitives, we have ſuffered Puniſhments (ſatiate thy Breaſt),
And (thoſe) grievous by Baniſhment, and the Place of Baniſhment.
My Fortune may ſeem to be lamented to an Executioner:
Yet it is drowned too little, thee only being Judge.
Thou art more cruel than *Buſiris*, more cruel than him, who roaſted
A falſe Ox in a ſlow Fire; and who is reported to have preſented an
Ox to the *Sicilian* Tyrant, and to have commended his Arts in Words.
O King, (ſaid he) there is a Uſe in this preſent, and (that) a greater
(One) than the Image: Nor is the Form only of my Work to be approved.
Do you ſee this opening Side of the Ox on the Right Hand?
(Him) whom you would deſtroy, is to be caſt by you into this.
Burn thou (him) included with ſlow Coals [Fire],
He will low, and that will be the Voice of a real Ox.

For which Inventions, that thou mayst Reward Present with Present,
I pray give [me] Rewards worthy my Ingenuity.
He had spoken: But *Phalaris* said, admirable Inventor of
Punishment, do thou being present make the first Experiment thy own Work,
Nor (was there) any Delay: Being cruelly burned with the shewed
Fires, he uttered complaining Sounds with a groaning Mouth.
What to me [have I to do] with *Sicilians* among *Scythians* and *Getes*?
Our [my] Complaint returns upon thee, (whosoever thou art).
And that thou mayst be able to fill [quench] thy Thirst with my Blood,
And mayst bear what Joys thou wilt with a greedy Heart.
I have suffered so many Afflictions flying by Land, so many
By Sea, that I should think thy self also to be able to grieve, (they) being heard.
Believe me, if *Ulysses* be compared to me, the Anger of *Neptune*
Is less than that of *Jupiter* has been.
Therefore whosoever thou art, don't rescind [renew] the Crimes,
And being cruel, take away the Hands from the grievous Wound.
And that the Forgetfulness of my Fault may lessen the Fame,
Suffer our Deeds [Misfortunes] to gather an Escar [to Cicatrize],
And being mindful of human Condition, which exalts the
Same Men, and depresses [casts] them down, do thou fear the uncertain Changes.

And

And because the greatest Care is to thee concerning my Affairs, which I (once)
Thought never to be able to be [to come to pass].
There is not (Reason) that thou should fear, our Condition is most miserable,
The Anger of *Cæsar* draws all Evil along with it.
Which that it may appear the clearer, and I may not be believed to
Feign this, I wish thou mightest experience my Punishments.

ELEGY XII.

NOW the *Zephyrs* diminish the Cold: and the Year
Being ended, Winter seems longer than of the antient *Mæotis* (ones),
And which did not well bear [carry] *Hellen* imposed on it,
Makes the Day Times equal to the Night (Times).
And now the Boys, and the merry Girls gather Violets,
And the Lands [Fields] bring forth Things growing, none sowing (them).
And the Marshes grow ripe with a Flower of various Colours,
And the prattling Bird springs [sings a spring Song] with an untaught Throat.
And the Swallow, that she may lay down the Crime of her Evil Mother,
Makes Cradles and little Houses under the Beams.
And the Herb [Weed] that lay hid, overwhelmed in the Corn Furrows,
Puts forth its soft Top [Head] from the warm Ground.
And in what Place the Vine is, the Bud is put forth from the Branch,
For a Vine is absent far from the *Getic* Shore.
And in what Place there is a Tree; the Branch swells in the Tree:
The Form of a Tree is far from the *Getic* Borders.

Now

Now Leisures (are) there, and prating Words of the wordy Forum
[Court of Justice], give Place to Plays joined in Order.
Now (is) the Play with Horses, now it is play'd with light Arms,
Now the Ball, now the Trochus [Top] is turned with a swift Circle.
Now when the Youth is anointed with slippery Oil,
(He) dips (his) tired Limbs in Virgin Water.
The Scene is celebrated, and Favour blazes with disagreeable Desires,
And the three Theatres resound with the three Forums.
O blessed four Times, and as often as it is not to number,
To whom it is lawful to enjoy a City not forbidden!
But Snow melted by the Spring-time Sun is perceived by me;
And Waters which are not digged out of a hard Lake.
Neither does the Sea concrete [congeal] with Ice, neither does the
Sarmatian Neat Herd drive his creaking Carts over the *Ister*.
Yet if any Ships begin to swim hither, and a guest [foreign]
Ship shall be in the Shore [Coast] of *Pontus*;
Diligent I meet the Mariner, and the Salute being said, I enquire
What he comes for, who he (is) and from what Places.
He indeed, (it is strange) unless from a near Country:
Not safe, unless he ploughed the Neighbouring Waters.
A seldom Mariner passes so much Sea (as) from *Italy*;
A seldom (one) comes unto these bereaved of [without] Ports.
Yet whether or not, he shall know *Greek*, or to speak with a
Latin Voice, certainly he shall be more grateful of [by] this.
It may be, some one to have given Sails hither by a certain South
Wind from the Mouth of the Bay, and from the Shoars of long *Propontis*.

Who,

Whofoever he is, he may be able to relate the Report with a
Remembring Voice, and to be a Part, and a Degree of Fame [Report].
I pray that he may be able to tell of the Triumhps of *Cæſar* (he has) heard of,
And the Vows paid to *Italian Jupiter*.
And thee rebellious *Germany* at laſt to have laid down thy
Sorrowful head, under the Feet of the great General.
(He) who may relate theſe Things to me, and I ſhall grieve not to have ſeen,
Shall preſently be a Gueſt of my Houſe.
Woe is me, is *Naſo*'s Houſe now in a *Scythian* Orb [Climate]?
And does Puniſhment now give its Place to me for a Habitation?
Ye Gods cauſe that *Cæſar* will not this to be (my) Study [Cloſet]
And Houſe, but the Inn of my Puniſhment.

ELEGY XIII.

BEHOLD my vain Birth-day is come according to its Times,
(For what has it been profitable to be born?)
Cruel (Day), why didſt thou come to the wretched Years of an Exile?
You ought to have put a Bound [an End] to them.
If a care of me, or any ſhame was to thee, thou wouldſt not follow
Me beyond my own Country.
And in what Place, firſt being an Infant, I was known to thee,
Thou wouldſt have tried to be the laſt to me in that.
And thou alſo ſorrowful hadſt ſaid farewel at the City being
To be left, the ſame that (my) Companions did.

What to thee [haſt thou to do] with *Pontus?* For has
the Anger of *Cæſar*
Sent thee to be cruſh'd [to be hurt] into the utmoſt
Ground of the World?
Forſooth, doſt thou expect the uſual honour of the Cuſ-
tom to thee?
That a white Garment ſhould hang from my Shoulders?
That the fumed [incenſed] Altar be incompaſſed with
flouriſhing [flowery] Crowns,
And a Crum of ſolemn [accuſtomed] Frankincenſe
found in the Fires?
And that I give Cakes for thee, denoting the genital
[birth] Time?
And that I conceive good Prayers with a favouring
Mouth?
I am not ſo placed, neither thoſe times are to us,
That I can be joyful at thy coming.
An Altar of a Funeral, ſurrounded with a deadly Cy-
preſs ſuits me,
And a Flame ready [prepared] for raiſing funeral Piles.
Nor does it like (me) to give Frankincenſe, entreating
[obtaining] nothing
Of the Gods: Nor do good Words come into (my
Mind) in ſo great Afflictions:
Yet if any Thing is to be aſked by me in this Light
[Day],
I pray mayſt thou not return any more to theſe Places:
While *Pontus*, in a manner, the utmoſt Part of the Earth,
Called *Euxinus* by a falſe Name, has me.

ELEGY XIV.

THOU favourer and holy Preſident of learned
Men,
O Friend, who always makeſt to [favoureſt] my Genius.
Doeſt thou now alſo take care [beware] leſt thou ſhould-
eſt ſeem wholly
To be wanting, as thou once waſt wont, to celebrate
me being in ſafety.

Do you any Thing regard my Verſes, the Arts only excepted,
Which have hurt their Artiſt.
Nay do ſo, I pray (thou) ſtudious [a favourer] of new Poets,
And as far as thou canſt keep my Name (up) in the City.
Flight [Baniſhment] is pronounced to me, flight is not pronounced to my Books,
Who have not deſerved the Puniſhment of their Maſter.
The Father often a Fugitive, is baniſhed to the utmoſt Coaſts;
Yet it is lawful to the Sons of a baniſhed Man to be in the City.
Verſes created [produced] by me, without a Mother after the Example
Of *Pallas*, are this Stock, and my Offspring.
I recommend this to thee, which by how much it is more bereaved of
Its Parent, by ſo much the greater will the Burthen be to thee the Defender.
There are three Sons to me who have followed (are) [infected with] our Contagion:
Let the reſt of the Company be thy Care publickly.
There are alſo three times five Volumes of a changed Form,
Verſes ſnatcht from the Funeral of their Maſter.
That Work has been able to have a more certain Name from
The laſt Hand, if I had not periſhed firſt.
Now it comes (forth) uncorrect into the Mouths of the People,
If yet any Thing of mine is in the Mouths of the People.
Yet put this, I know not what in our Books,
That which comes, ſent to thee from a different Orb.
Which whoſoever ſhall read, if any one ſhall read (it,) let him reckon [conſider] firſt,
At what Time, and in what Place it was compoſed.

He

He will be juſt [favourable] to Writings, of whom he ſhall know
Baniſhment to be the Time, and Barbarity the Place,
And he will admire me to have been able to lead [compoſe]
Any Verſe with a ſorrowful Hand in ſo many Adverſities.
Afflictions have broken my Genius: Of which before there was
An unfertile Fountain, and a ſmall Vein [Stream].
But whatſoever it was, it fled away, none exerciſing it,
And being become dry, has periſhed by long Site Reſt.
(There is) not here a plenty of Books, by which I may be invited
And fed [ſuſtained]; and Bows and Arrows found inſtead of Books.
No Body is preſent in this Land, whoſe Ears I can
Uſe to underſtand, if I recite Verſes.
Neither is there a Place where I may retire, the Keeper [Watch]
Of the Wall, and the ſhut Gate removes the outrageous *Getes*.
I often ask ſome Word, and Name and Place, nor is there any one
By whom I can be made acquainted.
Oftentimes to me attempting ſomething (diſgraceful to be confeſſed),
Words are wanting to me, and I have forgotten to ſpeak.
I am for the moſt Part ſounded about with a *Thracian* and
Scythian Mouth: And I ſeem to be able to write in *Getic* Meaſures.
Believe me, I am afraid, that there are mixed among the *Latin* (ones),
And (that) thou mayſt read *Pontic* Words in my Writings.
Honour my Book, ſuch as it is, with Pardon, and excuſe it on
Condition [Conſideration] of my Fortune.

P. OVID.

P. OVID. NASO's

TRISTIA.

Book IV.

ELEGY I.

If any faulty Things ſhall be in my Books, as there will be,
Reader, have them excuſed by their Time.
I was a baniſhed Man, and Reſt, not Fame, is ſought by me,
Leſt the Mind ſhould be always intent upon its Afflictions.
This is (the Reaſon) alſo, why a Ditcher bound with a Fetter ſings:
While he lightens [ſoftens] his heavy Work with an untaught Number.
He that draws a ſlow Ship (in) on a contrary River,
Leaning downwards to the muddy Sand ſings.
And (he) who together brings back the pliable Oars to (his) Breaſts,
Turns his Arms according to Number, the Water being ſtruck..
A Shepherd when weary, leans upon (his) Staff, and ſits
On a Stone, he delights the Sheep with his reedy Verſe.

The Labour of an Hand-maid together ſinging, together [at the ſame Time]
Drawing [Spinning] the given Tasks is deceived and deceived [not ſo much perceived].
And ſorrowful *Achilles* is reported the *Lyrneſſian* (Maid) being
Lead away, to have eaſed [leſſened] his Cares with a Harp of *Æmonia*.
When *Orpheus* by ſinging, had drawn the Woods along,
And the hard Stones, was ſorrowful, his Wife being twice loſt.
Alſo the Muſe eaſes me, going towards the commanded
Places of *Pontus*, ſhe only has remained a Companion of my Flight.
She alone neither fears among the Treacheries [Ambuſhes] nor the
Thracian Darts [Weapons], nor the Winds, nor the Barbarity.
Alſo ſhe knows, what Error deceived me, when I periſhed:
And a Fault, not a Wickedneſs, to be in my Fact.
Indeed, for that very Reaſon ſhe is now propitious, which was
Againſt me, when ſhe is condemned, (as) guilty of a joined Crime with me.
Indeed, I wiſh (me) not to have put (my) Hand to the ſacred Things of the
Pierides, (becauſe they have been about to hurt (me).
But now what may I do? The Power it ſelf of ſacred (Rites) holds me,
And Mad-man being hurt with Verſe, I love Verſe.
So the Lotos taſted by the *Dulichian* Palate, was pleaſant
By the Reliſh, by which it hurt.
One loving [in Love], commonly feels his Loſſes [hurts]; yet he cleaves
To them; and purſues the Matter [Cauſe] of his Fault.
Alſo Books delight me, altho' they have hurt (me),
And I love the Dart [Weapon] that has made the Wounds to me.

Perhaps

Perhaps this Study [Affection] may ſeem Madneſs:
But this Madneſs has ſomething of Profit (in it).
It forbids the Mind to be in View, [to pore upon] its Afflictions,
And renders unmindful of the preſent Caſe [Misfortune].
And as a *Bacchian* Woman being ſore, does not feel (her) Wound,
While ſhe is ſtupified, having howled on the *Idean* (Hill) Tops.
So when my Breaſts grow warm, being moved by the ſacred *Thyrſus*,
The Spirit is higher than a human Calamity.
That neither is ſenſible of Baniſhment, nor the Shores of *Scythian* *Pontus*, neither (is ſenſible) to have the Gods angry.
And as if I had drank Cups of ſoporiferous *Lethe*, ſo the Senſe of
Adverſe Time is abſent from me.
Therefore I reverence the Gods making light my Afflictions,
The ſollicitous Companions of Flight from *Helicon*.
And having deſigned to follow my Footſteps partly by Sea,
Partly by Land, or in a Ship, or on Foot.
I pray theſe at leaſt may be eaſy [propitious] to me: For the reſt
Of the Company acts with great *Cæſar*.
And heaps up (upon) me ſo many Adverſities, as the Shore has
Sands, as many as the Sea Fiſhes, and a Fiſh Eggs.
You will firſt [ſooner] number the Flowers in the Spring, the Ears of Corn in
The Heat [Summer], the Apples in Autumn, and the Snows in the Colds;
Than the Evils that I ſuffer toſſed (about) through the whole World;
Whilſt wretched Man, I make to the Shores of *Euxinus*.

Yet as (when) I am come, neither is the Fortune of my Evils lighter :
The Fates have followed our Ways alſo hither.
Here alſo I have known the Threads [Warp] of my Nativity,
Threads made for me of a black Fleece.
And if I neither ſpeak of the Snares and the Dangers of [my] Head :
Indeed, I have ſeen true things, but greater [more heavy] than Belief.
How wretched is it to live among the *Beſſi* and the *Getes*, to him
Who always has been in the Mouth of the People !
How wretched is it, Life to be defended by Gate and Wall,
And ſcarce to be ſafe by the Strength of the Place !
Being a young Man, I avoided the ſharp Engagements of Warfare,
Nor have I moved Arms, but with a Hand about to Play.
And now being old, I ſubject (my) Side to the Sword, and my left
Hand to the Shield, and my Hoary Head to an Helmet.
For when the Centinel gives Signs of Tumult from the Watch-Tower,
Preſently we put on Arms with a trembling Hand.
A fierce Enemy having Bows and Darts dipt in Poiſon,
Surveys the Walls with a panting Horſe.
And as a ravenous Wolf carries, and carries back the Cattle which has not covered (it ſelf),
(Sheltered) it ſelf in the Sheep-fold, through the Corn Fields, through the Woods.
So if the barbarous Enemy finds any one in the Fields not
Yet received in the Seat of the Gates.
Being taken, he either follows and receives Bands
Caſt upon [about] the Neck, or periſhes with a Dart having Poiſon.
I lie here a new Inhabitant of a ſollicitous Habitation : las ! the too long times of my Fate.

And

And yet the Gueſt [Lodger] Muſe can bear to return to
Numbers, and the antient ſacred Things in ſo great
Evils.
But neither is there any one to whom I may recite my
Verſes, nor
Who can receive *Latin* Words by his Ears.
I both write and read to my ſelf, (for what can I do?)
And my Letter is ſafe by its own Judge.
Yet I have often ſaid for whom does this Care now
labour?
Or Will the *Sarmatians* or *Getes* read my Writings?
Alſo Tears are ſhed often while I am Writing, and the
Letter is made wet by my Weeping.
And my Heart feels old Wounds as tho' new, and a
Shower of
Sorrowful Water ſlides into my Boſom.
While I remember the Scene being changed, who
[what] I am, and what I have
Been, and it comes to my Mind, from whence and whi-
ther Fortune has carried me.
Often being Mad (my) Hand angry with (my) Studies,
and it ſelf,
Hath thrown my Verſes into burning Fires.
And ſo whoſoever thou art, ſee that thou readeſt theſe
things with
Pardon, becauſe not many remain.
Alſo thou *Rome* forbidden to me, take the Verſe in good
Part,
They are not better than my Times.

ELEGY II.

NOW fierce *Germany*, as the whole World, con-
quered, may have
Fallen down to the *Cæſars* with a bended Knee.
And perhaps the lofty Palaces are clothed with Gar-
lands, and
Frankincenſe ſounds in the Fire, and infect [darken] the
Day.

And the white Victim being ſtruck on the Neck with an Axe
Lifted up, dies the Ground with purple Blood.
And either *Cæſar* [both *Cæſars*] being Conquerors, prepare to render the promiſed
Gifts to the Temples of the friendly Gods.
And the young Men who grow under the *Cæſarean* Name, that
That Houſe may govern the Earths always.
And *Livia*, with the good Daughters-in-Law gives, often about to
Give Preſents to the deſerving Gods for (her) Son being ſafe.
And likewiſe the Matrons, which keep the chaſte Fires with
Perpetual Virginity without Crime [Blame].
The pious common People, and Senate rejoices with the loyal
Common People, and the Knighthood, of which I was lately a ſmall Part.
The common Joys deceive us, expelled far off, and not
But a ſmall Fame comes ſo far.
Therefore all the People ſhall be able to behold Triumphs, and
Shall read Towns taken with the Titles of the Generals.
And ſhall ſee Kings carrying Chains on a Captive Neck, to
Go before the crowned Horſes.
And ſhall ſee the Countenances to [of] others turned [altered]
For a Time, terrible to others, and unmindful of themſelves.
Part of which inquires the Cauſes, and the Things and Names:
Part will relate, altho' that knows little:
This Man that ſhines aloft in *Sidonian* Purple was the Leader
Of the War, he next to the Leader [General].
He who now fixes (his) miſerable Eye on the Ground,
Was not of that Countenance when he bore Arms.

He

He fierce, and yet burning with hoſtile Eyes, was the Exhorter
Of the Fight, and the Counſel [Counſellor]
This perfidious Man, who covers (his) ſlovenly Face with Hairs
Hanging, has deceived our Men with the Fraud of Places,
They ſay the Bodies taken (Captive), ſlain [butchered] to God often
Refuſing, by him being Miniſter who follows.
This Lake, theſe Mountains, theſe Caſtles ſo many, ſo many Rivers
Were full of fierce Slaughter, full of Blood
Druſus once merited Sirnames in theſe Lands, and the good
Progeny was worthy of the Parent.
This with broken Horns illy covered with (Ulva) green Mallows is the
Rhine it ſelf diſcoloured with its own Blood.
For lo, *Germany* is carried with (its) Hair about (its) Ears,
And ſits ſorrowful under the Feet of the invincible General.
And yielding (her) ſorrowful Neck to the *Roman* Axe,
Carries Bands with that Hand, with which ſhe bare Arms.
Cæſar, thou art carried above theſe in a victor Chariot, in Purple
According to Cuſtom, through the Mouths of thy People.
And where thou goeſt, thou ſhalt be clapped round about by the Hands of thine,
And the Flower every where thrown covering the Way.
Thy Temples are encompaſſed with a *Phœbean* Laurel, and the Soldier
Sings Io, Io Triumphe, with a great [loud] Voice.
Thou ſeeſt the four yoked Horſes often to reſiſt, growing hot with the Sound
[Noiſe], alſo the clapping, and the Noiſe.

From

From thence thou goest to the Castle, and the Temples favouring thy
Wishes, and the Laurel Votives shall be given to deserving *Jupiter*.
I being removed out of the way, shall see these things with what
Mind I can, that has the Right of the Place taken from me.
That expatiates being free through immense Lands:
That comes into Heaven by a quick Way.
That leads my Eyes into the middle of the City, nor suffers (me) to
Be free [absent] from so great Good.
And (my) Mind will find out by which it may see the Ivory Chariots:
So certainly I shall be in my own Country for a short Time.
Yet the happy Spectacles shall receive the true Sights, and the
Joyful Multitude shall be present with their General.
But this Fruit will be to be perceived by the Ears to me only
Imagining [in Imagination] and far remote.
But he who shall relate these Things to me desirous, will scarce be
Sent into a different Orb, remote from *Italy*.
Also he will relate a late, and an old Triumph: But I shall
Be joyful at what Time I shall hear (them).
That Day will come, when I shall lay aside my mournful
Circumstances; and a publick Cause will be greater than a private one.

ELEGY III.

YE wild-Beasts, the greater and the lesser, one of which governest the
Ician, and the other the *Sidonian* Ships, either (of them) dry
When

When being placed in the higheſt Axis, ye ſee all things,
And do not go under the weſtern Waters of the Sea:
And your Circle encompaſſing the Ætherial Axis with his Embraces,
Stands out from the untouch'd Ground.
I pray (you), behold thoſe Walls that *Remus* of *Ilia* is related
Once not happily to have paſſed over.
And turn ye (your) bright Countenance upon my Miſtreſs [Wife],
And let her be mindful of me, and alſo relate it to me.
Woe is me, why do I ſeek after things which are too manifeſt?
Why does my Hope flag, mingled with doubtful Fear?
Believe, that it is as thou wouldeſt have, and leave off to fear ſafe Things,
And let there be to thee a certain Faith, of a certain Faithfulneſs.
And do thou relate to thee [thy ſelf] with a Voice not about to lie, (that) which
The Flames fixed to the Pole cannot tell thee.
Be mindful of thy ſelf, concerning whom the greateſt Care is to thee:
And that he may have thy Name with him.
She cleaves to [ſticks in] thy Countenance [Eyes], as tho'
Preſent, and being remote, a far off, loves thee, if ſhe is but alive.
What any Thing, [what], when the Mind ſick lies in juſt Grief, does mild
Sleep depart from your admoniſhed [ſollicitous] Breaſt?
Do Cares then come to Mind, while the Bed and the Place touches
Thee, and does not ſuffer (thee) to be forgetful of me?
Do Heats come, and Night ſeem immenſe [very long?]
And do the tired Bones of the toſſed Body grieve?
Indeed, I doubt not, but theſe things, and the other may be;
And thy Love may give Signs of ſorrowful Grief.

Neither

Neither art thou tormented less than, when *Thebana* [*Andromache*]
Saw *Hector* all bloody, to be dragged by the *Thessalian* Axle-tree.
Yet I am in doubt what I should pray for, neither can I say,
What Affection of Mind I would thee to have.
Art thou sorrowful? I am angry with my self, that I am the Cause of
Grief to thee: Art thou not? That thou shouldst deserve a lost Husband.
But thou (my) most mild [loving] Wife grieve at thy Losses, and [past] lead a
Sorrowful Time [Life] from [on account of] our Afflictions
And weep (for) my Hardships, it is a certain (Sort of) Pleasure to weep;
Grief is filled [satiated], and is expelled by Weeping.
And I wish my Life was not to be mourned by thee, but (my) Death.
And thou wert left alone by my Death!
(That) this Spirit had gone forth into its own Country Air by [with] thee.
And that pious [loving] Tears had sprinkled our Breasts!
And thy Fingers had covered my Eyes, beholding (Their) known Heaven on the last Day!
And (my) Ashes had lain deposited in (my) Grandfather's Tomb!
And the Ground touched to (me) being born, had (my) Body.
Lastly, (that) I had died without Crime, while I lived so.
Now my Life is to be ashamed of by its Punishment.
Wretched me, if thou turnest away thy Countenance, and Blushing
Comes into [overspreads] (thy) Face, when thou art called the Wife of a banished Man.
Wretched me, if thou thinkest it a disgraceful thing to seem a Wife to me!
Wretched me, now it ashames (me) thee to be mine!

Where is that time in which thou usedst to boast thy self of thy
Husband, and not to dissemble the Name of the Man?
Where is the Time in which (I remember) it delighted thee to be called
Mine, (unless you would not have those things mentioned)!
And as it is worthy [becomes] an honest Woman, I pleased thee in every
Accomplishment: The Love of (thee) favouring (me) added many things to the True.
Neither was there any other Man whom you preferred, or would rather have to
Be thine, (so great a matter I did seem to thee).
Now also Shame ought to be absent, lest it should ashame (thee) that
Thou art married to me, and thy Grief ought not to be (absent) hence.
When rash *Capaneus* fell with a sudden Blow, you do not read
Evadne to have been ashamed of (her) Husband.
Nor because the King of the World quenched Fires with Fires,
Phaeton himself was to be denied by his (Relations).
Neither is *Semele* made a Stranger to her Father *Cadmus*,
Because being ambitious, she perished by her own Prayers.
Neither let a purple Blush be made in the soft Face to thee,
Because I am struck with the fierce Fires of *Jupiter*.
But rise more into the Care of defending me, and be an Example of a good Wife to me.
And fill the sorrowful Matter [Cause or Argument] with thy Virtues,
Difficult Glory goes through a steep Journey [Way].
Who had known *Hector*, if *Troy* had been prosperous?
The Way of Virtue is made publick by Afflictions.

O *Tiphys*,

O *Triphys*, thy Art lies (dormant) if there be no Wave in the Sea.
O *Phœbus*, thy Art lies (dormant) if Men are in Health.
The Virtue which lies hid, which is unactive not being known in
Good Things, [Prosperity] appears, and is shewn in Evils [Adversity].
Our Fortune gives Place of Title to thee, and thy Piety has
(Occasion) to lift up a conspicuous Head.
Make Use of the Times (the Opportunity), by [on] the Benefit of which now thou
Reliest [art strengthened], and a wide Field lies open to thy Praises.

ELEGY IV.

O (thou), who when thou art generous [noble] by the Names of Grandfathers,
Excellest (thy) Stock by the Nobility of Manners:
In the Mind of whom is an Image of paternal Candour,
That that Candour may not want its Numbers [Virtues].
In (your) Genius is the Eloquence of thy Father's Tongue,
Than which not any was Prior in the *Roman* Forum:
You are spoken of by Signs put for the Name, which I by no
Means would have: Do thou forgive thy Praises.
I have offended nothing, thy Goods [Goodness] being known betray
[Lay open] thee: If thou art what thou appearest, my Fault is discharged.
Nor yet do I think an Office [good Turn] done to thee by my Verse
To be able to hurt, the Prince being so just.
He himself the Father of his Country (for what is more civil than he?)
Suffers (himself) often to be read in my Verse.

Neither

Neither can *Cæsar* hinder it, because it is a publick Affair:
And also our Part is of the common Good.
Jupiter permits his Names to the Wits of Poets,
And suffers himself to be celebrated by every Mouth.
Thy Cause is safe by the Example of the Gods above,
Of which this is beheld, and that is believed.
As [tho'] I ought not, yet I will have this (to be) a Fault: My Letter was not at your Will [Disposal].
Neither is our Injury new (in) that I speak with thee:
With whom, being in safety, I often have spoken.
Friend, by which thou mayst the less fear that I be a Crime to thee,
Let the Author have the Envy, if there is any.
For thy Father has been worshipped by me always from (my) Tender
Years, (this certainly) [at least] do thou not dissemble.
And (thou art able to remember this) he approved my Genius
More indeed than I deserved, my self being Judge.
And he did recite of my Verses with that Mouth, in Which was a Part of lofty Nobility.
Nevertheless, not now Words are given to thee, that that House has received me, but before to thy Author.
Nevertheless, neither are they given (believe me) but in all Acts,
If thou take away the last, my Life is to be defended.
Also thou wilt deny this Fault, by which I have perished, to be
An impiety, if the Series of so great an Evil be known to thee.
Either Fear or Error, Error was against [hurt] me first:
Ah, suffer me not to have remembred my Fate!
And do not break open Wounds by handling again (them) not yet uniting,
Scarcely rest itself will do them good.
Therefore that I may suffer Punishment [with right] justly: So all Wickedness
And Counsel [Consultation] has been absent from my Offence.

And God knows that, for which neither the Light [Eye or Sight] is taken away,
Nor another poſſeſſes Riches taken from me.
Perhaps, if he does but live, he may [will] in Time finiſh this very Flight
[Baniſhment], when his Anger ſhall be more mild by Time.
Now I pray he may command (me) to go hence, ſome whither
Elſe, if my Wiſhes [Deſires] want not a modeſt Baſhfulneſs.
I pray for a milder Baniſhment, and a little nearer, and a Place
Which may be farther from a fierce Enemy.
And ſo great Clemency is in *Auguſtus*, if any one ſhould ask theſe Things
Of him for me, perhaps he would grant it.
The frigid [cold] Shores of *Euxine Pontus* keeps me in,
It was called *Axenus* by the Antients.
For neither the Seas are toſſed with moderate Winds, nor a foreign
Ship has pleaſing [calm] Ports [Harbours].
Nations are (round) about (me), which ſeek after Prey with Blood,
Neither the Land is feared leſs than the faithleſs Sea.
They whom thou heareſt to rejoice [delight] in the Blood of Men,
Lie almoſt under the Axis of the ſame Cold.
Neither is the Place far from me where the *Tauric* Altar
Of the Quiver-bearing Goddeſs is ſprinkled with direful Slaughter.
Theſe (as they relate) were at firſt the Kingdoms of *Thoas*,
Neither invidious for wicked Things, nor to be deſired for good.
Here the *Pelopeian* Virgin performed ſacred Rites to her Goddeſs,
Such [if they may be called Sacred] as they are for the Deer put in her ſtead.

Whither

Whither afterward *Oreſtes* himſelf, (it is) doubtful whether (he was) pious
Or wicked, came led by his Furies.
And *Phocæus* (his) Companion an Example of true Love,
Who two in Bodies, were one in Mind.
Preſently being bound, are led to the ſorrowful Altar, which ſtood
Bloody before the double Doors.
Yet neither Death affrighted this Man, nor his Death (terrified) that,
One was ſorrowful at the Funeral of another.
And now the Prieſt ſtood with a drawn Point [Sword],
And a barbarous Hair-band had bound the *Grecian* Hairs:
When *Iphigenia* knew (her) Brother by the Turn of Speech,
And gave Embraces to him inſtead of Death.
Being joyful, ſhe tranſlated the Image of the Goddeſs, hating
The cruel Sacrifices from thoſe Places into better.
Therefore this Region, almoſt the laſt of the great World,
Which Men, which the Gods have fled from, is near to me:
And thoſe deadly ſacred Rites are near to my Land,
If only a barbarous Land is his own to *Naſo*:
O I wiſh the Winds, by which *Oreſtes* was taken away,
May alſo carry back my Sails, God being pacified!

ELEGY V.

O Firſt Lot to me among (my) beloved Companions,
The only Altar found to my Fortunes.
By the Speech of which, this Soul ready to die revived,
As a watching Flame is wont, *Pallas* [Oil] being poured in.
Who didſt not fear to open faithful Ports, and a Place of Shelter [Harbour] to a Ship ſtruck with a Thunderbolt:

By whoſe Revenue I was not about to feel my ſelf Needy,
If *Cæſar* had taken away the Wealth of (my) Father [Patrimony]:
While the Violence draws [affects] me, forgetful of this Time,
Alas! how thy Name had almoſt ſlipt from me.
Yet that thou pardoneſt, and touched with the love of Praiſe,
Deſireſt to be able to ſay openly I am he.
Certainly I, if thou wouldeſt ſuffer (me) would give (thy) Title
To thee, and procure rare [uncommon] Faith to Fame.
I am afraid leſt I ſhould hurt thee, by a grateful Verſe, and
Leſt the unſeaſonable Honour of (thy) Name ſhould be injurious.
Which is granted and is ſafe, rejoice within thine own Breaſts,
Both me to have been mindful of thee, and thee [to have been] pious.
And as thou doſt wreſtle [ſtrive earneſtly] to bring Help with Oars,
While a more gentle [Gale] comes, God being appeaſed.
And defend a Head ſaveable by no Body, if (he) who has plunged (it),
Shall not lift it up from the *Stygian* Water.
And afford thy ſelf (which is a rare Thing), conſtantly in every
Office of undeclined Friendſhip.
So may thy Fortune have continual Progreſſes: So mayſt
Thou not want Help, and mayſt help thy (Friends).
So may thy Wife equal (her) Husband in everlaſting Goodneſs, and
May a very ſeldom Complaint happen in your Bed.
And may thy Aſſociate of Blood [Brother] always love thee with
That Affection, with which the pious Brother loved *Caſtor*.

So may (your) young Son be like to thee, and may any one know
Him to be thine by (his) Manners.
So may (thy) Daughter make thee a Father-in-Law with a marriage
Torch, nor may she slowly give the Name of a Grandfather to thee a young Man.

ELEGY VI.

LET the Bull become patient of the Ground-tilling-Plough in Season,
And may he allow (his) Necks to be pressed by the crooked Yoke:
The mettlesome Horse, may he obey the pliable Reins in Season,
And receive the hard Bridles in (his) tender Mouth.
The Anger of *Pæonian* Lions is appeased in Time,
Neither does the fierceness remain in the Mind, which was before,
And the *Indian* Beast who obeys the Commands of his Master,
Being overcome, undergoes Servitude in Time.
Time causes, that the Grape swells, the Clusters being extended,
And the Grain [Grape] scarce contains the Wine that it has within.
And Time leads forth the hoary Ears of Corn unto a Harvest,
And causes that the Apples be not of a sour Taste.
This makes thin the Tooth of the Plough cutting the Earth,
This wears the hard Flints, this (wears) the Diamonds.
This also by little and little mitigates fierce Angers,
This lessens Mournings, and lightens sorrowful Hearts.
Therefore Antiquity, having slidden away with a silent Foot,
Is able to attenuate all Cares besides mine.

As I want my Country, the Threshing-floor is twice beaten with Fruit,
Twice the Grape pressed with the naked Foot spirted out,
Neither yet is Patience acquired by long Space,
And my Mind has the Sense of a fresh Evil.
Just as the old Heifers often shun the Yoke,
And a tamed [broken] Horse also resists the Bridle.
Also the present Misery is more sorrowful than the former:
For it has increased, that it may be equal to it self, and is encreased by Delay.
But my Afflictions have been so known to me as they are,
But they burden me the more by this, that they are more known.
(And) also it is not the least, (them) to bring new Strengths:
Neither to be before spent by the Evils of Time.
A new [fresh] Wrestler is stronger in the yellow Sand,
Than (he) to whom the Arms are tired with slow delay.
A sound [whole] Gladiator is better in glittering Arms,
Than (he) to whom the Weapons are red, tinged with his Blood.
A Ship newly made, bears well violent Storms:
And old one is broken with a Shower, tho never so small.
Also we, what Evils we have born, we bare more patiently,
Before that they have been multiplied by a long Day.
Believe (me) I faint, and (as much as I gues's)
Small times will come to [be added] to the Evils from my Body.
For neither are there Strengths, not the Colour that was wont to be:
I have scarce a thin Skin which covers my Bones.
But (my) Mind is more sick than the sick Body, and stands in
Survey round about of its Affliction without End.

The

The Face of the City is abſent, my Companions, my Care [Delight]
Are abſent; and (my) Wife is abſent, than which none is dearer to me.
The *Scythian* Mob is preſent, and the wretched Multitude of *Getes:*
So the Evils I do ſee, and do not ſee hurt (me).
Yet one Hope is [remains], which comforts me in them,
Theſe Evils not to be long laſting by my Death.

ELEGY VII.

THE Sun has come to me twice after the Colds of a freezing Winter,
And has twice performed his Journey [Courſe], *Piſces* being touched.
Why has thy Right-Hand not been officious in never ſo few
Verſes for ſo long a Time?
Why has thy Piety [Affection] ceaſed, they writing, with whom a
Little Familiarity was with [to] me.
Why while as often as I have taken off the Bands [Strings] from
Any Paper, have I hoped it to have thy Name?
The Gods grant, that a Letter has been often written by thy right Hand,
But none brought to me of (thoſe) many.
What I pray for is plain to be: I would ſooner believe the Face of
Meduſa to be encompaſſed with the Snaky Hair of *Gorgon.*
Dogs to be under the Womb of the Virgin; (there) to be a Chimera,
Which ſeparates the Lioneſs from the fierce Snake by Flames;
And four-footed Men joined Breaſts with Breaſts,
And a three doubled Man, and a three doubled Dog.

And a Sphinx, and Harpyes, and Serpent-footed Giants,
And a hundred handed Gyges, and a Man one half an Ox.
I would believe theſe things my deareſt Friend before thee, having
Been chapged to have laid aſide the Cares of me.
Innumerable Mountains, and Ways, and Rivers, and Fields,
Nor a few Seas lie betwixt me and thee.
A Letter that has been ſent oftentimes by thee, may by a thouſand
Cauſes ſeldom come into my Hands.
Nevertheleſs, my Friend, overcome the thouſand Cauſes by writing
Often, leſt [or that I may not], I often excuſe thee to my ſelf.

ELEGY VIII.

NOW my Times imitate the [ſwanny] Swan's Plumes,
And white old Age infects [colours] (my) black Hairs:
Now frail Years come on, and a ſluggiſh Age,
And now it is Burthenſome to me not firm [ſtrong] to bear my ſelf.
Now it was (the time) that I ought to live, an end being put
Of [to] Labours, nō fear ſollicitating me:
And to crop [enjoy] the Leiſures which always pleaſed my
Mind; and to be ſoftly [eaſy] in my Studies.
And to celebrate the little Houſe, and the antient Penates,
And (my) paternal Lands, which now want their Maſter.
And to have grown old, ſecure in the Boſom of (my) Lady, and
With (my) dear Grandchildren, and in my Country.

Thus my Age once had hoped so to be led :
I was worthy thus to lay down my Years.
Not so it seems meet to the Gods, who have exposed me tossed
By Land and Sea to the *Sarmatian* Places.
Shattered Ships are led into hollow [Docks],
Lest they should rashly be broken to Pieces in the middle of the Waters.
A languid [sick] Horse crops Grass in Meadows,
Lest he fall and disgrace [lose the Honour of] many Palms obtained.
When a Soldier is not useful enough, his Arms being laid aside,
Places up the Weapons which he bare to the antient Lares.
Then, so it was time, me also now to be presented with, the
Rude, slow old Age diminishing my Strength.
It was time, me neither to lead [live in] a foreign Heaven [Air],
Nor to quench dry thirst at a *Getic* Spring.
But sometimes to retire into the empty Gardens which I have had,
And sometimes again to enjoy the Sight of Men and the City.
So I wished once to be able, an old Man to live pleasantly,
(My) Mind not divining future Things.
The Fates have withstood ; and when they have afforded me,
The first times soft, they burthen heavily the last.
And now ten lustra being passed without any Blemish,
I am pressed in the worst Part of my Life.
And a grievous Ruin [Fall] is made to my little Chariot, not far from
The Marks [Goals] which I seemed in a manner to hold [have reached to].
Therefore (being) a Madman, I have compelled him to rage against me,
Than whom the immense Orb [World] has nothing more mild :

And Clemency it ſelf has been overcome by my Faults,
Nevertheleſs is not Life deny'd to my Error.
A Life is to be led far from my Country, under the *Borean* Axis,
Where the Left-hand Land of the *Euxine* Sea lies.
If *Delphos* and *Dodona* it ſelf had told theſe things to me, either
Place would have ſeemed to be vain [falſe].
Nothing is ſo ſtrong [firm], altho' a Diamond bind it,
That it ſhould remain firmer than the rapid Fire of *Jove*.
Nothing is ſo high, and tends above Dangers, that it is not lower
Than, and put under [inferior to] God.
For altho' Part of the Evils is contracted by Vice, yet the Anger
Of the Deity has given more of Deſtruction.
But alſo ye are admoniſhed by our Caſes [Misfortunes]
To have diſobliged a Man equalling the Gods.

ELEGY IX.

IF it may (be), and thou ſuffereſt, I will conceal the Name and Crime,
And thy Deeds ſhall be committed to the *Lethæan* Waters.
And my Clemency ſhall be overcome with late Tears:
Only do thou make it to appear, it to have repented thee of thy ſelf.
Only ſee that you condemn your ſelf, and deſireſt, if thou canſt,
To ſcrape out the *Tiſiphonean* times of thy Life.
But if not, and thy Breaſts burn with our Hatred, unhappy
Grief ſhall declare compelled Arms [War].

Altho'

Altho' I be as I am ſent into the furtheſt Orb [Part of the World],
My Anger ſhall ſtretch forth its Hands from thence.
If you know it not, *Caſar* hath left me all Laws (open),
And my only Puniſhment is to want my own Country.
And I hope (to enjoy) my Country (again) from him, if he be but
Safe; an Oak burnt by *Jove*'s Dart, often grows green (again).
And laſt of all, if no Faculty [Power] of Vengeance is to me: The
Muſes will give (me) Power and their Darts [Weapons].
Altho' I inhabit removed far off in the *Scythian* Coaſts, and
The dry Signs are next to my Eyes.
My Praiſes ſhall paſs through immenſe Nations, and what
I complain of ſhall be known, where (ever) the Orb lies open.
Whatſoever I ſhall ſay, ſhall go from Eaſt to Weſt, and the Eaſt
Shall be a Witneſs of the *Heſperian* Voice.
I ſhall be heard beyond the Land, beyond the deep Waves [Streams],
And the Voice of my Sigh is about to be great.
Neither thy Ages only ſhall know thee (to be) guilty; and thou
Shalt be the Crime of perpetual Poſterity.
Now I am carried into Fights, and have not yet taken the Horns,
I wiſh neither any Cauſe of taking (them) was to me.
The Circus yet ceaſes, yet the ſharp [fiery] Bull ſprinkles
The Sand, and now beats the Ground with an angry Foot.
Alſo this is more than I would: Muſe ſound a Retreat, while it may
Be, diſſemble his Name to this Man.

ELEGY X.

He who had been the Player of tender Loves, Poſterity receive, that
Thou mayſt know whom thou readeſt.
Sulmo is the Country to me, very plentiful in cold Streams, which
Is diſtant nine times ten Miles from the City.
I have been produced from thence; and alſo that thou mayſt know
The times, when either Conſul fell by a like Fate.
If that is any thing, an antient Heir of an Order even from great Grandfathers,
Not only made a Knight by the Gift of Fortune.
Nor was I the firſt Stock born, (my) Brother being born,
Who was born four times three Months before.
The ſame *Lucifer* was preſent at the Nativity of both:
One Day was celebrated by two Cakes.
This is (that) of the five Feaſts of Armour-bearing *Minerva*, which
Firſt uſes to be bloody with Fight.
Preſently being tender, we are accompliſhed, and by the Care of (our)
Parent, we go to Men of the City celebrated for Art.
(My) Brother inclined to Eloquence from (his) green Age,
Born to the valiant Arms of the wordy Forum.
But the heavenly ſacred things did pleaſe me now [while] a Boy, and
The Muſe drew (me) by Stealth into her Work.
(My) Father often ſaid: Why doſt thou try an unprofitable Study?
Homer himſelf left no Wealth.
I was moved with the Sayings, and whole *Helicon* being left,
I endeavoured to write Words in free [looſe] Meaſures.

Verſe

Verſe came to apt Numbers of its own accord, and
What I did attempt to write was Verſe.
In the mean time, Years ſliding away with a ſilent Pace,
The freer Gown is taken to (my) Brother, and to me.
And the Purple with a broad Stud is put on the Shoulders, and
The Study [Inclination] which was before, remains to us.
And now (my) Brother had doubled ten Years of Life, when he
Periſhed; and I began to want Part of me.
And we [I] took the firſt Honours of tender Age, and once
I have been one Part of the three Men.
The Court did [Study of the Law] remain; the Meaſure of the Stud is contracted:
That Burthen was greater than our Strengths.
Neither a Body patient, nor (my) Mind was fit for Labour,
And I was an avoider of ſollicitous Ambition.
And the *Aonian* Siſters did perſuade to betake to ſafe Leiſures,
Always beloved by my Judgment.
I reſpected and cheriſhed the Poets of that time, and as many
As there were Poets, I thought Gods to be preſent.
Oftentimes *Macer*, greater in Age, read his Fowls to me, and what
Serpent hurts, and what Herb helps.
Oftentimes *Propertius* (was) wont to recite his Fires [Amours], who was joined
To me, by the Right of Companionſhip.
Alſo *Pontian Battus*, famous by (his) heroick Iambic,
Were the ſweet Members of my Table [Meſs-mates].
Numeroſe Horace has detained my Ears, while he ſtrikes
Trimmed [polite] Verſes on the *Aufonian* Lyre:
I only have ſeen *Virgil*, neither have the covetous Fates given
Time of my Friendſhip with [to] *Tibullus*.

O *Gallus*, *Propertius* was Succeſſor to him, this to thee,
I was the fourth from theſe in the order of time.
And as I (reverenc'd) the Elders, the youngers reverenced me:
And my *Thalia* is made known not ſlowly.
When firſt I read Juvenile Verſes to the People, the Beard was
Cut again twice or three times to me.
Corinna not called by a true Name by me, ſung through the
Whole City ſharpened my Genius.
Indeed I wrote many things, but (thoſe) which I thought faulty,
I gave [committed] to the Fires to amend.
Then alſo when I fled, I burnt ſome things about to pleaſe;
Being angry with (my) Study and my Verſes.
A ſoft Heart was to me, neither unconquerable to *Cupid*'s Darts,
And which a light Cauſe might move.
Yet when I was here, and was kindled with the leaſt Fire,
No Fable was under my own Name.
A Wife is given to me, in a manner a Boy, neither worthy nor
Profitable, which was a Wife for a ſhort time.
To her ſucceeded a Wife, (who) altho' without Fault,
Yet not about to be firm in our Bed.
The laſt who remained to me till late Years, bore [endured] to be the
Wife of a baniſhed Man.
My Daughter being fruitful, made me a Grandfather twice in the
Prime of Youth, but not by one Husband.
And now (my) Father had filled up his Fates, and had added other
Nine luſtra to nine luſtra.
I wept no otherwiſe, than he was about to weep (for) me taken away:
I bore [I paid] the next funeral Solemnities of or to (my) Mother.

Both

Both happy, and buried seasonably (in) that they died
Before the Day of my Punishment!
My self also happy, that I am not wretched, they being living,
And that they grieved nothing concerning me.
Yet if any thing remains to the dead besides Names; and a slender
Shadow escapes the erected funeral Piles:
Parental Ghosts, if my Fame reaches you, and my
Crimes are in the *Stygian* Justice-Hall.
I pray, know ye, (nor is it right me to deceive you) Error, not
Wickedness, to be the Cause of commanded Banishment.
This is enough for the Ghosts: I return to you studious Breasts, who
Inquire after the Transactions of my Life.
Now gray Headedness came upon me, the better Years being
Driven away, and had mingled antient Hairs.
And after my Birth, the Knight being Victor, crown'd with a
Pisæan Olive, had ten times bore away the Rewards.
When the Anger of the offended Prince commands me to
Seek the Islands of *Tomos*, situated at the left of the *Euxine* Sea.
Also the Cause of my Fall [ruin] too much known to all,
Is not to be testified by my Discovery.
And why should I relate the Crime of Companions, or injurious Servants?
I have born many things not lighter than Banishment.
(My) Mind took it in Indignation to sink down under Afflictions,
And approved it self invincible, making Use of its own Strengths.
And forgetful of my self, and a Life led in Leisure, I took the
Arms of the time with an unaccustomed Hand.

And I bore [underwent] so many Hardships both by Land
And Sea, as many as there are Stars between the hidden and the conspicuous Pole.
At length the Coasts to [of] the *Sarmatians*, joined to the Quiver-
Bearing *Getes*, are touched by me, led by long Rovings.
Here I, tho' I am sounded about with Neighbouring Arms,
Lighten my sorrowful Fates with what Verse I can.
Which altho' there is no Body, to the Ears of whom it may be recited,
Yet so I spend and deceive the Day.
Therefore that I live, and stand against hard Labours; nor the
Tediousness of a sollicitous Light [Day] have me;
(My) Muse thanks (be) to thee: For thou affordest Comforts, thou (art) rest
Of [from] Care, thou a Medicine of [against] Evil.
Thou art (my) Leader and Companion; thou leadest us away from
Ister, and givest a Place to me in the middle (of) *Helicon*.
Thou hast given a high [famous] Name to me alive, which is a
Rare thing, which Fame uses to give after Funerals.
Neither does Envy, which detracts [from] present things, bite any
Work of mine with an unjust Tooth.
For when our Ages have produced great Poets, Fame
Has not been malignant to my Wit.
And when I place many before my self, I am not called less [inferior to]
Than them, and am read very much in the whole Orb.
Therefore if the Presages of Poets have any thing of
Truth, if I die presently, O Earth I shall not be thine.
Whether I have born this Fame by Favour, or by Verse, candid Reader,
I give Thanks to thee by Right [deservedly].

P. OVID. NASO's TRISTIA.

Book V.

ELEGY I.

O Studious of us [me] add also this little Book to my four
Sent before from the *Getick* Shore.
Also this shall be such as the Fortune of the Poet; thou wilt find nothing
Sweet [pleasant] in the whole Verse.
As our State [Condition] is lamentable, so the Verse shall be lamentable,
The Writing agreeing with its Matter.
Being whole [safe] and joyful, I played merry and youthful things,
Nevertheless now it irketh [repenteth] me to have composed them.
As I fell, I celebrate the Intimations of the sudden Fall,
And I am my self the Framer of my Argument.
And as the *Caystrian* Bird is said lying on a Bank, to mourn her
Death with a failing [dying] Mouth.
So I being cast far off into the *Sarmatian* Coasts, I cause That the Funeral pass not silently to me.

If any one seeks for Delicacies [soft things], and wanton Verses, I
Admonish him before-hand, that he never reads those Writings.
Gallus (is) fitter for him, and *Propertius* of a smooth Mouth,
And many of which the great Names flourish [are in Vogue].
And I wish we were not in that Number,
Woe (is) me! Why has my Muse ever spoken!
But we [I] have paid [suffered] the Punishments, and he the
Player of the Quiver-bearing Love is absent in the Borders of *Scythian Ister*.
What remains, I bended [inclined] (my) Companions to publick
Verses, and commanded (them) to be mindful of my Name.
Yet if any one of you shall require so many things, from whence I may
Sing of things to be lamented, I have suffered many things to be lamented.
I do not compose these things by Wit, not these things by Art,
The matter is ingenious by its own Afflictions.
And how little a Part of our [my] Fortune is in Verse?
Happy (he) who suffers, and is able to number (them) up!
As many Shrubs (as) the Woods, as many yellow Sands as *Tiber*,
As many soft Grasses as the Field of *Mars* has: So many
Afflictions have we [I] born: Of [for] which there is no Cure
And rest, unless in Study and Delay [Divertisement] of the Muses.
Naso, what Bound of mournful Verse to thee? Thou sayst the
Same that shall be the Bound [End] of this Fortune [Condition].

That

That which I complain of, she administers to me from a full Fountain,
Nor are they my Words, but (the Words) of my Fate.
But if thou restore my Country, with my dear Wife to me:
My Countenance may be chearful, and I may be what I have been before,
If the Anger of invincible *Cæsar* shall be more mild to me,
I will now give Verses full of Joy to thee.
Yet my Letter does not play again as it has play'd, altho' it may
Have once wantoned in my Joke.
I will sing what he shall approve; only a Part of the Punishment
Being lightened, I shall escape from the Barbarity, and the cold *Getes*.
In the mean time, what do my Books act [treat of], unless (what
Is) mournful? That Pipe agrees with my Funerals.
But thou sayst thou hadst been able to bear Evils better by holding thy Peace,
And silently to dissemble thy Cases [Afflictions].
Thou requirest that no Sighs should follow Torments, and thou
Forbiddest to weep, a great Wound having been received.
Phalaris himself permitted to utter Lowings, and to complain
By the Mouth of the Ox in the *Perillean* Brass.
When *Achilles* was not offended with the Tears of *Priamus*, dost thou,
More cruel than an Enemy, restrain my Weepings?
When the *Latonian* Offspring made *Niobe* bereaved (of Children),
Yet she did not also command (her) to have dry Cheeks.
It is something to make a fatal Evil lighter by Words,
This makes *Progne* complaining and *Halcyone*.

This

This was the Reason why *Pæantius* in the cold Cave fatigued the
Lemnian Rocks with his Voice.
Grief kept in ſtrangles, and the Heart ſweats [boils] within,
And is compelled to multiply its Strengths.
Rather give Pardon, or take away the whole little Books:
Reader, if this which does me good, hurts thee.
But neither is it able to hurt any one, neither have our Writings
Been pernicious, unleſs to their own Author.
But I confeſs they are bad: Who compels thee to take bad things?
Or who forbids (thee) being deceived, to lay aſide the things taken?
I neither amend (them), but let them be read as drawn [compoſed] here,
They are not more barbarous than their Place.
Neither ought *Rome* to compare me with her Poets: I ſhall be
Ingenious among the *Sarmatians*.
Laſtly, no Glory is catched [aimed] at by me, and
Fame which uſes to add Spurs to Wit.
We will not our Mind to languiſh [grow ſtupid] with continual
Cares: Which yet break forth, and go where they are forbid.
I have taught why I write: Do you ask why I ſend them?
I deſire to be with you after any manner (I may).

ELEGY II.

DOEST thou grow any thing pale, as a new Epiſtle comes from *Pontus*?
And is it looſened [broken open] with an anxious Hand by thee?

Lay

Lay aside Fear, I am well; and the Body which before was
To me impatient of Labours, and weak, is sufficient [confirmed].
And being vexed [fatigued] has grown hardy by Use it self,
Or whether is it not at Leisure to me to be more weak?
Yet (my) Mind lies sick, neither as it gained Strengths by time,
And the Affection of the Mind, which was before, remains.
And the Wounds which I thought about to close up by Delay, and
By their Space, grieve [pain] no otherwise than (as) just made.
Just as old aged Antiquity profits in small Matters:
Losses [Dammages] come to great Evils in time.
Pæantius nourished a pestiferous Wound given by a swelling
Snake, almost ten whole Years.
Telephus consumed with an eternal Consumption had perished, if the
Right-Hand which hath hurt, had not brought Help.
And I wish (he) who hath made my Wounds, would ease (them),
If we have commited no heinous Offence.
And now at last, content with Part of my Sorrow, he would take
Away a little from the Water of a full Sea.
If he shall take away much, much of Bitterness shall remain,
And Part of my Punishment will be as the whole.
As many Shells as the Shores have, as many Flowers as the pleasant
Rose Beds, and as many as Grains, the soporiferous Poppy:
As many Beasts as the Wood feeds, as many as the Stream is swam by Fishes.
With as many Wings as the Bird beats the tender [thin] Air:

With

With so many Adversities I am pressed, and if I endeavour to comprehend,
I should endeavour to tell the Number of the *Icarian* Waters.
And as I hold my Peace of the Cases [Difficulties] of the Way, as the bitter Dangers
Of *Pontus*, as the Hands drawn [lifted up] in order to my Fates [Death].
The barbarous Land, which being the utmost (part) of the great World
Sustains me, and the Place encompassed by a fierce Enemy.
If thy Care of me was what it ought (to be), I should be carried over
From hence (for neither is my Fault bloody).
That God with whom the *Roman* Power is well united,
Often being Conqueror, has been gentle toward his Enemy.
Why doest thou doubt? and feareſt being safe? draw nigher, and
Ask: The great World has nothing more mild than *Cæsar*.
Wretched me! What can I do, if all things next leave (me)?
And thou also draweſt away the Neck from the broken Yoke.
Whither shall I be carried? From whence shall I fetch Comforts to fallen Affairs?
Now not any Anchor holds our Ship.
He will see, [take care of me] although (grown) odious, I flee to a sacred Altar,
An Altar removes no Hands.
Lo, suppliantly being absent, I speak to absent Deities, if it
Be lawful for a Man to speak with *Jupiter*.
Thou Arbiter of the Empire, who being safe it is certain, all the
Gods to take Care of the *Ausonian* Nation.

O Glory,

O Glory, O Image of the Country flourishing by thee!
O Man, not less than the World it self which thou governest.
So mayst thou inhabit the Earth, and may the Sky want [desire] thee!
So mayst thou go slowly to the Stars bargained for [promised] to thee!
I pray thee spare (me), and take away the least Part from thy
Thunderbolt; There will be enough of Punishment which will remain.
Indeed thy Anger is moderate, and thou hast given — Life: —
Neither the Right of a Citizen is absent from me, nor the Name (is absent) from me.
Neither is my Fortune [Estate] granted to others: Nor am I named
A banished Man by the Words of thy Edict.
And I feared all these things, because I seemed to have deserved (them),
But thy Anger is more mild than mine Offence.
Thou hast commanded me a Relegate to visit the Lands
Of *Pontus*, and to cut [divide] the *Scythian* Sea with a fugitive Ship.
Being commanded, I came to the deformed Shores of the *Euxine* Sea,
This Land lies under the cold Axis [Pole, Climate].
Neither the Heaven [Climate] ever without cold [frost] torments me so,
And the Glebe always parched with a hoary Frost; and the barbarous
Tongue not knowing of the *Latin* Speech, and that the *Grecian*
Speech is mixed with the *Getick* Sound, as that every where I am pressed
With a neighbouring *Mars* [War],
And a low Wall scarce renders safe from the Enemy.
Yet there is Peace sometimes; Confidence of Peace never:
This Place thus now suffers, then fears, Arms.

If

If I may be changed from hence, either let *Zanclæ Charybdis*
Devour me, and send me to *Styx* by its Waters.
Or let me be burned patiently in the Flames of rapid *Ætna*:
Or may I be sent [thrown] into the deep Seas of the *Leucadian* God.
What I petition for is a Punishment, (for neither do I refuse to be
Wretched), but I pray that I may be wretched more safely.

ELEGY III.

Bacchus, this is that Day on which the Poets are wont to celebrate
Thee, if only the Times don't fail (me):
And they knit [adorn] festival Temples in [with] sweet swelling Garlands,
And speak thy Praises at [over] thy Wines.
Among whom, I remember, while my Fates did suffer me,
I have often been not an hated Part to thee.
Whom now a Coast of [to] the *Sarmatians* joined to the fierce *Getes*
Holds, placed under the Stars of the *Erymanthian* Bear.
And before I led a soft Life in Studies, and the Chorus of the Muses,
And at Leisure from Labours.
Now far from my Country, I am sounded about with *Getick* Arms,
Having first suffered many things by Sea, and many by Land.
Whither Chance, or the Anger of the Gods has given this to me;
Or the Parca was cloudy to me in [at] the Birth.
Yet thou oughtest to have upheld one of the sacred
Worshippers of Ivy by thy Divinity.

Or

Or does every thing, whatſoever the fatal Lady Siſters have ſung,
Ceaſe to be under the Diſpoſal of God?
Thou alſo art carried up to the Ætherial Towers by Merits,
Where the Way is made not by a little Labour.
Nor is thy own Country dwelt in by thee, but thou haſt come as far as
Snowy *Strymon*, and the *Mars* worſhipping *Gete*!
And *Perſia* and *Ganges* rambling with a broad Stream,
And whatſoever Waters diſcoloured *Indus* drinks.
In truth, the Deſtinies ſpinning the fatal Threads [Warps], ſung
This Law twice to thee, twice begotten [born].
Alſo, if it is right to go according to the Examples of the Gods,
An Iron, and hard Lot of Life preſſes me.
Neither have I fallen better than he, whom *Jupiter* threw down,
Having ſpoken great things at *Thebes*, by his Fire.
Yet as thou haſt heard of a Poet ſtruck with a Thunder-bolt:
Thou mayſt have condoled by our Admonitions.
And thou mayſt, beholding the Poets about thy Solemnities,
Say, I know not what Worſhipper of me is abſent.
Good *Bacchus* bring Help, ſo may another Vine load the Elm,
And the Grape be full, the Wine being included.
So may the chearful Youth of Satyrs be preſent to thee,
With the *Bacchæ*, and mayſt thou not be held in ſilence by the aſtoniſhed [mad] Sound.
So may the Bones of two edged Ax-bearing *Lycurgus*
Be'illy preſſed: Nor may the impious Ghoſt of *Pentheus* be free from Puniſhment.
So may the bright Crown of thy Wife in Heaven ſhine for ever,
And overcome the neighbouring Stars.
Come hither moſt beautiful, and relieve my Afflictions:
Being mindful, me to be one of thy Number.

There are Converſations to the Gods among themſelves:
O *Bacchus*,
Try to bend *Cæſar*'s Divinity, by thy Divinity.
Alſo you Poets, Conſorts of Study, a pious Company, every one of
You ask the ſame Things, Wine being taken.
And any one of you, the Name of *Naſo* being mentioned, let him
Set down the Cups mingled with his Tears.
And being put in Mind of me when he ſhall look round all,
Let him ſay, where is *Naſo*, lately a Part of our Chorus [Company]?
And that ſo, if I have merited your Favour by Candour, and no
Letter has been hurt by my Judgment.
If when I reverence worthily the Writings of antient Men,
I ſuppoſe the next Things not to be leſs than them.
So then may you make a Verſe with Right-handed *Apollo*; and as
Far as it may be, have ye my Name among you.

ELEGY IV.

I *Naſo*'s Letter, am come from the *Euxine* Shore,
And become tired by Sea, and become tired by Land.
Who weeping, ſaid to me, do thou, to whom it is lawful, ſee *Rome*:
Alas, by how much is thy Condition better than my Condition!
Alſo he wrote me weeping, neither the Jewel, with which I was ſigned,
Is carried back as before to the Mouth, but to the wet Cheeks.
If any one asks the Cauſe of the Sorrow, he asks for The Sun to be ſhewn to him.

Neither

Neither perceives a Leaf in a Wood, nor the ſoft Graſs in an open
Ground, nor Waters in a full River.
He will wonder why *Priamus* grieved, *Hector* being dragged,
And why *Philoctetes* groaned, being wounded by a Snake.
I wiſh the Gods would grant ſuch a State was in him:
That the Cauſe of Sorrow was not to be grieved at.
Yet, as he ought, he bears patiently the bitter Caſes:
Nor does refuſe the Bridles after the manner of an untamed Horſe.
Neither does he hope the Anger of (his) Prince to be perpetual to him,
Being conſcious, Wickedneſs not to be in his Fault.
He often relates, how great the Clemency of the God is,
Among the Examples of which alſo, he is wont to reckon himſelf.
For that he holds his paternal Eſtate, that (he keeps) the Names of a Citizen,
Laſtly, that he lives (himſelf), to have [enjoy] the Bleſſing of God.
Yet O dearer to him than all, (if thou giveſt any Credit to me),
He has thee always in his Mind.
And he calls thee *Menætiades*, thee who accompanied *Oreſtes*,
Thee his *Ægides* and *Euryalus*.
Nor does he more deſire his Country, and many things which he
Feels to be wanting with his Country,
Than (thy) Countenance and thy Eyes, O ſweeter than that Hony that
The *Attick* Bee lays up in Wax (Cells).
Alſo grieving oftentimes, he remembers that Time, which he
Grieves not to have been prevented by Death,
And when others avoided the Contagion of the ſudden Deſtruction,
Nor would come near the Threſhold of the ſmitten Houſe.

He remembers thee to have remained faithful to him with a few,
If any one calls three or two a few.
Altho' aſtoniſhed, yet he was ſenſible of all things; nor thee to have
Grieved leſs at his Adverſities than himſelf.
He is wont to relate the Words, and thy Countenance and Sighs,
And his Boſom to have been wet with thee weeping.
How thou behavedſt towards him, with what Help thou comfortedſt
(Thy) Friend, when thou at the ſame time waſt to be comforted.
For which he affirms himſelf to be mindful, and pious [loving],
Whether he may ſee the Day, or whether he be covered with the Ground.
He (is) wont to ſwear by his own Head and thine, which
I know is not more vile [leſs eſteemed] by him, than his own.
Full Thanks may be paid by ſo many, and ſo great Deeds,
Nor does he ſuffer thy Oxen to plough the Shore.
Only ſee that thou defend conſtantly the Fugitive: I ask that which
He who knows thee well, does not ask.

ELEGY V.

THE Natal [Birth] Year of (my) Lady calls for the accuſtomed
Honour: Go ye my Hands to my ſacred things.
So the *Laertian* Hero once celebrated a Feſtival Day of (his)
Wife, perhaps in an extreme Part of the World.
And the Garment which is taken by me once in the whole Year,
Let a white one, diſagreable in Colour to my Fortunes, be taken. And

And let the Altar be made green with a graſſy Turf,
And let a plaited Crown clothe the warm Hearths.
Boy give me Frankincenſe cauſing fat Flames, and Wine
Which poured forth in the pious Fire, may hiſs.
O beſt Birth-day, altho' we are abſent far off, thou
Mayſt come here fair, and unlike to mine.
And if the miſerable Wound which did impend, (my) Miſtreſs
Has thoroughly finiſhed my Evils for all Time [for ever].
And the Ship that has been lately more than ſhattered by a
Violent Storm, may go through a ſafe Sea, as for what is to come,
May ſhe enjoy (her) Houſe, and Daughter, and Country.
Let it be ſufficient theſe things to be taken away from me.
And in as much as ſhe is not happy in (her) dear Huſband,
Let the other Part of (her) Life be free from a melancholy Cloud.
May ſhe live and love (her) Husband, abſent, becauſe ſhe is ſo
Compelled, and may ſhe ſpend (her) Years, (being) long lived.
And I would add mine, but that I fear leſt the Contagion of my
Fate ſhould corrupt what ſhe acts.'
Nothing is certain to Man; who would think it to be able to be done,
That I ſhould be able to perform theſe ſacred Rites in the midſt of *Getes?*
See how the ſwelling Wind carries the Fumes [Smokes]
Riſing from the Frankincenſe into the *Italian* Parts, and the Right hand Places.
Therefore there is a Senſe in the Miſts [Smoaks] which the Fire
Sends forth: The reſt in a manner flee [are beyond] my Apprehenſion.

When the common ſacred Rite was done at the Altar, by Counſel to
The Brethren, who periſhed by the Hand of one another.
The black Ember diſagreeing with it ſelf, as though it were
Commanded, is cut [divided] into two Parts.
I remember once I ſaid this impoſible to be, and *Battiades*
Was falſe, my ſelf being Judge.
Now I believe all Things when thou vapour, not a Fool has given
(Thy) Backs from the North, and tendeſt towards *Italy*.
Therefore this is the Light; which if it had not riſen, no Feſtival
Had been to be ſeen by me miſerable Man.
This has publiſhed [put forth] juſt Manners, thoſe Heroes,
To which *Eetion* and (to which) *Icarus* was a Father.
Chaſtity is born with her ſelf, and Honeſty and Fidelity:
But Joys are not born on that Day.
But Labour and Care, and a Fortune unequal to the Manners,
And a juſt Complaint of a Bed, in a manner widdowed.
Indeed, Honeſty exerciſed in adverſe Affairs, has Matter of
Praiſe, in a ſorrowful Time.
If hardy *Ulyſſes* had ſeen nothing of infelicity,
Penelope would have been happy, but without Praiſe.
If (her) Husband being Conqueror, had penetrated into the
Ephionian Towers, perhaps his Ground had ſcarce known *Evadne*.
When ſo many have been begotten by *Pelias*, why is one noble?
To wit, becauſe one was married to a miſerable Husband.
Cauſe thou that another firſt touches the *Trojan* Sands, there
Will be no Ground why *Laodamia* ſhould be related.

And

And thy Piety had remained unknown, which thou
mighteſt rather wiſh,
If their (proper) Winds had filled my Sails.
Nevertheleſs, O Gods, and *Cæſar* about to go to the
Gods, but a long
Time hence, when thy Deeds ſhall have equalled the
Pylian Days.
Spare ye not me, who confeſs (my ſelf) to have deſer-
ved Puniſhment,
But her who grieves, being worthy of no Grief.

ELEGY VI.

THOU alſo, once the Confidence [Truſt, Re-
liance] of our Affairs,
Who waſt a Place of Shelter to me, who (waſt) a Har-
bour to me.
Doſt thou alſo let go the Care of the received [under-
taken] Friend,
And ſo quickly layſt down the pious Burthen of Office
[Kindneſs]?
I confeſs I am a Wallet [Burthen], which if thou waſt
now about to lay down,
In our Time, it hath not been to be undergone, [you
had better not have taken it up].
Palinurus, doſt thou leave the Ship in the midſt of the
Waves,
Don't thou flee, neither let (thy) Fidelity be leſs than
thy Art.
Hath the Levity of faithful *Automedon* ever forſaken
Achilles's Horſes among hard Battles?
Hath *Podalirius* ever not afforded the promiſed Aid of
the Art of
Phyſick, which he once undertook?
A Gueſt is turned out of Doors more baſely, than not
admitted,
Let the Altar be firm, that lies open to my Right-
Hand.

At

At first thou hast defended nothing except me alone:
But now
Save me together, and thine own Judgment.
Only if some new Fault is not in me. And our [my] Crimes
Have suddenly changed thy Fidelity.
This Breath that I do not well draw in the *Scythian* Air, which
I desire may go out of my Members before, that thy Breasts
Be lightly touched for our Fault,
And I may seem deservedly to be more vile to thee.
We are not so wholly urged [pressed] with cruel Fates,
That my Mind also be moved with sudden Evils.
Yet suppose it (to be) moved, as often as you think *Agamemnon*'s
Son to have spoken provoking [saucy] Words against *Pylades*.
Neither is it far from the truth, that he thrust [injured] (his) Friend:
He no less remained in his (good) Offices.
This only is common to the happy with the miserable, that
Smooth [kind] Words is wont to be given to both.
And (Way) is given to blind Men, and those whom the *Prætextæ*,
And the imperious Wand with Words makes to be dreaded.
If thou dost not spare me, thou oughtest to spare (my) Fortune;
The Anger of any one has not place in us.
Choose the least of the Part of our Evils; that will be greater
Than that of which thou complainest.
Many wet Ditches are concealed with a Reed; as many
Bees the florid *Hybla* does defend;
As many Ants are wont to carry the found Grains under
Earthy Granaries, by a slender Limit [Path].
So a Company of thick Evils stands about me,
Believe me, my Complaint is less than the Truth.

Whoe-

Whoever is not content with this, may [let him] pour Sands upon
The Shore, Ears into a Crop of Corn, Waters into the Sea.
Therefore hold in unſeaſonable Rages [Fears], neither
Forſake my Sails in the middle of the Sea.

ELEGY VII.

THE Epiſtle which thou readeſt comes from that Land, where
Broad *Iſter* is joined with the Sea Waters.
If Life happens to thee with ſweet Health, one Part of my
Fortune remains white [happy].
Moſt dear (Friend), indeed thou inquireſt, as (thou) always (doſt) how
I do, altho' thou mayſt be able to know this, I holding my Peace.
I am miſerable, this is the ſhort Sum of our Evils, and he will
Be (ſo), whoever ſhall live, *Cæſar* being offended.
A Care is to thee to know, what is the Company of the *Tomitan* Region,
And among what Manners I inhabit.
Altho' this is mingled among the *Greeks* and *Getes*, but the Coaſt
Draws the more [greater Part] from *Getes* illy quelled.
The frequency [Multitude] of the *Sarmatian* and *Getick* Nation,
Goes and returns by middle Ways on Horſes.
Among whom there is no one, who does not carry a Quiver, a
Bow and Arrows lurid with Viper's Gall.
The Voice (is) fierce, the Countenance terrible, the moſt true Image of Death:
The Hair not (cut), the Beard not cut by any Hand.

The

The Right-Hand not ſlothful to give Wounds with a drawn Knife,
Which every *Barbarian* has bound to his Side.
Therefore, [then] O (my) Friend, thy Poet, forgetful of tender Loves,
Lives among theſe, ſees theſe, hears theſe.
But I wiſh that he may live, and not die among them,
And yet may the Ghoſt [Soul] be abſent from the hateful Places!
(My) Friend, whereas thou writeſt my Verſes to be danced in a
Full Theatre, and to be clapped at my Verſes.
(Thou thy ſelf knoweſt this), indeed I have done [written] nothing
For the Theaters, neither is my Muſe ambitious after Applauſes [Claps].
Yet whatſoever hinders Forgetfulneſs of us, and brings back the
Name of a Fugitive to Mouths, is not ungrateful.
Altho' ſometimes I remember what things have hurt (me),
And I Curſe the (my) Verſes, and my Muſes.
But when I have curſed them well [heartily], I can't be without them,
And I follow Darts [Weapons], bloody with my Wounds.
And a *Grecian* Ship which juſt now is [has been] torn with the *Euboic*
Waves, dares to run in the *Caphareau* Way.
Neither yet do I watch that I may be praiſed, I aſk [take]
Care of a future Name, which more profitably had lain hid.
I detain [divert] the Mind with Studies, and I deceive Sorrows
And I try to give Words to my Cares.
What can I do better alone in deſert Coaſts?
And what other Help can I endeavour to ſeek for to (my) Afflictions?

Whether.

Whether I look at the Place, the Place is unamiable, and than
Which nothing in the whole World can be more doleful.
Or if the Men, the Men are ſcarce worthy of this Name,
And they have more of cruel Fierceneſs [Savageneſs] than Wolves.
They fear not Laws, but Right gives Way to Power [Might],
And the Laws lie vanquiſhed under the fighting Sword.
They drive away evil [pinching] Colds, with Skins and looſe
Breeches, and there horrid [terrible] Faces are covered with long Hairs.
In a few (ſome) Footſteps of the *Greek* Tongue are extant,
Alſo theſe made barbarous by the *Getick* Sound.
There is not any one among this People perhaps, who can render
Into Latin, any Words from the middle [the vulgar Tongue].
I my ſelf a *Roman* Poet, (Muſes forgive) (me),
Am forced to ſpeak many Words after the *Sarmatian* Manner.
It both aſhames (me), and I confeſs Latin Words ſcarce occur
To my ſelf now by long diſuſe.
Neither do I doubt, but that there are not a few barbarous ones
In this little Book, they (are) not the Fault of the Man, but of the Place.
Yet that I may not loſe the Uſe of the Latin Tongue, and
My Voice ſhould become Mute (as to) its Country Sound.
I ſpeak with my ſelf, and handle again [repeat] diſuſed Words:
And I repeat [call over] again the Left-Hand, [unhappy] Signs of my Study.

So I draw [divert] (my) Mind and the Time, and I
Lead my ſelf back [recall] from the Contemplation of
my Affliction.
I ſeek Oblivion [forgetfulneſs] of (my) miſerable Circumſtances by Verſes:
If I gain thoſe Rewards by Study, it is ſufficient.

ELEGY VIII.

I Am not fallen ſo (low), altho' depreſſed, that I am alſo
Inferior to thee, than which nothing can be lower.
Wicked Man, what thing makes Minds [Audaciouſneſs] againſt me? And why
Doſt thou inſult thoſe Hardſhips, that thy ſelf mayſt ſuffer.
Neither do our Misfortunes render thee mild and favourable
To (me) lying (proſtrate), which the wild Beaſts (themſelves) might weep at.
Nor feareſt the Godſhip of Fortune, ſtanding on a dubious Orb,
And the Goddeſs hating proud Words?
Rhamnuſia the Avengereſs will call (thee) to deſerved Puniſhments!
Why doſt thou tread upon my Fates, with a Foot ſet upon (them)?
I have ſeen a Shipwreck, and Men to be plunged under the Sea,
And never ſaid the Stream [Wave] hath been the more juſt.
Who once had denied vile [mean] Food to miſerable Perſons,
He now is fed with begged Bread.
Voluble [rolling] Fortune rolls with ambiguous [doubtful] Steps,
And remains certain and holdable [firm] in no Place.
But ſometimes it remains joyful, ſometimes it aſſumes crabbed Countenances
And is only conſtant in its Levity [Unconſtancy].

We

We [I] also have flourished; but that Flower was fading, and
The Flame from [of] my Stubble was short.
Yet lest thou shouldest take cruel Joys with (thy) whole Mind,
There is not (no) Hope to me of appeasing God.
Or because I have offended without Wickedness, and as my Fault
Does not want shame, so it wants Envy.
Or because the large World has nothing more mild than he,
To whom it may obey, from the rising of the Sun to the End.
Indeed, as he is not to be overcome by Force by any, so he has a soft
[Tender] Heart, to timorous [humble] Prayers.
And by the Example of the Gods, to which he himself is about to go,
I will ask more things to be asked, with the Remission of Punishment.
If you number the Suns and the Clouds in the whole Year, you
Will find (it) oftener to be clear Day [fair Weather].
Therefore rejoice not too much at my ruin, also think (it)
Sometime to be able to be restored.
Think it possible to be done, the Prince being appeased, that thou
Being sorrowful, mayst see my Face in the middle of the City.
And that I may see you driven away for a more heinous Cause:
These are the next Wishes to my first.

ELEGY IX.

If thou wouldest permit thy Names to be put in our
Verses, how often wouldest thou be put by me?

Mindful of (thy) Merit, I would ſing thee alone, and no Page
In my Books had encreaſed without thee.
What I owed to thee, ſhould be known in the whole City :
If yet being an Exile, I am read in the loſt City.
The preſent Age ſhould (had) known thee (to be) mild [beneficent], the latter
Thee, &c. If only my Writings ſhall bear Antiquity.
Nor the learned Reader had ceaſed to ſay [wiſh] well to thee.
This Honour ſhould remain to thee, the Poet being ſaved.
The firſt Gift is of *Cæſar*, that we (I) draw the Airs [breathe] :
Thank is to be had [given] to thee after the great Gods.
He hath given Life, thou defendeſt what he has given,
And makeſt (me) to be able to enjoy the Gift received.
When the greateſt Part dreaded my Misfortunes,
Alſo Part would (have it) be believed (them) to have feared much.
And beheld my Shipwreck from a high Heap [Hill],
Nor gave a Hand to [me], ſwimming through raging Seas.
Thou only haſt called back (me) half dead from the *Stygian* Wave,
Alſo this is thy (Gift) that I am able to be mindful [to mention it].
May the Gods with *Cæſar* afford [ſhew] themſelves always Friends to thee :
My Wiſh has not been able to be more full.
My Book ſhould put theſe things to be ſeen in much Light, in witty
[Learned] Books, if thou wouldeſt ſuffer it.
Now alſo my Muſe ſcarce contains herſelf, altho' it is now commanded
To be ſilent ; but that it will name thee againſt thy Will.

And

And as a hard Collar in vain holds a Dog ſtriving againſt (it), having
Gotten the Footſteps of a fearful Doe.
And as a mettleſome Horſe paws the Bars of the Goal
Not yet opened, now with the Foot, and now with the Forehead.
So my *Thalia*, the Law being given, being bound and ſhut in,
Deſires to go by [through] the Title of the forbidden Name.
Yet leſt thou ſhouldeſt be hurt with the Kindneſs of a remembring Friend,
I will obey thy Commands, ſpare to fear.
But I would not obey, if I thought you did not remember (me),
I will be grateful by this, that thy Voice does not forbid.
And while I ſhall ſee the Vital Light (which O may it be ſhort),
That Breath ſhall ſerve [be ſubſervient to] thy Kindneſs.

ELEGY X.

AS [ſince] I am in *Pontus*, *Iſter* has ſtood ſtill three times with Cold;
And the Waves of the *Euxine* Sea is thrice made hard.
And now I ſeem to my ſelf to be far from my Country ſo many Years,
As *Dardan Troy* was under the *Grecian* Enemy.
Thou wouldeſt think the Times to ſtand, to proceed ſlowly,
And the Year performs his Journey with ſlow Paces.
Neither does the Solſtice take away any thing from the Nights from [to] me, nor the Winter makes the Days ſhort to me.
In truth, the Nature of things is renewed in us, and
Makes all things long with my Cares.
Do the common times perform (their) wonted Motions?
And are the times of my Life more long?

When the lying Shore by the Name of *Euxine*, and the
Land truly the Left-handed of the *Scythian* Sea detains.
Innumerable Nations about threaten fierce Wars,
And they think (it) [unlucky] a Scandal to live, unleſs
upon Rapine.
Nothing without is ſafe, the very Mount is defended
with
Slender Walls, and the Nature of the Place.
When you would leaſt believe (it), a thickeſt Enemy
flies
Upon us like Birds, and having been ſcarce well ſeen, it
drives away the Prey.
We oftentimes gather by the Ways hurtful Weapons,
Coming within the Gates being ſhut.
Therefore he is a rare [ſeldom] Man who now dares
to till
(The Ground), and he unhappy Man ploughs with this
Hand, and holds Arms with that.
The Shepherd ſings with his Oaten Straws joined with
Pitch under a Helmet,
And the timorous Sheep feel Wars inſtead of the Wolf.
We are ſcarce defended by the Help of a Caſtle, and
yet within
The barbarous Company, mingled with the *Greeks*,
cauſes Fear.
For the *Barbarian* inhabits together with us with no
Difference, and alſo poſſeſſes the biggeſt Part of the
Houſe.
Which that [if] you may [do] not fear, thou mayſt
have hated, by
Seeing (their) Bodies covered with Skins and long Hair.
Alſo the *Perſian* Sleeves, according to the Country Dreſs,
Covers thoſe that are believed born of the *Grecian* City.
They exerciſe the Commerces of the ſocial Tongue;
The Matter is to be ſignified to me by Geſture.
I am a *Barbarian* here, becauſe I am not underſtood
by any Body,
And the fooliſh *Getes* laugh at Latin Words.
And ſpeak falſely many things ill of me openly, and
Perhaps they object Baniſhment to me.

And

And as it happens, if I refuſe any thing, and as often as I ſhall
Nod, they ſpeaking, they think [contrive] ſomething againſt me.
Add that an unjuſt Sentence is decided by the rigid Sword,
And oftentimes Wounds are given in the middle of the Juſtice-Hall.
O cruel *Lacheſis*, who hath not given ſhorter
Threads of my Life, having ſo grievous a Star!
I complain that I want the Face of my Country, and yours, my Friends,
That to be here among the *Scythian* Nations.
Either Puniſhment (is) great: Yet I have merited to want the
City: Perhaps I have not deſerved to be in ſuch a Place.
Ah Madman, what do I ſpeak? Alſo I was worthy
To loſe Life, the Godſhip of *Cæſar* being offended.

ELEGY XI.

THY Letter hath complained, that he ſaid, I know not what
By (way of) Quarrels, thee to be the Wife of a baniſhed Man.
I grieved, not ſo much becauſe my Fortune hears ill, who have
Now uſed (my ſelf) to be ſtoutly miſerable.
As that I am the Cauſe of Shame, to whom I by no Means in the World wou'd be,
And I ſuppoſe thee to have bluſhed for our Calamities.
Bear thoroughly, and harden (thy) ſelf, thou haſt born more grievous things by much,
When the Anger of the Prince took me away from thee.
Yet he is deceived, by whom being Judge, I am named an Exile,
A ſofter Puniſhment hath followed my Fault.

The greateſt Puniſhment to me is to have offended him,
And I had rather firſt the Hour of Death had come to me.
Yet our Ship is ſhattered not drowned, nor overwhelmed,
And as it wants a Harbour, yet it ſtands out of the Waters.
Neither has he taken away Life, nor Work, nor the Right of
A Citizen from me, who have deſerved to loſe all things by my Fall.
But becauſe not any Wickedneſs was preſent to my Offence,
He commanded nothing, unleſs to be abſent from my own Country Firehearths.
And as *Cæſar* hath been a mild Deity to others,
The Number of which it is not to comprehend [is not to be comprehended] ſo to me.
He uſes toward me the Name of a Relegate, not of a Baniſhed Man, my Cauſe is ſafe by its Judge.
Therefore our Verſes, ſuch as they are, do juſtly ſing thy
Praiſes for our manly Part [with all my Might].
Juſtly I pray to the Gods, that they would yet ſhut the Threſhold
Of Heaven upon thee, and would will thee to be a God without them.
The People wiſh the ſame thing: But as Rivers [are wont to
Run] into a vaſt Sea, ſo a River [Stream] of a little Water uſes to run.
But thou from the Mouth of whom I am called a baniſhed Man,
Spare thou to load my Fortune with a lying Name.

ELEGY XII.

THOU writeſt, that I ſhould divert the mournful Time with Study,
Leſt our Breaſts ſhould periſh with naſty Situation.
(My) Friend, what thou admoniſhes is difficult; becauſe Verſes
Are a merry Work, and will have Peace of Mind.
Then my Fortune is led through adverſe Storms,
Neither can any be more ſorrowful than my Condition.
Thou requireſt that *Priamus* ſhould clap Hands at the Funeral of (his) Sons,
And that bereaved *Niobe* ſhould lead merry Dances.
Do I ſeem to ought to be held with Mournings, or Study,
Being commanded to go away into the utmoſt *Getes*.
Altho' thou give me here a Breaſt ſupported by a mighty Oak,
Such as Fame relates to have been to guilty *Anytus*.
Wiſdom falls, broken with the Weight of ſo great Ruin,
The Anger of God avails more than human Strength.
That old Man called wiſe by *Apollo*, ſuſtained
To write no Work in this Caſe.
If Forgetfulneſs of our own Country ſhall come, Forgetfulneſs of our ſelves may come.
That all Senſe of the Tranſgreſſion may be able to be abſent,
But fear it ſelf forbids to execute a quiet Office.
A Place ſurrounded with an innumerable Enemy holds me.
Add that a Wit injured by long Ruſt, grows ſtupid,
And is much leſs than it has been before.
A fertile Field, if it be not renewed with continual Ploughing,
Will have nothing but Graſs with Thorns.
A Horſe who has ſtood a long Time, will run illy,
He will go the laſt among them, ſent from the ſtarting Place.

If any Boat has been long empty of the wonted Waters,
It is turned into tender Rottenneſs, and gapes with Leaks.
Alſo I deſpair my ſelf to be able to return equal to him,
Who I had been, (when alſo before I had been) a little one.
Long patience of Evils has blunted (my) Wit,
And great Part of (my) antient Vigour is wanting.
Yet a Table (Book) is often taken by me, as now alſo,
And I am willing to compel Words into their Feet.
No Verſes are written by me, or ſuch as thou ſeeſt, worthy of the
Time of the Maſter, and worthy of the Place.
Laſtly, Glory gives not ſmall Strengths to the Mind,
And the Love of Praiſe makes Breaſts eloquent.
Once I was drawn [affected] with the luſtre of Name and Fame,
While a favourable Gale bore [carried] my Sails.
It is not ſo well now, that Glory ſhould be a Care to me:
If it may be, I would be known to no Body:
Do you perſuade me to write, becauſe Verſes have ſucceeded well,
That I may follow my Succeſſes.
(You) nine Siſters, may it be lawful to ſay with your Leave,
Ye are the greateſt Cauſe of our Baniſhment.
And as the Maker of the brazen Bull has given juſt
Puniſhments, ſo I my ſelf give to [by] my Arts.
Nothing more ought to be to me with Verſes.
But being a Shipwrecked Perſon, ſhould ſhun every Sea.
But I think, if a Madman, I try again the fatal Study,
This Place will afford to me the Arms of Verſe.
Not any Book is preſent here, not (any one) who may lend an Ear
To me, and can know what my Words ſignify.
All Places are full of barbarity, and a wild Beaſt-like Voice:
All things are full of Fear of the *Getick* Sound.
I ſeem to my ſelf to have forgotten [unlearned] Latin,
For I have learned to ſpeak *Getick* and *Sarmatian*.

Yet

Yet that I may confeſs the Truth to thee, my Muſe
Cannot be pulled away from compoſing Verſes.
I write and conſume, the little Books written, in the
Fire: And a little Ember is the End of my Study.
Neither am I able, and do deſire not to compoſe any
Verſes: Therefore my Labour is put in the Fire.
Nor does any Part of my Wit come to you, unleſs
Snatched from the Flames by Chance and Fraud.
I wiſh ſo my Art were turned into Aſhes, which has
ruined its
Maſter, fearing no ſuch Thing.

ELEGY XIII.

[redacted]Y *Naſo* ſends this Health to thee, if any one
Can ſend a thing which he wants himſelf.
For being ſick, I have attracted the Contagions of Mind
with (my)
Body, leſt any Part ſhould be vacant [free] to me, from
Torment.
And I am burned with Torments of the Side for many
Days,
Alſo ſo the Winter has hurt not with a little Cold.
Yet if thou art well, we are well in ſome Part:
For my Ruin is ſupported by thy Shoulders.
Who when thou gaveſt great Pledges to me, and when
thou
Defendeſt this Head by all Numbers [Methods].
You offend (in) that thy Epiſtle ſeldom comforts me,
And performeſt a pious Deed, and denyeſt Words to me.
I pray amend this: Which one thing if thou ſhalt correct,
No Blemiſh ſhall be in thy whole Body.
I ſhould accuſe you of more Things, unleſs it migh
be, that the
Letter, altho' it were ſent, may not come to me.
The Gods ſend, that my Complaint may be raſh, and
that
I may think falſely thee not to have remembred me.

What

What I pray for, appears to be, for *neither is it right* (for) me to believe the ſtrength of thy Breaſt to be mutable.

First ſhall the hoary Wormwoods be wanting to cold *Pontus*,
And *Trinacrian Hybla* ſhall want its ſweet Thyme,
Than that any one may convince thee unmindful of (thy) Friend,
The Threads [Warp] of my Fate are not ſo black.
Thou nevertheleſs that thou mayſt be able to drive away
The Crimes of a falſe Fault, take care thou doſt not ſeem to be what thou art not.
And as we were wont to ſpend long times in Talking,
The Day failing the Diſcourſe.
So now let the Letter carry, and carry back the ſilent Words,
And Paper and the Hand perform the Place of the Tongue.
Which leſt I may ſeem too much to diſtruſt thee; Let it be
Enough (for) me to have admoniſhed this in a few Verſes.
Take with what Word the Epiſtle always is ended,
Farewel, and that thy Fates may differ from mine.

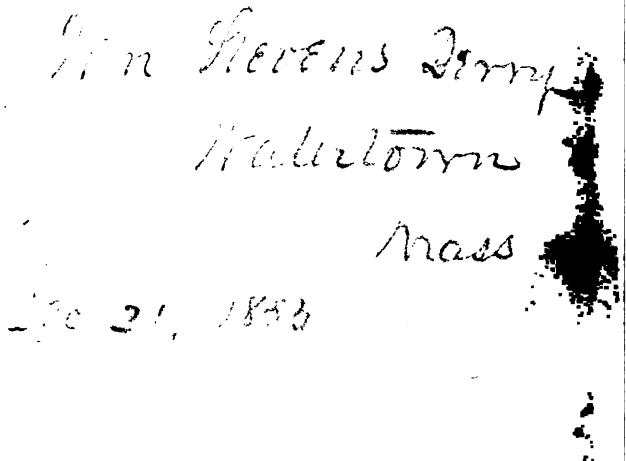
ELEGY XIV.

Wife, dearer to me [illegible]
many
Monuments I have giv[illegible]
Altho' Fortune ſhall
yet
Thou wilt be made
And whilſt I am
with
Neither can
And when
tion
Husband

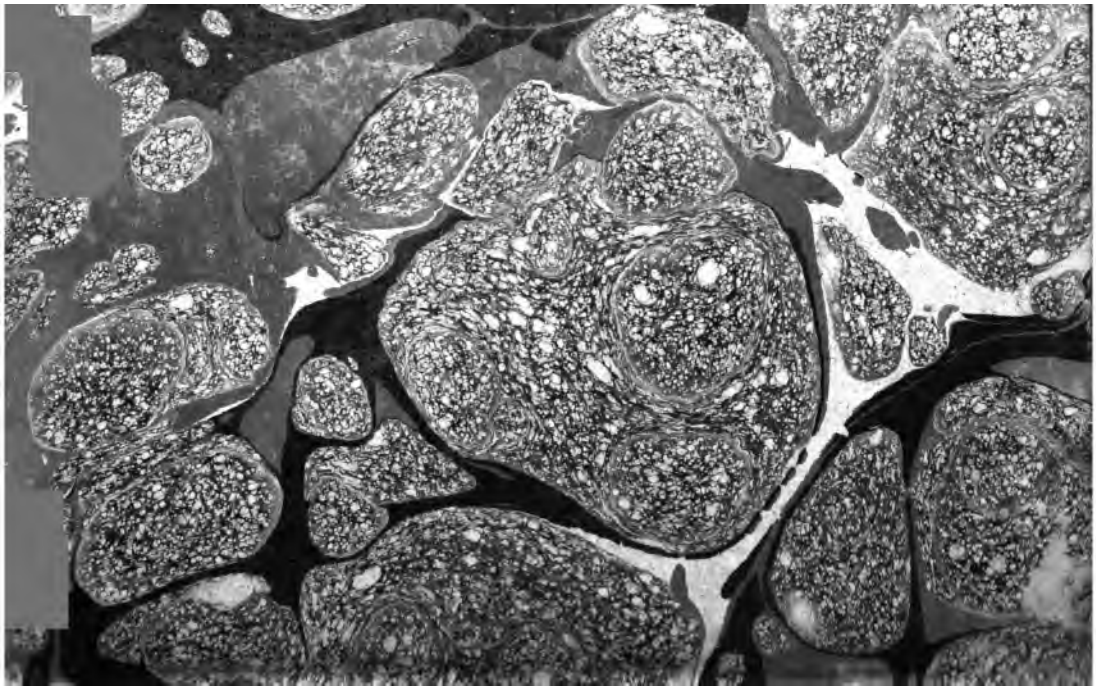
Who call thee happy, when thou art in Part
Of our Evils, and envy thee.
I had not given more things to thee by giving Riches, the
Shadow of a rich Man will carry nothing to his Ghosts.
I have given the Fruit of a perpetual Name, and thou hast that
Than which Gift I could give nothing greater.
And add that thou art the sole Defence [Guardian] of my Affairs,
A burden of not a small Honour comes to thee:
That my Voice is never mute concerning thee, and thou
Oughtest to be proud in (of) the Judgment of thy Husband.
And lest any one should be able to [call] (them) rash [vain] things,
Persist: And at once save me, and (your) pious Fidelity.
For thy Probity has remained without filthy Crime, while we
Stood [flourished]; and was only irreprehended.
The same now is made equal to thee by our ruin:
Thy Virtue here places a conspicuous Work.
It is an easy matter to be good, when (that) which forbids to be (so)
Is remote, and a Wife hath nothing that can hinder (her) Duty.
When God has thundered, not draw away herself away from the Shower,
That only [lastly] is Piety, that a social Love.
Indeed the Virtue is a rare (thing) that Fortune does not govern,
(And) that remains with a firm Foot, when this flies away.
Yet if there is a Prize sought (gained) to whom Virtue itself,
And difficult, is present in Circumstances not prosperous.

If you number the Time, it will be kept in ſilen
through no Ages,
And it paſſes beyond the Places, where the Journey
the World lies open.
Doſt thou ſee how the *Penelopean* Fidelity, Praiſe-w
thy holds
An unextinguiſhed Name for a long Age?
Doſt thou ſee how the Wife of *Admetus* and *Hector*
ſung?
And *Iphias* daring to go into kindled funeral Piles?
How the *Phylacian* Wife lives by Fame, whoſe Husband
Preſſed the *Trojan* Ground by the firſt Foot?
There is no need of Death for me, but Love and Fidelity:
Fame is not to be fetcht by thee out of Difficulty [a
difficult or dangerous Place],
Neither do thou believe thee to be admoniſhed, becauſe
thou doſt not do theſe things:
We give [ſet up] Sails, altho' the Ship may go with
an Oar.
He) who admoniſhes, that thou do, what thou
ready doſt do,
He praiſes by admoniſhing, and approves (thy) Deed
by his Admonition.

FINIS.



Wm Stevens Perry
Watertown
Mass
Dec 21, 1883



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